



ad vitam S. ulte

You see his form and years, but if you would
view his just Soule, (which eye can't behold)
In to his work, & following tractate, looke
The lively picture of his minde & booke



ad vitam S. ult.

You see his form and years, but if you would
view his just Soule, (which eye can't hold)
In to his work, & following tractate, looke
The lively picture of his minde & booke

SYNOPSIS MEDICINÆ.
OR
A COMPENDIUM
OF
Astrological, Galenical, & Chymical
PHYSICK.

Philosophically deduced from the Principles of *Hermes* and *Hippocrates*.

IN THREE BOOKS.

The First, laying down Signs and Rules how the Disease may be known.

The Second, how to Judge whether it be Curable or not, or may end in Life or Death.

The Third, shewing the way of Curing, according to the Precepts of *Galen* and *Paracelsus*.

All generally and specially performed; First Attrally, from the Decumbiture and Radix: Secondly Physically, from the Body of the Sick, and Symptoms thence arising.

Fitted universally to the whole Art of Healing.

By **WILLIAM SALMON**
Φιλομαθης Professor of Physick.

— *Porta hinc Crystallina claudit.* —

L O N D O N

Printed by *W. Godbid*, for *Richard Jones* Bookseller,
at the Golden Lion in Little Britain, near
the Lane Hospital Gate. 1671.



To the Honourable, and eminently
Learned, *PETER SALMON*,
Doctor of Physick, and one of the
Honourable Society, of the Colledge
of Physicians of *London*.

SIR,

AS it is generally believed, that no man
lives without fault, but that we all
transgress daily, even against our Soue-
raign Good; from whom notwithstanding
we recieve innumerable Benefits, with
large promises of Forgiveness: So in this
Case I have a matter of Incouragement,
that although I may have offended, in thus
rashly appearing to offer the following
Lines to your View (no ways to be compa-
red to your profound; great, and mascu-
line Spirit,) yet that I should not onely, not
doubt of your obliuiating this my present of-
fence; but also obtain (from your real
Generosity) a favourable Acceptation, and

The Epistle Dedicatory.

Reception of these first fruits of my publick Endeavours; I have taken the boldness to make this Dedication, hoping that my presumption (taken as an error) may be understood, to proceed from the assurance of Countenance under so worthy a Personage; whereby it may more safely appear upon the Stage of the World, encounter the greatest of Oppositions, and rest secure from the cruelty of Envy. The great God, who hath hitherto been with you, and wonderfully blessed you with his immense Goodness, continue the same, and infinitely multiply it to your last period: And when you shall cease to be among the Living, give you the full fruition of Eternal Glory: So wisheth,

SIR,

A real Honourer of You,
and your worthy Family.

WILLIAM SALMON.

To



TO THE READER.

VUnder not, Courteous Reader, at the Appearance of this early, or rather untimely fruit; a Miscelany only intended for our own private use: The occasion of its Publication was at the earnest request of several special Friends, who with many Words and Arguments; used as Inducements; to forward us herein, gained at last, so far upon us, as to give our consent, that (although short of our intentions, or of the Lustre and Maturity, which the fulness of time might have gave it) it should be emitted to the World.

As our Method is new, so we doubt not, but we may have the various censures of many concerning it; if it please, it is that which we seek for, and it shall be our great endeavour, not only to enlarge our self hereafter, but to answer the further expectation of all those generous Souls, who (although they may find enough to be blamed, yet) with a Covering of Love strive to hide our imperfections: If it displease (as it may some) we value it not, for we know nothing but envy can speak ought against our intent; to such spirits it is not, that

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we adress it, their evil word cannot touch us; in the end it may harm themselves, and be a witness, that their poysonous malice ever sought the hurt of the most innocent and blameless; and that a matter of error was never really the Point, against which they levelled their spight, but truth it self, from the consciousness of their own inabilities (which performing nothing at all) hate that any else should out-do them.

As our Subject is manifold, so we hope to be excused; in that we have not perfectly followed an Analytical Method; yet we have done our endeavour in that kind, and have represented things in as good an order, as the Matter it self would permit: In every part we have been exceeding short, but we hope our Plainness will make amends for that brevity; for little with Plainness, is better than much with Obscurity: And although it may be objected, that much yet is wanting; we our self confess with the Poet (*Curta nescio, quid semper abest rei*) that where Brevity is used, it will always be so: nevertheless we have comprehended so much as may sufficiently serve in an ordinary way of practise.

The Subject Matter of our Discourse is the Art of Healing, which we have considered in a twofold Relation, to wit, Astrall and Physical; wherein we have laboured to unfold the principal secrets thereof, under both Notions,

To the Reader.

in both general and special Terms, that so by a plain and perspicuous Method, we might make the matter intelligible, even to a very mean understanding, and fit it for ordinary use in Practise: for which cause, we thought it fit to begin at the first Principles or Elements thereof, and from thence by a gradual Course, to lead the young and industrious Artist (as it were) by the hand, through its abstruse Mysteries; and so at last furnish him, with such a clear and current Knowledge, as might sufficiently enable him to perform any thing intended thereby, without the help of any other Work.

We shall not go about to represent this Piece to any, by comparing it with others; although we know, that our Subject was never handled in this Method before: the excellency of which will sufficiently appear to any one that understands, or hath been conversant in these Studies: The Work will speak for it self; and the practise and experience thereof will evince (more than many words) its exceeding usefulness to the World; and how much the *Uranical* Precepts exceed all other of what kind soever.

For Physical Precepts as they are more gross, so they only grossly inform the Mind, how to Know, Judge and Cure Diseases: but the *Uranical* Precepts are more subtile and pure; whose Sublimity is Heaven it self; and so by a most harmonious Concatination of Intelligen-

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ces more divinely inform the Spiritual and intellectual part of Man ; thereby furnishing him with such deep and profound Mysteries, as Nature could never be able to infuse into him. And therefore, so much as Spiritual and Heavenly things, exceed Natural and Earthy, so much do the *Uranicks* exceed the Physicks.

But many are the Objections which are daily raised by envious Minds, to spot and blemish the Lustre and Splendor of Divine *Urania*; to make her Truths seem odious, her Children Bastards, and Her self not the Legitimate Offspring of the excellent *Maemosyne*: Hard measure to be so met, but so much the easier to be born, as she is fairer than the rest of her Sisters: No wonder then that she is so distastful, that she casts such a frown, will not admit into her more secret Closet, the favourers of wanton pleasures, or such as have set their Love and Affections upon things below her.

How is it then, that those who would be accounted Sons of Wisdom, and yet never saw so much as her outward form, much less her innate Beauty, her hidden Life, her precious Treasures, the habitation of her Delight, her secret Mysteries, (seal'd from all that are Children of a strange Mother) and yet should be so bold, as not only to enveigh against her Glory, speak evil of her Dignity, blemish her Honour, asperse her Divine Name, with words
of

To the Reader.

of Infamy, slander her with opprobrious Terms and Speeches, but also seek to root out and destroy, her very Memory from off the Face of the Earth?

But to proceed, We have divided the whole Work into three Books: the first contains the *Diagnosis*, the second the *Prognosis*, the third the *Therapia*: But as to the first Book we desire to be excused, for having promiscuously handled the Causes with the Signs, for brevity sake; yet it is to be understood the true Quality and Species of a Disease can never be certainly known, where the Cause thereof is hid; and there may be as well Indicative Causes as Signs; for which reason we handled the Causes also, under the Title of the *Diagnosisicks*.

In our *Uranical Disquisitions*, even through all the three Books, that part which handles Diseases radically, was never yet, to our knowledge, treated of before in any Language: We are the first that have ventured, to publish any thing of that nature to the World; we will not much praise it, (time may mend it) for it was wrot without President; and therefore may not only be defective in part, but also immethodical in the Composure. All we desire is, the candid Censor of the Learned, and that our good will in this kind, may have equal respect with the perfect deed: yet this we say, here-

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herein we have laid the Ground work for ensuing Ages, to build a glorious Structure of Truth upon.

We have with much labour scrutinized the best Authors, to many of whom we have been very much beholden, as *Hermes*, *Ptolomeus*, *Æschides*, *Junctinius*, *Gauricus*, *Regiomontanus*, *Argolus*, *Durretus*, *Morinus*, *Hippocrates*, *Galen*, *Paracelsus*, *Fernelius*, *Alsomarus*, *Comenius*, *Frambesarius*, *Platerus*, *Hartmannus*, *Riverius*, *Beguinus*, *Croilus*, *Milius*, *Sennertus*, *Schroderus*, *Horstius*, *Quercetanus*; with a multitude of others, too tedious here to recite, whose Names shall live in an honourable Esteem (in spite of envy) throughout all Generations: And therefore if any *Zoilus* take in ill part what we have done, or say it is *altum agere*; to such we also say, *non antehac incognita*, there is no new thing under the Sun; and that it was not for their sakes that this was made publick, but for them that desired it.

And among several things which we have to note, this is chief; that whereas there will be a necessity to make use of Astronomical Tables, both as to *primum & secundum mobile*: as to the first, the Tables of Declinations, and right Ascensions with Latitude, are to have the preheminence, as being of most excellent use, according to which Method our occasional Rules following are framed: To the second, the
Tables

To the Reader.

Tables in that elaborate Treatise (of our worthy and ingenious Countrey-man *Thomas Street*) entitled *Astronomia Carolina*, will claim the first place, as being the most facile, accurate, and exact of any yet this day extant in the World.

All that is requested is, that oversights may be pardoned; the errors of the Press corrected, and the Mind of the Author construed in the better sense; the which if he finds from the hands of this Generation, 'twill farther encourage him to present some greater Matters to the view of the World, as well Physicat and Mathematical as Medicinal and Astrological, in which he hopes, that although he may not be able to answer the expectations of all; nor make himself become very useful to the Learned, yet he may sufficiently satisfy the Curiosity of the Ignorant.

Lastly, as this is accepted, and taken in the better part, so we may farther explain our self upon the same Subject hereafter, this being but the Ground-work or Plat-form, upon which we intend to build the whole Art of Medicine: Till then, Reader, our Advise is, that in all faithfulness and singleness of heart thou maist walk uprightly, in thy Generation, looking more to the Power of an endless Life (which God hath prepared for all such, who really love and cleave unto him) then after the fading Pleasures, transitory

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sway Glories, or corruptible Riches of this World.. Thus committing thee to the Tuition of the Highest, and the Contemplation of his wonderful Works, who of nothing made all things that are, and wishing to thee all happiness, with the full Fruition of these our spare Hours, we shall ever remain, a real Friend and Servant, to as many as love UPRIGHTNESS and TRUTH.

*From the Hospital Gate
by Smithfield.*

*8 4. April
1671.*

WILLIAM SALMON.

*To May
Our
Which
Unless
Preser*



To his Ingenious Friend,
 Doctor *WILLIAM SALMON*,
 Upon his Elaborate Treatise, entituled
SYNOPSIS MEDICINÆ.

*W*elcome, my Friend, upon our English Stage,
 Who freely Art displays in this our Age,
 The Art of Healing Mankind, who have need,
 Of able Doctors, that can Cure, with speed,
 All such Diseases which assault us sore,
 And spares no persons, be they rich or poor:
 Health is a Jewel far more rich than Gold,
 More to be priz'd than Wealth ten thousandfold;
 How ought we then to prize our Author much,
 Whose Labour and Industry hath been such,
 That nothing in his Book, is wanting, which
 May help in greatest danger; and enrich
 Our Understandings in so great an Art,
 Which many in the World would ne'er impart
 Unless for Gain? but he abhors such Pelf,
 Prefers the publick Good much more than self:
 Thanks

[]

Thanks therefore, Noble *SALMON*, thou shalt
 Eterniz'd for thy Fame, admir'd of me, (be
 That in so small a Tract, thou shouldst comprize
 Whole Volumes of the Learned: But likewise
 Thou shewest the Astral Cause of a Disease;
 From Radix and Decumbiture, with ease:
 As also how to judge the true event
 Of any Sickness, Grief, or Discontent:
 And lastly, how to root Diseases out,
 As Feavers, Agues, Scurvey, Pox and GOUT.
 Let Great Apollo, therefore, crown thy Head,
 And speak thy Praise long after thou art dead;
 Then though thy Body in the Grave may rot,
 Thy NAME shall live, and never be forgot,
 Till Time doth cease, as well as Books, to be,
 And all things swallow'd in Eternitie.

Ita dixit,

HENRY COLEY

Philomath.

In Laudem Authoris.

After the horror of a half years Night;
 When Sol reviews the frozen Muscovite,
 He kills their living Death; and so dost thou,
 Who art our Life, our Light, and Glory too,
 In those things which relation have to Art,
 Where thou, like Phœbus, acts thy melting part
 On frozen Blindness, and benumbed Wit,
 And makest Ignorants encounter it.

But stay, I'm in a fault is worse by far
 Than if the smallest and the dullest Star,
 Should offer light to Titan, when we know
 No light to him can added be; just so
 'Tis as impossible, unto thy worth,

To add an Atome, or to set it forth. fame;
 Thy Works they praise thee, they shall blaze thy
 Succeeding Ages shall adore thy Name:

Yea wonder at thy Wisdom so sublime,
 And find no fault in all thy Book, but mine.
 Which yet, I hope, will not thee much disgrace,
 More than the Mole did once fair Venus face.

Since

[]

Since there's no fault then in thy Book, but this,
 'I will shew how fair thy fair Urania is.
 No Animal, with malice dy'd in grain
 By Envy ever shall thy Honour stain.
 They honour thee, to shew thee disrespect,
 For if they should thy Labours once affect,
 Judicious men would scarce of them approve,
 Because such spiders ever poison Love.
 Let then these supercilious Criticks carp,
 Like toothless Curr's, that without cause do bark,
 But cannot bite, I here presage their doom,
 Thy Patience shall their Envy overcome.
 Thon by thy skill, Arts Storehouse shall augment,
 And raise a Pillar to the Firmament.
 Cease not, Dear Heart, but perfect what's begun,
 And let thy Setting prove a Rising Sun.

HENRY CRAWFORD,

Student in Astrology.

Upon

Upon Doctor SALMON his SYNOPSIS
MEDICINÆ.

Phyſick's no Courtier, and without reſpect,
On Kings & Slaves ſhe works the ſame effect,
Though we're ſo poor and humble, yet ſhe's great,
Sometimes ſhe's cloath'd in rags, but now in ſtate:
She's noble, courteous, free, without diſguiſe,
She raiſeth Honour to the juſt and wiſe. (her,
She bringeth health; and wealth, to ſuch as know
Yet's poor her ſelf, and likely to be poorer.
She is our friend, and maketh Sickneſs fly,
She'l fight, and overcome, or elſe ſhe'l dye:
Her Power's ſecret, and unknown to Fools,
She's bred and born at home, brought up in Schools:
Sh'ath made our Friend her Scribe, & ſomething
She by his hand hath open'd her cloſet do e. (more,
Bids ignorant Knaves and Cheats forbear to come
Into her ſecret and retiring Rome.
Leſt She their baſeneſs to the world deſcry,
And by a frenzy Madneſs make them dye.
Why ſhould we walk in darkneſs, whiſt a Light,
Though but a Torch, may guide us in the night?
And why yet by a Torch light, when we may,
Have the bright Sun light, in our break of day?
Or why ſhould we our ſelves ſo much abuſe,
Good things to hate, and vileſt things to chuſe?

To catch at shadows, let the substance goe,
 To scorn our friends, and to embrace a foe?
 To think that nothing's good, but what's far fetcht;
 Let with our treasures strangers be enricht?
 But that we're mad, or worse, I know not whether,
 Our selves to fool, and to undo together.
 Well, let's be wiser for the future; and
 Whom we do trust let's know and understand:
 We need not now to trace the world about,
 Physick to learn, or find Physicians out:
 We need not run to COS, ATHENS nor ROME
 To seek for help, since we may have't at home;
 Let others henceforth seek to us, for wee
 Instead of Crabs have found the Apple-tree.
 We have the Fountain, and if any bring
 What's sacred hither, they shall know our Spring.
 This Book's a treasure much more worth than
 A Jewel's hid in ev'ry Page and fold. (Gold,
 Hippocrates nor Galen ne're did know
 What here our Author freely doth bestow.
 With those great Worthies his mem'ry shall stand
 A Monument of Praise to this our Land.

JAMES MAXEY
 Astrophilus.

To

To his worthy Friend Doctor *William Salmon*, upon his *SYNOPSIS MEDICINÆ*.

I Do not here intend with my bad Phrase
 To raise a Monument, or sing thy Praise :
 Thy Work will best do that, and make thy Name
 More dear, than ever was Jove's sacred flame;
 Truth can her self uphold, and make her foe
 Become her drudge and slave : thou canst do so.
 Wisdoms clear splendour then doth most appear,
 When Folly to compare with it draws near. (preſt;
 The Palm-tree grows and ſpreads, when moſt op-
 Though envy may thee curſe, thou ſhalt be bleſt.
 The flint when hardeſt ſtruck, gives the moſt fire:
 Who ſeeks to wound thy fame, ſhall raiſe it higher.
 What ſtrikes a brazen Wall, will back rebound :
 Who caſts his darts at thee, himſelf ſhall wound.
 Light could not be diſcovered to be light,
 But only from the darkneſs of the night.
 Sweetneſs is better taſted with the bitter :
 And through reproach, thy honour ſhall be greater.
 What ſhall I further ſay ? Thy ſacred hand,
 By Love, or Fear, ſhall make us underſtand :
 Thou, like Apollo teacheſt us to know
 What is to Life a friend, and what a foe.

*How to forsee disasters, and prevent
All future evils, after discontent.*

*Hermes, Hippocrates, with Galen now,
And Paracelsus, are conjoyn'd in you.*

*Trace now, deere Soul! the path thou hast begun:
Fear not blind Zoilus face before the Sun.*

*T' a Plenilun'um let thy Glory swell,
And thy bright Lustre, as resplendent Sol:
With which enlighten lower Orbs and Stars;
And with thy noon-light, break nights chains and
Let time nor fate o'recome it, let it be (bars.
More bright and shining to Eternitie.*

H. MASON.

Upon

Upon the Author and his *SYNOPSIS
MEDICINÆ.*

An ACHROSTICK.

*W*ould you both *Hermes* and *Apollo* see
*I*ustly conjoyn'd? *Physick*, *Art*, *Eloquence*?
*L*et but this little *Book* perus'd be,
*L*earning profound, it briefly doth dispence.
*I*udiciously then give my friend his due,
*A*nd know his *Mercury* is truly such,
*M*ay please the *Vulgar* and the *Learned* too.
*S*ure 'tis his lot to live: his *Work* shall praise,
*A*nd crown his brows with *Truth*, if not with
*L*et th'learned speak; I freely do profess, (*Bays*.
*M*uch greater *Volamins* do contain much less.
*O*rders, his *Method*, *Language*, I commend,
*N*ature and *Art*, his *Physicks* comprehend.

JACOB LAMB.
Philistoea.

Upon the Author and his *Work*.

*F*rom his *Diagnosticks*, I can clearly tell,
*H*is *Judgments*'s sound & long since did excell.
*F*rom his *Prognosticks*, I have these presages,
*T*hat he shall live, and speak in after *Ages*.
*F*rom's *Therapeuticks* we may learn the skill,
*L*ife's enemy to wound, *Healths* foe to kill.

JOHN BRANFELD.

Upon


Upon the twelve Signs of the Zodiack

- v. **T**he Horny Ram the HEAD doth crown:
 s. Then on the NECK the Bull looks down:
 ii. The Twins as ARMS joyntly embrace:
 s. The Crab doth BREAST and Stomach grace:
 ♏. The Lyon doth the HEART o'reloock:
 ♍. The BELLY is the Virgins Book:
 ♎. The Ballance guides the REINS aright:
 ♏. Though Scorpions may the SECRETS spight:
 ♐. The Archer doth the THIGHS command:
 ♑. The KNEES the Goat cannot withstand:
 ♒. The Tankard-bearers LEGS are slow:
 ♓. The Fishes without FEET can go.

PEZELIUS upon the twelve Houses.

Prima Domus Vitam largitur; & altera Nummos;
 Tertia dat Fratres; Venerandos quarta Parentes;
 Prolem quinta dabit; Morbos tibi sexta minatur;
 Septima Conjugii domus est, octavaque Mortis;
 Religio sequitur; confert tibi decima Honores;
 Hinc tibi Amicus erit; postremam Inimicus habebit.

*First House Life signifies; the second Wealth;
 Kindred the third; the fourth our Parents Health;
 The fifth our Off-spring; and the sixth our Pain;
 Marriage the seventh; eighth our Death and Gain;
 The ninth Religion; Tenth our Honours fate;
 Friendship the eleventh; and the twelfth our Hate.*

♈ Aries.	♂ Conjunction.
♉ Taurus.	♄ Duodecile.
♊ Gemini.	✱ Sextile.
♋ Cancer.	□ Quartile.
♌ Leo.	△ Trine.
♍ Virgo.	♂ Opposition.
♎ Libra.	K K ^o  , Lord.
♏ Scorpio.	R Recipe.
♐ Sagitary.	♀ Tartar.
♑ Capricorn.	⊖ Salt.
♒ Aquary.	♀ Sulphur.
♓ Pisces.	♂ Antimony.
♄ Saturn.	⊕ Virriol.
♃ Jupiter.	℔ A Pound.
♂ Mars.	℥ An Ounce.
☉ Sol.	℥ A Dram. *
♀ Venus.	℥ A Scruple.
☿ Mercury.	℥ A Grain.
☾ Luna.	M A Handful.
☷ Tellus.	P A Pugil.
♈ Caput.	= Equal.
♏ Cauda.	α Ana.
☿ Fortuna.	β Semis.

A Table of the Planets Essential Dignities and Debilities.

Sign.	House.	Exalt.	Tripl.	D F G
♈	♈ D	☉	♈ ☉	♈
♉	♉ N	♄	♉ ♄	♉
♊	♊ D	♅	♊ ♅	♊
♋	♋ D N	♆	♋ ♆	♋
♌	♌ N D	☿	♌ ☿	♌
♍	♍ N	♁	♍ ♁	♍
♎	♎ L	♂	♎ ♂	♎
♏	♏ N	♂ 15	♏ ♂	♏
♐	♐ D	♂	♐ ♂	♐
♑	♑ N	♂	♑ ♁	♑
♒	♒ D		♒ ♄	♒
♓	♓ N	♂	♓ ☿	♓

Detriment, Fall and Grief.

A Planet in his Tripl. rules it both by day and night.

An Explanation of the Quotations.

[2 ē] signifies the second Section of the same Chapter
 [2. ē 4.] the second Section of the fourth Chapter
 [1. 4. 5. ē 7.] the third, fourth, and fifth Sections of the seventh Chapter; the like understand of others.



SYNOPSIS MEDICINÆ.

LIBER I.

The Diaghnosticks.

CHAP I.

OF NOTATION.

I. **A**strological Medicine is that which teacheth Astrally, or from the signification of the Celestial and Starry influences, how to *Know*, *Judge*, and *Cure* all such Diseases and Infirmities, as may any ways seise, affect, afflict, or infect the Bodies of humane kind.

II. The Signes by which the Disease is known are called the *Diaghnosticks*: The Indications by which we judge are called the

B

Prognos-

Prognosticks: And the Rules by which we cure are called the *Therapeuticks*.

It is very necessary first to know what the Disease is, before we proceed any further: and not only to know what it is, but also the Indications of life or death, before we offer to meddle with, or consider the Cure. For this cause therefore we have divided this Work into three little Books: The first teaches how Astrologically to know the Disease: The second how to Prognosticate of it: And the third how to go through with the Cure.

III. The *Diagnosticks* therefore considered Astrally are either to be taken at the time of the Decumbiture, from the Ascendent, sixth and twelfth houses, their Lords, Planets posited therein, and Planets afflicting any of the aforesaid Points: Or otherwise Radically, from the then present Directions, and Transits of the Hylegs, or other the eminent and concern'd signifiers

It is to be understood that we do not here intend to write a compleat Treatise of Astrology, from the beginning, foundation, and first principles thereof: but presupposing the Student to have sufficient Knowledge in its Rudiments, as the significations of the Signes, Planets, Houses, Aspects, Nodes, setting of a Figure, &c. we shall abruptly fall upon this our intended work yet so providing as that nothing, that shall be necessary

terial, or otherwise necessary to the compleating and perfecting of this our present Discourse, shall any way, in the least be wanting: But shall fully, substantially and clearly contain in sum the substance of all Authors that ever wrote on this subject, extant in what Language soever; and that with as much plainness and significancy as the meanest capacity can desire.

IV In considering the *Diagnosticks* from the Decumbiture, the Signes, Houses, Planets, Aspects, and Nodes are to be understood according to their nature or temperature, according to the parts of the Body they govern, and according to the Diseases they signifie.

V. The Disease is to be known from the aforesaid essential significations, considered with the Planets accidental Configurations, and position in the figure of Heaven.

VI In considering the *Diagnosticks* radically, the nature of Directions and Transits are to be understood 1. simply, 2. affectedly as to the Significator, Promitor, houses they are posited in, and house the Direction or Transit falls in.

VII. In considering the *Prognosticks* from the Decumbiture, we shall do it either generally or specially.

VIII. Generally it will be performed from the figure of the Decumbiture, by considering the Ascendent, fourth and eighth houses with their affections.

IX. Specially, from the Critical figure, Position of the Moon, parts afflicted, and Quality of the Disease.

X. The *rognosticks* are considered radically from the then present Directions and Transits, in respect as they have relation to the Significators of life in the Radix: or else some affection in the present Decumbiture.

XI. The *Therapeuticks* Astrally understood, are to be considered from the Decumbiture in respect of signification, as to the diseased, the Physician, Quality of the Medicine.

XII. Or in respect of the Matter, as to Vegetables, Minerals and Animals, Galenically and Chymically considered, and specially appropriated to the Celestial influences.

XIII. And this is to be understood essentially, as it hath accidental relation to the Ascendent, seventh and tenth houses, with their particular affections.

XIV. The *Therapeuticks* radically considered are taken from the Directions and Transits then occurring, as they have relation to the Radix and Decumbiture, or their particular affections both ways, in respect of the *significati* I. points.

Hitherto of the Astrological Method, the pre Natural follows. Therefore, Ver

XV. The *Diagnosis, Prognosis, and Therapia*, according to Hippocrates, are to be considered Ver
sider

sidered from the body of the Sick ; and the symptomes that thence appear ; first generally, from the Age , Habit, Season, Air, Diet, and general Accidens : secondly , specially , from the Parts, Humours, Causes, and proper Signes of each Disease , particularly by name.

And all this is done according to the former method in each of the three aforesaid Books, immediately following the Astrologicks.

These things we thought good to signifie , that thou mightest fully understand our intent , and at first sight comprehend (as in an Idea) the whole and compleat Matter of all the subsequent Books: That here speaking once for all, we might not, in any of the following Chapters of this Work , often repeat these things in vain.

CHAP. II.

Of the Signification of the Signes.

I. v **A**ries is hot and dry , cholerick ; governs the Head and all the parts comprehended within it or belongs to it, to the first Vertebra of the Neck : of Diseases it signifies Vertigo, Frensy, Lithargy, Forgetfulness, Catalepsia, Apoplexia, Dead Palsie, Falling-sickness,

ness, Convulsions, Tremblings, Madness, Melancholy, Erecles, Sun-burnings, Whelks, Pustles, Polipus, Small-Pox, Measles, and Feavers.

II. ♉ *Taurus* is cold and dry, melancholick; governs the Neck, Throat, Channel bone, and Vertebra of the Neck: of Diseases it signifies, Fluxes of Rheume, Wens in the Neck, Soreness, thereof, Kings Evil, Quinsies, and Consumptions.

III. ♊ *Gemini* is hot and moist, sanguine: governs the Hands, Arms, Fingers and Shoulders: of Diseases, all belonging to those parts whether Natural or Accidental, as Fractures, Dislocations, &c. as also Windiness and Corruption of the Blood.

IV. ♋ *Cancer* is cold and moist, flegmatick: governs the Breast, Ribs, Lungs, Liver, Pleura, and Ventricle of the Stomach: of Diseases, all that belong to the Lungs, Stomach and Liver; as shortness of Breath, Pleurifies, want of Appetite, Digestion, Cancers there, Coughs, Phthisicks, Dropsies, Surfeits, and Scurvy.

V. ♌ *Leo* is hot and dry, cholerick: governs the Heart, Back, Vertebra of the Neck and Pericardium: of Diseases, all Passions of the Heart, as Swoondings, Tremblings and Qualms, Violent burning Feavers, Plague, Measles and Small-Pox, sore Eyes, Yellow Jaundices,

and Diseases arising from Choler.

VI. ♍ *Virgo* is cold and dry, melancholick: governs the Bowels, Belly, Spleen, Omentum, Navil and Diaphragma: of Diseases it signifies all belonging to the aforesaid places; as Worms, Wind, Obstructions, Hardness of the Spleen, Mother, Hypochondriack Melancholy, Cholick and Iliack Passions.

VII. ♎ *Libra* is hot and moyst, sanguine: governs the Reins and Kidneys; and signifies Diseases thereto belonging; as Stone Gravel, Heat, Wind, Cholick and Gonorrhea.

VIII. ♏ *Scorpio* is cold and moyst, flegmatick: governs the Secrets, Groin, Seminal Vessels, Bladder and Fundament: of Diseases it signifies such as generally infect those parts, as Gravel and Stone in the Bladder, Strangury, and other imperfections in the Urine, Ruptures, Fistulaes, Hemorrhoids, French Pox, Running of the Reins, Priapismus, and Scurvy.

IX. ♐ *Sagittarius* is hot and dry, choleric: governs the Thighs, Hips, and *Os sacrum*: of Diseases, the Sciatica, Windy Gouts, Running Sores in those places, heat of the Blood, Pestilential Feavers, and others proceeding of Choler and Intemperance.

X. ♑ *Capricornus* is cold and dry, melancholick: governs the Knees and Hams: and signifyeth all Diseases incident to those places; as Gout, Sprains, Fractures, Dislocations;

as also Leprosies, Itch, Scabs, all Diseases of Melancholy.

XI. *Aquarius* is hot and moyst, sanguine: governs the Legs and Ankles: it signifies Lameness and Bruises there, Fractures and Dislocations, Corruption and Putrefaction of the Blood.

XII. *Pisces* is cold and moyst flegmatick: governs the Feet, Toes and what belong to them: it signifies Gouts, Lameness, and Aches incident to the Feet, Kibes, Chilblains, Scabs, Itch, Botches and Breakings out, Dropsie, Scurvy, and all cold and moist Diseases proceeding from Flegm and mixt Humours.

CHAP III.

Of the Significations of the Houses.

I. **T**He Houses of Heaven have the same Significations with the Signes; the first House as *Aries*, the second as *Taurus*, and so on, both as to the Temperaments, Humours, Parts of the Body and Diseases.

II. Yet with this difference, that those Houses that are in Trine one to another, shall generally signifie promiscuously one and the same part

part of the Body : an afflicting Planet in the fifth or ninth House , shall certainly afflict the Head as well as in the Ascendent, especially if he be in *Aries* : *the like understand of the rest ; this is by sympathy.*

III. The Sign ascending in the Radix of the Sick shall most properly signifie his Head , the next his Throat , with the Diseases adjunct thereto , and so through the Zodiack , and in like manner the House shall signifie the same : But in the Figure of the Decumbiture it is most rational to conceive the Significations of the Houses to cohere with the Sign.

IV. The first, fourth, seventh and tenth are Angles : the second, fifth, eighth and eleventh Succedents : the third, sixth, ninth and twelfth are Cadents.

The meaning of which is, a Planet Angular is strong ; Succedent weak ; and Cadent not able to help himself.

CHAP. IV.

Of the Significations of the Planets.

- I. ♄ *Saturn* is cold and dry , melancholick :
 He rules the Spleen , right Ear, Bones,
 Teeth ,

Teeth, Joynts, Retentive Faculty : Of Diseases, all Quartan Agues, Diseases proceeding of Cold, Black Jaundice, Tooth-ach, Melancholy and Diseases coming of it, Leprosie, Consumptions, Palsies, Fears, foolish Fancies, Gouts of all sorts, Hemorrhoides, Broken Bones, Dislocations, Deafness, Pain in the Bones, Grief, Meleancholy, Madnes, Poysons.

II. ♃ *Jupiter* is hot and moyst, sanguine : he rules the Lungs, Liver, Veines, Blood, Digestive vertue, and Natural Faculty : *Of Diseases,* all belonging to the Liver and Bloud, Inflammations and Aposthumes, of the Lungs, Pleurisies, Quotidian Feavers, Scurvey, Putrefaction of the Humours, and inward Obstructions of the Stomach and Liver.

III. ♂ *Mars* is hot and dry, cholerick : he rules the Gall, left Ear, the Apprehension and Smell, the Bulk of the Head and Face, the Attractive Faculty : *Of Diseases,* the Plague, all Burning Feavers, Tertian Agues, Megrim, Carbuncles, Yellow Jaundice, Burnings, Scaldings, Ringworms, Blisters, Phrensey, Caluntures, hot Diseases of the Head, Bloody Fluxes, Fistula's, all Wounds whatsoever, Diseases in the Instruments of Generation, Stone in the Reins and Bladder, the Disuria, Iscuria, Stranguria, Diabetes, Small Pox, Shingles, St. *Anthony's Fire*, Choler and cholerick

lerick Diseases, Hurts by Iron, Fire, or Passion.

IV. ☉ *Sol* is hot and dry, cholerick: he rules the Heart, Arteries, Back and Sight, Right Eye of a Man, the Left of a Woman, the attractive Faculty: Of Diseases, he signifies all Passions of the Heart, as Faintings, Tremblings, Swoundings, Pimples in the Face, Red Choler, Weakness of the Sight, Burning Feavers, putrid and rotten.

V. ♀ *Venus* is cold and moist, phlegmatick: she rules the Womb, Yard, Testicles, all the Instruments of Generation, the Reins, Throat, Womens Breasts. and in part the Expulsive Faculty: Of Diseases, all of the Womb whatsoever; as Suffocation, Precipitation, Dislocation, &c. Diseases in the Members of Generation, Gonorrhoea, French Pox, inordinate Lust, Priapismus, &c.

VI. ☿ *Mercury* is cold and dry, melancholick: he rules the Brain, Imagination, Tongue, Hands and Feet: Of Diseases, such as are incident to the Brain, as Vertigoes, Madness, Defects of the Memory, Convulsions, Asthma's, Imperfections of the Tongue, Hoarseness, Coughs, Snuffing in the Nose, Stopages in the Head, Dumbness, and whatsoever hurts the Intellectual Faculty.

VII. ♄ *Mars* is cold and moist, phlegmatick: he rules the Bulk of the Brain, the Stomach, Bowels,

Bowels, Bladder, Left Eye of a Man, Right of a Woman, and the Expulsive Faculty: Of *Diseases*, Palsies, Cholick, Belly Ach, *Diseases* in the Stones, Bladder, Stopping and Overflowing of the *Termes*, Droptics, Fluxes, all Cold and Rheumatick *Diseases*, Worms in the Belly, Rheums, Hurts and Weakness of Sight, Surfeits, Coughs, Convulsions, Falling-Sickness, Kings Evil, Aposthumes, Small Pox, Lethargies, and crude Humours in any part of the Body, and *Diseases* proceeding of Phlegm.

CHAP. V.

Of the Aspects of the Planets.

I. **A**N Aspect is a certain distance of place in the Zodiack, and made by the motion of the Planets, to or from any Place, Point or Star; the chief being in number five: *viz.*
*& Conjunction. * Sextill. □ Square. △ Trine.*
& Opposition.

II. *Jupiter* and *Venus* are said to be good Planets and Fortunes; *Saturn* and *Mars* to be evil Planets and Infortunes: *Sol*, *Mercury* and *Luna* indifferent. And so it is said the good

good Aspects of the good Planets are good ; of the evil, evil, &c.

III. But it ought rather chiefly to be considered, that those Planets which are the Significators (not being afflicted) being essentially fortified; and such Planets as (being Lords of good Houses, and strong) behold the Significators by good Aspects, to be Fortunes, and good Planets : their Opposites and such as afflict them to be Infortunes and evil.

*And so in this case, if he be Lord of the Ascendent, in the Ascendent, and free from affliction, he is a fortune to the Sick: and so is also (being Lord of a good House, and behold one of a good House the Ascendent or his Lord by * or Δ: and ♀ and ☿ shall be Infortunes to the Sick being Lords of the 6, 8, or 12. Houses, and afflict the Ascendent or Lord thereof either by ☐ or ☿ at the same time.*

IV. Aspects are either Sinister or Dexter.

V. A Sinister Aspect is that which is according to the succession of the Signes and contrary-wile.

*Exempli gratia. A Planet in ♋ casts his sinister * to ♊, his dexter to ♎: his sinister ☐ to ♍, his dexter to ♏: his sinister Δ to ♏, his dexter to ♎: the ♋ and ♏ are neither sinister nor dexter.*

VI. And therefore as Aspects are manifold, so are their Significations : for a Planet being
in

in sinister Aspects, is of more force than a Planet in dexter.

But this is contrary to the opinion of the Astronomers.

VII. The good Aspects abstractly are the * and Δ ; the evil are the \square and \wp , the indifferent is the Conjunction.

VIII. Aspects are either partil or platick.

IX. Partil Aspects are when a Planet is in the same Degree and Minute with another, in the Sign which constitutes the Aspect: a Platick is when Planets are within the half of both their Orbs.

*So γ in 10 degrees of γ is in Partil * to γ in 10. II: but in Platick * to \wp in 14, 15, or 16, &c. of II.*

X. The Quantity of the Orbe of Saturn is 9 degrees; of Jupiter 9 degrees; of Mars 1 degrees; of Sol 15 degrees; of Venus 7 degrees; of Mercury 7 degrees: of Luna 11 degrees: of fixed Stars of the first magnitude 8 degrees; of the second 6 degrees; of the third 4 degrees.

XI. The Use of the Aspects are in consideration of matter past, present, and to come.

For see from what Planet the \wp , Lord of the Ascendent, or other Significator last separated, what Planets they are in partil aspect withall; and what Planets they apply to: and so by considering the Aspect, and with what Planet

	♂	*	□	△	♂	
Dex.	♄	♌	♋	♈	♎	Sin.
Sin.	♅	♍	♌	♏	♏	Dex.
Dex.	♆	♎	♎	♏	♐	Sin.
Sin.	♇	♏	♏	♐	♑	Dex.
Dex.	♈	♐	♏	♐	♑	Sin.
Sin.	♉	♑	♐	♑	♒	Dex.
Dex.	♊	♒	♑	♒	♓	Sin.
Sin.	♋	♓	♑	♒	♓	Dex.
Dex.	♌	♓	♒	♓	♔	Sin.
Sin.	♍	♔	♒	♓	♔	Dex.
Dex.	♎	♔	♓	♓	♕	Sin.
Sin.	♏	♕	♓	♓	♕	Dex.
Dex.	♐	♕	♓	♓	♖	Sin.
Sin.	♑	♖	♓	♓	♖	Dex.
Dex.	♒	♖	♓	♓	♗	Sin.
Sin.	♓	♗	♓	♓	♗	Dex.
Dex.	♔	♗	♓	♓	♘	Sin.
Sin.	♕	♘	♓	♓	♘	Dex.
Dex.	♖	♘	♓	♓	♙	Sin.
Sin.	♗	♙	♓	♓	♙	Dex.
Dex.	♘	♙	♓	♓	♚	Sin.
Sin.	♙	♚	♓	♓	♚	Dex.
Dex.	♙	♚	♓	♓	♛	Sin.
Sin.	♚	♛	♓	♓	♛	Dex.
Dex.	♛	♛	♓	♓	♜	Sin.
Sin.	♛	♜	♓	♓	♜	Dex.
Dex.	♜	♜	♓	♓	♝	Sin.
Sin.	♜	♝	♓	♓	♝	Dex.
Dex.	♝	♝	♓	♓	♞	Sin.
Sin.	♝	♞	♓	♓	♞	Dex.
Dex.	♞	♞	♓	♓	♟	Sin.
Sin.	♞	♟	♓	♓	♟	Dex.
Dex.	♟	♟	♓	♓	♠	Sin.
Sin.	♟	♠	♓	♓	♠	Dex.
Dex.	♠	♠	♓	♓	♡	Sin.
Sin.	♠	♡	♓	♓	♡	Dex.
Dex.	♡	♡	♓	♓	♢	Sin.
Sin.	♡	♢	♓	♓	♢	Dex.
Dex.	♢	♢	♓	♓	♣	Sin.
Sin.	♢	♣	♓	♓	♣	Dex.
Dex.	♣	♣	♓	♓	♤	Sin.
Sin.	♣	♤	♓	♓	♤	Dex.
Dex.	♤	♤	♓	♓	♥	Sin.
Sin.	♤	♥	♓	♓	♥	Dex.
Dex.	♥	♥	♓	♓	♦	Sin.
Sin.	♥	♦	♓	♓	♦	Dex.
Dex.	♦	♦	♓	♓	♧	Sin.
Sin.	♦	♧	♓	♓	♧	Dex.
Dex.	♧	♧	♓	♓	♨	Sin.
Sin.	♧	♨	♓	♓	♨	Dex.
Dex.	♨	♨	♓	♓	♩	Sin.
Sin.	♨	♩	♓	♓	♩	Dex.
Dex.	♩	♩	♓	♓	♪	Sin.
Sin.	♩	♪	♓	♓	♪	Dex.
Dex.	♪	♪	♓	♓	♫	Sin.
Sin.	♪	♫	♓	♓	♫	Dex.
Dex.	♫	♫	♓	♓	♬	Sin.
Sin.	♫	♬	♓	♓	♬	Dex.
Dex.	♬	♬	♓	♓	♭	Sin.
Sin.	♬	♭	♓	♓	♭	Dex.
Dex.	♭	♭	♓	♓	♮	Sin.
Sin.	♭	♮	♓	♓	♮	Dex.
Dex.	♮	♮	♓	♓	♯	Sin.
Sin.	♮	♯	♓	♓	♯	Dex.
Dex.	♯	♯	♓	♓	♰	Sin.
Sin.	♯	♰	♓	♓	♰	Dex.
Dex.	♰	♰	♓	♓	♱	Sin.
Sin.	♰	♱	♓	♓	♱	Dex.
Dex.	♱	♱	♓	♓	♲	Sin.
Sin.	♱	♲	♓	♓	♲	Dex.
Dex.	♲	♲	♓	♓	♳	Sin.
Sin.	♲	♳	♓	♓	♳	Dex.
Dex.	♳	♳	♓	♓	♴	Sin.
Sin.	♳	♴	♓	♓	♴	Dex.
Dex.	♴	♴	♓	♓	♵	Sin.
Sin.	♴	♵	♓	♓	♵	Dex.
Dex.	♵	♵	♓	♓	♶	Sin.
Sin.	♵	♶	♓	♓	♶	Dex.
Dex.	♶	♶	♓	♓	♷	Sin.
Sin.	♶	♷	♓	♓	♷	Dex.
Dex.	♷	♷	♓	♓	♸	Sin.
Sin.	♷	♸	♓	♓	♸	Dex.
Dex.	♸	♸	♓	♓	♹	Sin.
Sin.	♸	♹	♓	♓	♹	Dex.
Dex.	♹	♹	♓	♓	♺	Sin.
Sin.	♹	♺	♓	♓	♺	Dex.
Dex.	♺	♺	♓	♓	♻	Sin.
Sin.	♺	♻	♓	♓	♻	Dex.
Dex.	♻	♻	♓	♓	♼	Sin.
Sin.	♻	♼	♓	♓	♼	Dex.
Dex.	♼	♼	♓	♓	♽	Sin.
Sin.	♼	♽	♓	♓	♽	Dex.
Dex.	♽	♽	♓	♓	♾	Sin.
Sin.	♽	♾	♓	♓	♾	Dex.
Dex.	♾	♾	♓	♓	♿	Sin.
Sin.	♾	♿	♓	♓	♿	Dex.
Dex.	♿	♿	♓	♓	♰	Sin.
Sin.	♿	♰	♓	♓	♰	Dex.

Planet or Planets it is made, and in what House, we are made to able to judge of the Condition of the Sick past; the condition present; and what for the future may really be expected.

XII. A ♂ Conjunction is when two Planets are in one and the same Point of the same Sign: A * Sextil is when they are removed one from another 80 degrees: a □ Square when removed 20 degrees: a Trine when 120 degrees: an ♂ Opposition when removed 180 degrees.

XIII. The ♂ is good or evil according to the nature of the Planets conjoynd; the * is an

an Aspect of imperfect good : the Δ of perfect good : the \square of imperfect evil : the \wp of perfect evil, frustrating the intentions beyond expectation, and destroying the matter with a vengeance, and so much the more if the impending Planet be more strong or weighty.

CHAP. VI.

Of the Nodes

I. **T**He Ω Dragons Head Αραβισαζωρ , is naturally a Fortune, of the nature of *Jupiter* and *Venus* : signifying Prosperity, Health, Body and Content of Mind.

II. He signifies good only there and then when he is in the Ascendent, seventh or tenth Houses, or be joyned to the Lords of the Houses or Planets posited therein.

III. He signifies evil when he is in the opposite House signifying the thing, or corporal conjoyned to the afflicting Planet, the afflicting Planet being more strong or weighty.

So if Ω Caput be in the eighth, or in \odot of it Lord of the eighth, it may demonstrate Death put an end to the Disease.

IV. The Υ Dragons Tail is called in *Greek* Κεραβισαζωρ , an Infortune, of the nature

of ♄ and ♀, signifying Mischiefs, Scandals, Shame, Sicknes and Discontent.

V. *Cauda* ♄ only signifies those evils being in the Ascendent seventh, ninth or tenth houses, or conjoynd to their Lords or Planets posited therein.

VI. But *Cauda* ♄ generally signifies so much the more good, by being posited in those places where ♄ signifies evil, at the 3^d or be joyned to the more light or weak Planets they being especially inimical to the Lord of the Ascendent, and other Significators.

VII. The ☉ part of *Fortune*, called in *Greek* *Καὶνὸς ἥτορ*, and in *Latin* *Sors*, that is to say, the Lot or Chance; is a certain point signifying (as some think) an Universal Fortune or Fate.

VIII. Although some may ascribe it to the second house, yet, without doubt, it shall chiefly signifie those things which that house signifies in which it is posited, and if so (as undoubtedly it doth) it will at one time or another manifest its Influence universally through all things concomitant with humane life.

IX. And so in the Ascendent its chief signification shall be of life: in the second of Substance: in the third of Enemies: in the fourth of Inheritances: in the fifth of Pleasures: in the sixth of Diseases, Servants: in the seventh of Marriages and Enemies: in the eighth

of Legacies : in the ninth of Arts : in the tenth of Honour and Trade : in the eleventh of Gain : in the twelfth of Imprisonment : and according to its position in all the Houses it shall also signifie the parts of the Body the Houses govern.

X. And so it shall have a double signification (but as aforesaid) first being considered from the Ascendent of the Figure : secondly as it may be considered from the Ascendent of the Matter.

XI. In all of which there is to be taken special notice of its Lord, in what Sign and House of Heaven he is, how aspected, and how dignified.

XII. The manner how to take it by night or day is thus :

First find the Moons true place.

Secondly the Suns true place.

Thirdly subtract the \odot 's place from the M 's.

To the remainder add the Cusp of the Ascend.

The Sum is the true place of \odot .

CHAP. VII.

Of Compound Signification.

I. **H**itherto of Simple Signification : Compound follows ; which is of the Planets, Signs, and Houses.

II. Compound Signification of the Planets is by accident ; as being, first either Lords of such and such particular Houses : secondly by being posited in such and such Houses : and so by this means such things shall be attributed to their Signification, as (*per se*) they are otherwise, no ways capable of.

This we here speak in short, which else would require a Treatise alone.

III. Compound Signification of the Signes, is first in consideration of their being Angular, Succedent, or Cadent, from any Sign of the Zodiack ; secondly, as consideration is had to every Planets making his *Aries* in his own Houses, according to this following Table.

	h	ψ	δ	θ	♀	♂	♂
Υ	⊕	⊖	⊙	⊙	⊙	⊙	⊙
Ϟ	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊖	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊕	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊙	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊙	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊙	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊙	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊙	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊙	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊙	⊙	⊕	⊙	⊙	⊙	⊙	⊙
⊙	⊙	⊕	⊙	⊙	⊙	⊙	⊙

The Use of which is this: A man fell Sick a
such a time as his Significator was in Υ: sup-
pose ψ: look in the table on the top for ψ, and in
the first Column on the left hand for Υ; and in
the common Angle you find ⊙ and Ϟ, which
signifies that he is afflicted at heart, and hath
some

some stoppage in his throat, &c. for every Planet in his own House governs the Head: in the second Sign to his House the Neck and Throat: in the third Sign the Arms and Shoulders, as the Table here inserted abundantly signifies.

IV. Compound Signification of the Houses is understood from the Simple; for consider what every House signifies naturally from the Ascendent of the Figure; the same Significations shall be ascribed unto all the Houses, in the same order, from any of the houses which shall be considered as the Ascendent.

Verbi gratiâ. The first House signifies Life, the second Estate, the third Brethren, the fourth Fathers, the fifth Children, the sixth Servants and Sickness, the seventh Wives, the eighth Death, the ninth Strangers, the tenth Mothers, the eleventh Friends, the twelfth Enemies and Witchcrafts. So if the Patient be a Brother concerning whom the Question is asked, the third House shall be his Ascendent; the fourth shall signify his Estate, the eighth his Sickness (because it is the sixth from the third) &c. the like is to be understood of the rest: but this note, that if an Urine be brought to you; the Ascendent of the Figure shall be the Patients own Ascendent.

CHAP. VIII.

When the Planets are Fortunes and Infortunes : when Strong and Weak.

I. **A** Planet is said to be a Fortune when he is conjoynd to the Fortunes, or besieged of them or their beams, or in good aspect of the Moon, or Lord of good houses, or in *Cazimi*, or in mutual reception with other Significators, and essentially fortified, separated from an Infortune, and joyned to a Fortune; when he is direct, swift in Course, increasing in Light, Number, and Motion.

II. A Planet is said to be an Infortune being conjoynd to the Infortunes, or besieged of them or their beams, or in evil aspect of the Moon, or Lords of evil houses, or *combust*, or not received; when *perigrine*, separated from a Fortune and joyned to an Infortune; when he is Retrograde, slow in Course, and decreasing in Light, Number and Motion.

III. A Planet is strong when he is ascending in his *Excentrick*, swift in Course, not *combust*, in an angle or succedent in his own dignities, or dignities

dignities of the Fortunes with reception . oriental (except ♄ and ♀) in the day above the Earth , in the night under , (except ♀ , ♄ and the Moon .)

IV. A Planet is said to be weak if not received , or be slow of Course , or *perigrine* , or descending to the South Meridional , or in his *Excentrick* , or in *Via Combusta* (viz. the last fifteen ♌ and first fifteen ♍) or joyned to a Planet Retrograde, Cadent , or otherwise impeded, or in aspect or dignities of the Infortunes , or applying to *Combustion* , or occidental (except ♀ and ♄) in the night above the Earth , and in the day under the Earth (except ♄ , ♄ , and ♀ .)

CHAP. IX.

Of Saturn through all the Signs.

I. **S**aturn is the general Significator of Melancholy, Lassitudes, Weaknesses, Gouts, and Consumptions. Therefore,

II. Saturn in ♈ signifies melancholy vapours in the Head, watchings, and some cold there, Stoppage at Stomach, Distillations of Rheum, and Gout-like pains in the Arms and Shoulders: in ♎, some violent Grief at heart, or Poyson,

Malignity in the Secrets, Consumption or Wasting in the inward Parts or Reins, with Weaknesses in the Back : in ♄, Weaknesses of the Extreame parts and Consumption, Pains in the Legs and Feet, some violent pains of the Gout.

III. *Saturn* in ♄, the Kings-Evil, or some old maligne Sore, Quartan Agues, great Obstructions at Stomach, it may be the Scurvy, with a melancholy Dulness at Heart : in ♄ great Obstructions in the Bowels, and binding of the Body, a great Lassitude and Weakness in the Thighes and Extreame parts, Stoppage of Urine and the Stone : in ♄ signifies the Gout in the lower parts from Cold and Melancholy, Pain in the Head, and some great Obstructions there.

IV. *Saturn* in ♀ signifies Pains in the Arms and Shoulders, Pleuritis, Obstructions in the Bowels, Melancholy, Consumption and Black Jaundice : in ♀ Agues, a Consumption of the Body, Weakness in the Back, Stranguria, Corruption of the Blood, the Sciatica and Gouts, Pains in the Knees : in ♀, Pain in the Head from Melancholy, Swellings or Struma's in the Throat, Pains and Distempers in the Joynts, Defects in the Ears and Teeth.

V. *Saturn* in ♄ signifies Obstructions of the Stomach, tedious Agues, Scurveys, Coughs and Colds, Phthisicks and Ulcerations of the Lungs, Cancers,

Cancers and Ulcers in the Breasts, Pain and Weakness in the Back, Consumptions with Universal Obstructions: in μ , the Piles or Distempers in the Secrets, Melancholy, and Gout in the Legs and Feet or some Obstruction of the Nerves, the Pallie, &c. in χ , the Gout in the Feet and Toes or Arms, Defluxions of Rheums, Consumption or Kings Evil.

C H A P X.

Of Jupiter through all the Signs.

I. *Jupiter* is the general Significator of Scurs, Jveys, Surfeits, Pleurifies, Obstructions of the Liver and Stomach, with Corruption of Blood.

II. *Jupiter* in γ signifies some Distemper with pain in the Head, or some Imposthume; Quinsies, Stoppages in the Throat, and Strumous Swellings; Pleurifies, Faintings and Swooundings: in Ω , a Feaver or bastard Pleurisie; Pain in the Guts, Gripings and Wind, as the Cholick; the Sciatica or Hip Gout: in \ddagger Putrifaction of Blood and a Feaver proceeding of Choler: Pain in the Knees, with Breakings out thereabouts; Pains and Redness in the Head and places adjacent.

III. *Ju-*

III. *Jupiter* in φ signifieth the Quinsy or Swelling in the Throat, the Running Gout in the Hands and Arms; Wind in the Blood; Obstructions in the Bowels with Pain and Grippings: in ♄ , Blood corrupted with Melancholy, cold and dry Liver, Obstructions of the Lungs; Consumptions, Weaknes in the Back with Pain, and Feebleness of the Joynts; in Women Fits of the Mother: in ♅ , Melancholy Blood, and Running Pains; some obstruction or Stoppage in the Throat.

IV. *Jupiter* in ♊ : Blood abounds, a Pleurisie is really to be feared, with some Distemper in the Reins: in ♋ , Blood abounds much, which causeth Obstructions, the Piles, and some Tumours neer the Groyn and Secrets; also Inflammations in the Legs, Feavers and Surfeits: in ♌ Running Pains over the whole Body, Hand, Arms, Legs and Feet.

V. *Jupiter* in ♍ signifies a Surfeit; Scurvey or Droplie, bad Appetite, Obstructions in the Bladder, Weakness and Faintness at Heart: in ♎ the same, as also the Strangury, more especially the Piles, Cold taken at feet, or the Sciatica: in ♏ the blood is Waterish, the Droplie may be feared; Flegm abounds, the Stomach is stopped up almost, a Timpany appears, Swellings in the Face, and some dull kind of Pain in the Head.

CHAP. XI.

Of Mars through all the Signs.

I. **M**ars is the general Significator of Plagues, violent Feavers, Megrimms, Yellow Jaundice, Wounds, Old Sores, Inflammations and Fluxes.

II. Mars in ♈, Extream Pain in the Head, hot and dry, almost frantick or mad, with want of Sleep; or hot Rheumes in the Eyes, and Imposthumes in the Head; violent Pains and Gripings in the Bowels: in ♎ Choler about the Stomach, with a violent Feaver; a sore Pain at the Heart, with some pains in the Kidneys and Knees: in ♐ the Sciatica, or some old Sore in the Hips or Thighs, Driness in the Mouth, extream Heat and Soreness of the Throat.

III. Mars in ♊ signifies some Tumour on the Neck, Throat or Wind pipe, Weakness and Pain in the Back, the Stone in the Reins or a Consumption: in ♋ gives often a Bloody Flux, and Cholick, yet sometimes Obstructions; some Erysipelous Humour on the Legs: in ♌, hot and violent Pains in the Knees with Lameness, as also in the Hands and Arms, with hot Swellings.

lings sometimes, and the Running Gour.

IV. *Mars* in π signifies oftentimes the Itch and Breakings out; as also Pain in the Arm Heat of Blood, with Putrifaction, and some Soreness or Distemper in the Secrets, the Stranguaria, &c. in α , the Stone in the Reins, and violent Pains there, Feavers, &c. with some Distemper in the Feet; the French Pox and Gonorrhea may well be feared: in γ , Putrifaction and Inflammation of the Blood, Swellings in the Legs, some Surfeit, Obstruction of Stomach, Pleurisie or Fever.

V. *Mars* in δ signifies a Pleurisy or Gathering of sharp Humours into the Stomach, some Cholerick Tumour in the Thighs: in η , the French Disease, Stone, the Small Pox, the Scurvy, Dropsy or a Great Surfeit, Sores in the Privities, violent Pains in the Head, Rheum in the Eyes and Megrims, and in a Woman the Courses overflow: in κ Lameness in the Feet, with Pain there, Illness, Faintings, and some Distemper of the Heart.

CHAP XII.

of Sol through all the Signs.

Sol signifies generally Passions of the Heart, Swoundings, Cholerick Breakings out, Weakness of the Sight, and Burning Fevers.

II. Sol in ♋ signifies the Megrim, Restlessness, Sore Eyes, and some Pain or Swelling in the Thighs or Hips: in ♎ the Plague, or Spotted Feaver: Stone in the Reins, Swoundings and Faintings, with more than ordinary Pains in the Head to Raving or Madness: in ♊ some Cholerick Humour in the Thighs or Hips, or Fistula there, or Swounding, or Feaver, and some more than ordinary Sickness at Heart.

III. Sol in ♉ signifies Danger of a Quinsy or Sore Throat, and some Pain or Tumour of Choler in the Knees: in ♋ the Bloody Flux or cholerick, Obstructions in the Stomach and Throat, or some Swelling there: in ♊ Lameness in the Knees, or some Distemper in the Bowels, with a Feaver.

IV. Sol in ♋ signifies Itchy or Scorbutick Breakings

Breakings out in the Body, Corruption of the Blood, and Pestilential Feavers, with Weakness or Lameness in the Legs: in ♋ Cholera bounds, Pain in the Reins, Stone and Sharpness of Urine, Universal Corruption and inflammation of Blood, with Pains in the Arms Shoulders and Extreame parts: in ♊, Lameness and Breakings out in the Legs, Difficulty of Pissing, and Wasting of the Reins.

V. Sol in ♄ signifies a Pleurisy, Hoarseness of the Voyce, the Small Pox and Measles, with a kind of Hydropsy in the Legs and Feet: in ♋ great Suspicion of the French Pox, in Women her Courses overflow, some Distemper in the Secret parts, with some Grand Obstruction in the Stomach: in ♋ the same with the former, also the Stranguria, Disury, and extreame Pain in the Secrets.

CHAP. XIII.

Of Venus through all the Signs.

I. **V**enus generally signifieth Fits of the Mother, Womens Courses, Disease in Generation, the Gonorrhea and French Pox.

II. Venus

II. *Venus* in γ signifies Heaviness and Dullness of the Head, proceeding of Cold, and gives danger of Lethargies, &c. as also some Distemper in the Reins proceeding of some Veneral Cause, Pain and Cold gotten at Feet: in Ω , causeth some Love Passions, with some Obstruction at Stomach, and Pain or Swelling in the Legs: in τ , the Sciatica, or some old Sore thereabouts, Corruption of Blood, Surfeits, and some danger of a Clap.

III. *Venus* in δ signifies a Catarrh or some Tumour in the Throat, Pains in the Head, Colds, and some Distemper in the Secret parts: in π , the Worms, Looseness or some Flux, Pains at Heart, or some Illness taken from Cold in the Feet: in ψ Oedema in the Knees or Thighs, or some such Swelling there, proceeding from Cold, also Rawness at Stomach.

IV. *Venus* in π gives Corrupt Cold and Watery Blood, the Kings Evil and some Distillation of Rheum from the Head, afflicting the Extreame parts: in α a Surfeit, or Gonorrhea, and Weakness of the Reins, the Diabetes, Pain in the Bowels and Head, with Wind: in ω , Oedematous Tumor in the Legs and Knees, or some pain and affliction at Heart.

V. *Venus* in ς , ill Digestion, Loss of Appetite, a real Surfeit, with Vomittings, an Universal Corruption of Blood, and pains in the Extreame parts: in μ the Dropsy, Scurvey, French Pox,

Pox, Running of the Reins and Kings Evil: in \times , Cold taken at the Feet, with Lameness, White Swellings in the Legs, and a Flux with Wind and Looseness in the Bowels.

CHAP. XIV.

Of Mercury through all the Signs.

I. **M***ercury* signifies generally Lethargies, Vertigo's, Loss of Memory, Hoarseness of the Throat, with Madness or Frenzy.

II. *Mercury* in γ signifies a Vertigo, a Lightness in the Head, with Distempers of the Womb, and Wind thence arising: in α Melancholy at Heart, Tremblings there, a Pain in the Back, Cold gotten at Feet, with Lameness in the Arms and other the Extremities: in \dagger Pains in the Reins: Weakness of the Back, Coughs, with Stoppage at Stomach.

III. *Mercury* in δ signifies Distillations in the Throat and Wheelings, the Sciatica, or some Lameness or Numbness or Gout in the Feet: in η , Wind in the Bowels, the Cholic, Shortness of Breath, Obstructions in the Stomach, with Pain in the Head: in ψ , the

Cout in the Knees, Stoppage of Urine, or some affliction at heart proceeding of Melancholy.

IV. *Mercury* in π Windiness of the Bloud, some Weakness in the Arms, Pain in the Head, and Pains of the Gout: in \approx Pain and Weakness in the Reins, Stoppage of Urine, Faintings at Heart, Obstructions in the Throat and Lungs with Flegm, or some phlegmatick Swelling in the Breast: in \equiv , Fluxes and Wind in the Bowels, Running pains in all the Extream parts of the Body.

V. *Mercury* in \S signifies Coldness of the Stomach, Gripings with Wind there, Distillations of Cold Rheum, or some Cough, with Lameness in the Legs: in \mathfrak{m} signifies an Ague proceeding of Cold, Pain and Flux of the Bowels, Soreness in the Secrets, and some Running pains in the Arms and Shoulders: in \times a *Gonorrhea* or Weakness and Lassitude of the Reins, with Running pains or Soreness in the Knees, Legs or Feet.

CHAP. XV.

Of the Moon through all the Signs.

Luna generally signifieth the Falling Sick-
ness, Womens Courses, Convulsions,
Loosness, Dropsies, Surfeits, Coughs, Eye-sight,
and Aposthumes.

II. Luna in ♈ signifies some Defluxions of
Rheum from the Head, Falling Sickness, Con-
vulsions, Dimness of Sight, with some Cold
there, Sleepiness, with some Pain or Lameness
in the Knees: in ♎ Sickness at Heart, the
Kings evil or some Distemper in the Throat:
in ♊ some Weakness or Lameness in the Thighs,
Pain in the Bowels or Wind Cholick.

III. Luna in ♉ signifies Struma's, Swelling
and Soreness of the Throat, with Pains in the
Legs and Feet: in ♋ Obstructions in the
Bowels, melancholy Blood, and Weakness
of the Extreame parts: in ♊ the Gout in the
Knees, Pain in the Reins, Stone there,
Weakness of the Back, or the Whites in Wo-
men.

IV. Luna in ♈ signifies the Running Gout
in the Hands, Arms, Shoulders, Legs and Feet:

in

in \simeq Distemper in the Reins, pain in the back, Whites in Women, a Surfeit or some Obstruction at Stomach: in \simeq Pains in the Legs, Fits of the Mother, the Diabets, and Weakness or Soreness in the Instruments of Generation.

V. *Luna* in \S great Stoppage at Stomach, Small Pox, a Surfeit, the Droplie, Tympanies, Falling Sickness or Convulsions: in m Diseases in the Secrets, the Droplie, Ascites, and Anasarca, Poyson, the Small Pox, Swoundings and Affections of the Heart, in \times Droplie or some Dangerous Cold taken at Feet, with watery Swellings in the Thighs and Legs, and an Universal Flegmatick Constitution of the whole Body.

CHAP. XVI.

Of the Moons Affliction in the Fiery Trygon.

I. **T**He sign v at the Decumbiture afflicted by the ♂ \square or ♂ of h , the Disease proceeds from a cold Cause with Heaviness of the Head, Weakness or Dulness of the Eyes, Distillation of Rheum into the Breast, Stop-

page of the Throat or Wind-pipe with Phlegm, outwardly shivering with Cold, loathing in the Stomach, or Swoundings and irregular Sweatings.

II. The ♀ in ♀ afflicted by ♂ ☐ ♂ of ♂ causes the Grief to proceed from the Brain, with continual Feavers, Restless, the Mouth extream hot, dry and thirsty, an Inflammation of the Liver, with Dryness in the Breast; a Frensey in this case may be feared.

III. The ♀ in ♀ afflicted by ♀ signifies a violent Feaver, overflowing of the Blood, Heat and Dryness in the Stomach, with great Burning inward and outward.

IV. The ♀ in ♀ afflicted by ♂, gives much Blood, causing violent Feavers, Weak Pulses, strong Madnes or Frensey no Appetite, Heaviness of the whole Body, Drowsiness, Sicknes at Heart, and many times Consumptions.

V The ♀ in ♀ afflicted by ♀ signifies a De-fluxion of thin sharp and subtil Humours, Pain in the Joynts and Arteries danger of a Feaver by extremities of Heat and Cold; sometimes with Violence.

VI. The ♀ in ♀ afflicted by ♂ sheweth a desperate Sicknes from Gluttony, Drunkennes, Surfeiting or overmuch Repletion, high Feaver coming of Choler with Flux of the Belly.

CHAP XVII.

*Of the Moon's Affliction in the
Earthy Trygon.*

I. **T**He ♀ in ♋ afflicted by ♄ sheweth the Disease proceedeth from Wantonness, Surfeits, or too much Repletion, causing Feavers proceeding from burnt Choler and Obstructions of the Arteries, with Inflammation of the whole Body, and Exulceration of the Lungs.

II. The ♀ in ♋ afflicted by ♄ sheweth a Quinsy or a Disease proceeding of too much ill blood, with continual Feavers, the whole Body obstructed, Inflammations of the Neck, Throat and hinder parts of the Head, Ach of the Bones, inordinate Watching, with Desires to drink Cool things.

III. The ♀ in ♍ afflicted by ♄ causeth a Distemper from Crudities, and evil Digestion of the Stomach; Flegm doth obstruct the Bowels and Intestines, Head-ach, danger of a bad Pleurisie and some inordinate Feaver.

IV. The ♀ in ♍ afflicted by ♄ signifies Exulceration of the Intestines, Bloody Flux, Feaver, bad Stomach, loathing of Meat, reaching to Vomit.

D ;

V. The

V. The Δ in Ψ afflicted by ζ shews Cold, subtil and thin Distillations, Pain and Obstructions at Breast, a little Heat at sometimes, with a violent Cold or Cough, and Difficulty of Breathing.

VI. The Δ in Ψ afflicted by γ shews reachings to Vomit, from evil Digestion, or some cholerick or melancholy Matter, a bad Stomach, Tumifying of the Nerves; cholerick Humours offend the Joynts with Ulceration, as also a Flux of the Belly.

CHAP. XVIII.

Of the Moons Affliction in the Airy Trygon.

I. **T**He Δ in π afflicted by ζ shews the Disease proceeds from Disturbance of the mind, by overcharging it with too much Care, or by some Weariness in Travel, or much Watchings, a small Feaver, Pain all over the Body, but most in the Joynts and Arteries, Sweating, Pain of the Spleen, and inclining to a Consumption.

II. The Δ in π afflicted by γ signifies a violent and dangerous Feaver, great Obstructions, very irregular

irregular and high Pulses, with Sickness at Heart.

III. The \mathfrak{D} in ∞ afflicted by \mathfrak{h} signifies the Disease to proceed from Drunkenness, Gluttony and Surfeiting (or too much Venery) Pains in the Breast, Stomach and Head, want of Appetite, loathing of Meat, Nocturnal Feavers, Hoarseness, Coughs and Distillation of Rheum.

IV. The \mathfrak{D} in ∞ afflicted by \mathfrak{g} signifies too great a Quantity of Blood, causing intense Feavers, with high Pulses, Watchings and Inflammation of the whole Body.

V. The \mathfrak{D} in ∞ afflicted by \mathfrak{h} shewes the Disease is from much Labour, Weariness, or Watching, or for want of needful Refreshment, taking the Sick unequally with Remission and Vehemency.

VI. The \mathfrak{D} in ∞ afflicted by \mathfrak{g} shews a Disease proceeding from a sharp and violent Cause, taking the Sick with hot and vehement Passions.

CHAP. XIX.

*Of the Moons Affliction in the
Watery Trygon.*

I. **T**He ♀ in ☿ afflicted of ♀ shews an extreme Cold taken, and that joyned with much Melancholy or flegmatick Matter, causing Distillations upon the Breast and Lungs, abundance of Moysture, Catarrhs, Feavers, Hoarseness and Obstructions.

II. The ♀ in ☿ afflicted of ♂ shews a Surfeit, overflowing of the Blood, Flegm in the Stomach, with Reachings to Vomit.

III. The ♀ in ♀ afflicted of ♀ shews Bubo's, or exulcerations in or neer the Secrets, the Piles in Ano, and some Obstructions of the Urine.

IV. The Moon in ♀ afflicted of ♂ shews violent Pains in the Head, Exulceration or Imposthumation in the Secrets, the Gonorrhea, Pox, Hemorrhoids, Measles, Small Pox or Pestilence.

V. The ♀ in ☿ afflicted by ♀, shews the Distemper is caused from cold Distillations of Rheum, the Sick is troubled with a continual Feaver,

Feaver, Sighings, and Pain under the Ribs, Extension of the Precordiacks and Heart-strings.

VI. The ♃ in ♀ afflicted by ♄, shews Plenitude of gross Humours, caused by Drunkenness, Gluttony, or much Repletion: the Sick is most troubled in the night, a Frensey or Madness follows, sharp Feavers, and vehement Thirst.

Thus have we in these 4 last preceeding Chapters, expressed (in few words) the Diagnosticks of Hermes: which are also to be understood of the ♃ being in like manner afflicted by ♀ as by ♄, and by ☿ as by ♄, with very little variation.

CHAP. XX.

Of Significators.

I. **S**ignificators are either special or general.
 II. Special Significators of the Sick are his Ascendent, Planets posited therein, its Lord and the Moon.

III. Special Significators of the Sickness are the sixth House, Planets posited therein and its Lord: to which some adjoyn the twelfth House, Planets therein, and its Lord.

IV.

IV. Special Significators of the Physician are the seventh House, Planets posited therein, and its Lord : of the Medicine, the tenth House, Planets therein and its Lord.

V. Special Significators of Death are the eighth House Planets therein and its Lord : of the End of the Matter or the Grave, the fourth House, Planets therein and its Lord.

VI. General Significators of all the aforesaid things are of the Ascendent *Saturn* and *Mars* : of the fourth *Luna* and *Sol* : of the sixth House *Mercury* : of the seventh *Venus* and *Luna* : of the eighth *Mars* and *Saturn* : of the tenth *Saturn* and *Mars* : of the twelfth *Jupiter* and *Venus* : these being the Consignificators of each House.

VII. Lastly, In all that which we have already spoken, or may speak hereafter of Significators specially considered ; the same Judgment you must understand and apply to them which are General.

CHAP XXI.

*Of the Signification of the Planets by
Position in the Houses of Heaven.*

I **O**BSERVE what Sign ascends, the Lord thereof, and in what Sign he is posited; for the Ascendent signifies the Head, and sheweth the Temperament; as also the Disposition of the Brain, shewing wether the Disease lyeth chiefly in the Body or Mind.

II. *Saturn* in the Ascendent (not being Lord thereof) and chief Significator of the Disease; the Sick is troubled in the Head with melancholy Vapours, speaks little, having either a noise in his Ears or stoppings of his Head and Nose, with a great Cold and disturbed Fancy.

III. *Jupiter* in the Ascendent, chief Significator of the Disease, shews the Head afflicted by Blood, Heat and Moysture flowing thither, with some small Inflammation and intense Feaver or pain.

IV. *Mars* in the Ascendent, chief Author of the Disease, disturbs the Head with Cholerick Humours, troubled Brain, unquiet Sleep; ex-
-tream

treame Pain; Feaver, Frensy or Madnes.

V. *Sol* in the Ascendent, Author of the Disease, shews Cartaracts, Soreness and Inflammations in the Eyes, extream pain in the Head, Watching and a violent Feaver.

VI. *Venus* in the Ascendent, Author of the Disease, shews cold Rheum in the Head and Eyes, Moystness of the Brain, some Deformity in the Face, it may be loss of a Nose.

VII *Mercury* in the Ascendent, Author of the Disease, shews the Head is ill with Cold and Wind, occasioning Catarrhs, Hoarseness, and Coughs, the Brain is afflicted with Lightness and Vertigo's.

VIII. *Luna* in the Ascendent, Author of the Disease, shews Convulsions, Apoplexies, the Falling Sicknes, Coma, Carus, and Lethargies, from Cold and Moisture.

IX. The Dragons Head afflicts not, the Tail there gives foolish Fancies, and suspicion of the Disease as that it might come through business.

X. *Part of Fortune* in the Ascendent not afflicted shews a mild Disease: but in this case you ought to consider its Lord.

XI. Lastly you are to consider what every House signifies (by the 1 e 3) and according to the position of the Significator of the Disease in the same, you must give judgment (in like manner as before in the Ascendent) and so pronounce

pronounce that part of the Body afflicted, which the same House shall represent.

Only one thing you must here note, that you have not barely respect to the House, but also to the Nature and Quality of the Sign in which the said Significator is posited.

CHAP. XXII.

Whether the Party be sick or no, of whom the Question is propounded.

I. IF the Ascendent or his Lord be not afflicted, or out of his Essential Dignities, or in σ of any fix'd Star of the Nature of the Lords of the fourth, sixth, eighth, or twelfth, the Party is not sick.

II. Or if the sixth House be not afflicted by the presence of an evil Planet, but \odot be there, the D free from affliction, and not in the sixth, eighth, or twelfth Houses, he is not sick.

III. If *Luna*, *Jupiter*, *Venus*, or *Caput* be in the Ascendent (not being Lords of Evil Houses) or the Lord of the Ascendent in \ast or Δ with ♄ and ♅ , or they casting their \ast or Δ to the Ascendent, or sixth, he is
not

not sick, but it is some Fear or Mistrust upon the agitation of the Humours.

IV. If the Lord of the Ascendent be in a Sign contrary to his own Nature, or Cadent or afflicted, the Party is sick.

V. Or a Diurnal Planet under the Earth, ill affected, weak, combust, retrograde, in his fall or detriment, or besieged of the Infortunes, or with violent fixed Stars, the Party is sick, and contrariwise of a Nocturnal.

VI. Lastly if any fixed Stars of the Nature of the Lord of the sixth House ascend, or be with the Lord thereof in a bad House (especially being malevolent by Nature) they shew the Party of whom the matter is propounded is sick.

CHAP. XXIII.

Of the Cause of the Disease.

I. **T**He inward Cause is known from the position of the Significators in any of the aforesaid Trigons or Triplicities.

II. In fiery Signes the Cause must proceed from some violent Exercise or Labour performed, or from the heat of the Fire or Sun: In Earthy Signes it shewes Gluttony; Surfeiting or Cold might be the occasion: In Airy Signs, the cause must proceed from Troubles and Fancies of the Mind: In Watery Signs the cause proceeds from Drunkenness, Repletion Surfeiting, or taking of some inordinate Cold at Feet, or by means of Women, or things cold and moyst.

III The outward Cause is known, from the position of those Infortunes that afflict the Lord of the Ascendant: or from other principal Significators and the Moon.

IV. The Lord of the Ascendant essentially strong, and in a good House, the Party is not ill, but accidentally outwardly afflicted, and so much the more if ♀ or ♂ (neither of them being

being Lords of evil Houses or Dispositors of the 7th afflict him : do but observe what House the Planet is posited in or is Lord of, and from the Judgments of that House require satisfaction by Art. Thus Lilly.

Verbi gratiâ. The Lord of the Ascendent being causally afflicted by either ♄ or ♀, and the Lords of the second House (no inward cause of the Disease appearing) you may judge he is in want of Money, if the Significators apply; or hath had lately some damage, if they separate: or if Lord of the fifth, say the Cause may be from some Loss at Play, or Cross from a Child: if Lord of the sixth, say from some Servant, or Loss of some Cattel, &c. through all the Houses of Heaven.

CHAP. XXIV.

*Whether the Disease be in the Body
or Mind.*

- I. **T**He Sun, Moon and Ascendant signify the Body; their Lords the Mind.
- II. The Sun, Moon and Ascendant afflicted, or any way impeded, and their Lords every way free, shewes the Disease lyes in the Body, not in the Mind.

* III. But if their Lords be afflicted or any way impedit; and they every way free, it demonstrates the Disease to lye in the Mind, not in the Body.

IV. If *Sol*, *Luna*, and the Ascendant, and their Lords; or either of them and his Lord be impedit, both Body and Mind are sick.

V. If *Saturn* be the afflicting or impeding Planet, Melancholy, Grief and Care about the things of this World is the Cause: if *Jupiter*, it may be about Religion, or things religious: if *Mars*, the Sick is frantick or mad: if *Sol*, Pride Ambition, or vain-glory may be the Cause: if *Venus*, Love or some such foolish thing: if *Mercury*, strange Imaginations, foolish Fears, and vexations in Study or the like may be the Cause: if the *Moon*, some publick Concern of the Commonwealth, or some foolish petulant Woman or Neighbour.

VI. This is general; but if you would understand in particular, consider what House the afflicting or impeding Planet is Lord of, and is posited in, and accordingly judg of the matter.

CHAP. XXV.

*Whether the Diseased be bewitched
or no?*

IF one and the same Planet be Lord both of the Ascendant and twelfth House, or the Lord of the Ascendant be in the twelfth House or in ☿ with his Lord, there is danger.

II. If the Lord of the Ascendant be combust, and at the same time be cadent or retrograde, or both, especially in the twelfth, there is *Witchcraft*: and contrarywise.

III. When *Saturn* is Lord of the Ascendant and twelfth, retrograde therein, or in the seventh, or eighth, and *Luna* Lady of the sixth apply to him, the sick is bewitched, or an evil spirit hath power over him, and he is disturbed in his Fancys.

IV. If the Lord of the twelfth be in the Ascendant, or the ☿ be in the twelfth in opposition to the Lord of the Ascendant or twelfth, it argues *Witchcraft*, or that some evil Tongues are near or about him, and have bewitched him.

V. If the Lord of the twelfth, Planet therein impedit, the Ascendant or its Lord by ☿ ☐ or ☿, the

& the Sickneſs is more than natural, and Witchcraft is to be feared.

VI. the Lord of the eighth in the twelfth, or applying to the Lord thereof, and then immediately joyning to the Lord of the Ascendent, ſignifies Death by Witchcraft.

VII. The Lord of the ſixth in the eighth, twelfth or third ſignifies ſome occult or hidden Diſeaſe, more than natural.

VIII. The *Witch* is diſcovered by the Lord of the twelfth, their Complexion, Stature, Condition; Conſideration being had to the Houſe of Heaven in which he is poſited, whereby you may not only diſcover the *Witch*, but the way they live, and the Cauſe thereof.

IX. The Lord of the twelfth in the third ſhews ſome neer Neighbour: in the fourth ſome one in the ſame houſe: in the fifth ſome Ale-wife, Nurse or drunken Companion; & ſc in alius. Where if the Lord of the Ascendent be in the Ascendent, it is of meer malice: if in the ſecond by reaſon of ſome Mony or Eſtate: in the third by the procurement of ſome Neighbour, Brother or Kinfman, and ſo through all the Houſes, the Cauſe is Known.

X. The Infortunes *Saturn* and *Mars* Lords of the Ascendent, being in the twelfth combuſt and impeded by the Lord of the twelfth, the Sick is bewitched by a common Witch.

XII. Lastly. But herein have special regard to the true Ascendent, lest you erre: for if a Parent ask for a Child the fifth is its Ascendent, and the fourth its twelfth, and then according to rule, judge.

CHAP XXVI.

To determine the Humour abounding.

I. **T**He Significators to be considered in this respect are chiefly the Signs ascending, and on the Cusp of the sixth: their Lords, and the Signs they are posited in.

II. If therefore in the Figure of the Decumbiture, they or the most of them are in fiery Signs, the Disease proceeds of Choler, whence Feavers, &c.

III. If in Earthy Signs, the Disease proceeds from Melancholy, as Consumptions, Gouts, Agues, &c.

IV. If in Airy Signs, the Disease proceeds of Blood; from whence comes Pleurities, Feavers, Head-aches, Itches, &c.

V. If in Watery Signs, the Disease proceeds from Phlegm; such as are Coughs, Scurvey, Catarrhs, Dropsies, &c.

VI.

VI. But if the Significators be part in Fiery Signs, part in Earthy Signs, judge the Disease to proceed chiefly of Choler and partly of Melancholy, or chiefly of Melancholy, partly of Choler, according to the major Testimonies.

VII. And in the same manner you must judge if the Significators be part in Earthy Signs, part in Airy: or part in Airy, part in Watery: or part in Watery, part in Fiery: in each of which according to the plurality of Testimonies so judge.

VIII. And in this Case it will be very good to make use of the Fixed Stars in the judgment, for they assist much in the Discovery of the Cause of the Disease: at 5 è 45. lib. 2.

CHAP. XXVII.

To determine the Part of the Body afflicted.

I. **T**He Parts of the Body afflicted in any Disease are always many: But we must learn to distinguish between them which are essentially afflicted, and them which are afflicted per accidens..

II. The Parts of the Body essentially afflicted are those which are signified by the Sign of the Ascendent Cusp of the sixth, and the Moon.

III. The Parts accidentally afflicted are those which are signified by the Lords of the Ascendent sixth, and the Moon; and the Signs in which they are posited, both according to simple and compound Signification, by : 3. c 7.

The Difference between an Essential and Accidental affliction is this: the one demonstrates where the Root of the Disease lodges; and where the chief and real affliction is: the other shews the sympathetical affliction of other parts, which are yet really well, and only sympathetically injured by reason of the extremity of the Distemper which radically afflicts some other part: as for example: one burns his hand, that is the member essentially vitiated; but by reason of the extremity of the pain, the whole Arm becomes inflamed; I hope you cannot rationally judge, the Disease to lodge chiefly in the Arm, but rather essentially in the burned hand, and accidentally by Inflammation in the Arm: the like understand of all others. Thus generally: particularly we say.

IV. Saturn in the beginning of Cancer causeth pain in the left Side, as though an Awl was run into it: in ♈ in the Heart and Back: in ♊ in the Head and Bowels: in ♍ pain in the Reins, with difficulty of pissing, & sic de alijs.

V. So

V. So *Mars* (Lord of the sixth) in ♋ or ♌ in the Ascendent, the Head is afflicted: yet most commonly this position gives pain in all parts of the Body; and oftentimes universal Breakings out, as Boils, Botches, Ulcers, Itch Small Pox or Measles; in which case if ♀ be any ways concern'd 'tis much if it be not the French Pox: if he be in ♎ great pain in the back: in ♈ the Cholick: in ♋ pain in the Reins: in ♌ pain in the Bladder, & sic de ceteris.

VI. In this case also consideration is to be had of the Houses at the 1, 2, 3. & 3. Hitherto of Simple Signification: the Compound is discerned by the 2, 3. & 7. The Side of the body afflicted is thus discovered.

VII. If the Lord of the sixth be afflicted above the Earth, and in a diurnal Sign, the Sickness is on the right side, and the upper part: but if he be under the Earth, and in a nocturnal Sign on the left Side, and the inferiour parts: Masculine Planets also denote the right Side of the Body; Feminine the left, afflicting those parts of the Body which they govern.

VIII. An infortunate Planet in the Ascendent, or in ♂ to it (in what Sign soever) always afflicts the Head.

IX. The Lord of the sixth in a diurnal Sign, the Disease is in the fore parts of the Body, as Face, Breast, Belly, &c. in a nocturnal, in

the back parts of the Body, or places invisible, as the Liver, Bowels, &c. this is true whether he be above or under the Earth.

CHAP. XXVIII.

To determine the Disease Astrologically from the Decumbiture.

I. **T**HE Disease is found out, from the House of Heaven; from the Nature of the Signs; and from the Configurations of the Planets.

II. The Houses of Heaven signifying in these Diagnosticks are the sixth, seventh and twelfth: the Quality of the Signs signifying are the Fiery which are Cholerick: the Earthy which are Melancholick: the Airy which are Sanguine: the Watery which are Flegmatick: and lastly, the Configurations of the Lords of the aforefaid Houses, or Planets posited therein, with either the Lord of the Ascendent or the Ascendent or the Moon, in acute Diseases; or the Sun in Chronique.

III. The sixth House and its Lord, and the Planets in it (if there be any) do commonly best describe the Nature of the Disease; chiefly

if they afflict either of the Luminaries or the Lord of the Ascendent.

IV. The Aspects of the Moon are always to be noted, for she translates the Nature of one Planet to another in the Constitution of Diseases: the which if you please to examine the state of that Planet whose vertue she translates, you cannot be ignorant of the state of the Sick, and what may be the Cause of his Sickness.

V. Consider also, what Planet she applies to, what Sign he is in, and its Nature, what his Qualities be, whether a Fortune or Infortune, Masculine or Feminine, Nocturnal or Diurnal, Hot or Cold, Moist or Dry, and what Humours, Parts of the Body, and Diseases he governs; and whether he be Angular, Succedent or Cadent; what Parts of the Body are signified by that House he is in: whether he be Direct or Retrograde, Swift or Slow, Oriental or Occidental, Combust or Free.

VI. *Saturn in Aries* signifies the Megrims: if he be Lord of the sixth and alone in Fiery Signs he shews Hectick Feavers.

VII. *Saturn in Leo or Capricorn* with ☿, or combust with ♀, or with violent Fixed Stars, he signifies Pestilences, Small Pox, or other pernicious Feavers little better.

VIII. *Saturn in Watery Signs*, signifies continual Fluxes, and cold Tremblings: in Earthy, Consumptions and Melancholy: in Airy, Gouts and Running Pains.

IX. *Saturn* in Moveable Signs shewes a Flux of Humours in all parts of the Body : in common Signs Complicate Diseases, and such as change from one Distemper to another : in Fixed Signs, if in *Leo* Heetick Feavers ; in φ or π Quartan Agues, Gouts, Leprosies, Cancers, and the Like.

X. If *Jupiter* signifie the Disease, the Liver is afflicted, the Digestion is bad, and the Blood abounds either in Quantity or Quality, being too hot or waterish, according to the Sign.

XI. *Jupiter* in Fiery Signs, shews Feavers coming of Blood, called in *Greek*, *Synochus non putrida* : in Earthy Signs the Scurvy or Cholick : in Airy Signs Surfeits, and great Putrefaction of Blood : in watery Signs the Droplie, Itch and Scurvy.

XII. *Mars* is the Author of Violent Feavers with Putrefaction : in Fiery Signs, he signifies either the Feaver $\kappa\alpha\upsilon\sigma\theta$ *Causus*, or else the Plague : in Earthy Signs, the Jaundice or Bloody Flux : in Airy, Frensy, Madness, and Quotidian Feavers : in Watery, the Scurvy, Droplie or some nasty Disease of the Skin, as the Measles or Small Pox.

XIII. If the *Sun* be afflicted at the Decumbiture by the Body, Square or Opposition of *Saturn*, the Disease proceeds of Melancholy : if of *Mars* the cause is Choler ; from the first a Consumption proceedeth ; from the other the Yellow Jaundice.

XIV.

XIV. If *Venus* be Author of the Disease, it comes of Intemperance: if *Saturn* afflict her, it may be by Poyson: if *Jupiter*, by a Surfeit: if *Mars*, by Women, you may safely judge the French Pox: if *Sol* some Feaver, the Small Pox or Measles: if *Mercury* some Love Fancy: if *Luna*, it is the Palsie.

XV. *Venus* in Fiery Signs gives Quotidian Feavers; if *Mars* be joyned to her they commonly prove rotten: In Watery the Droplie or Scurvy, and so much the more if *Mars* be joyned with her.

XVI. If *Mercury* cause the Disease, it is in the Brain, it may be Madness.

XVII. If he be in σ of *Saturn*, it is Melancholy and a Consumption: if in σ with *Mars* it is Frensy or Madness: if with *Sol*, little better, if with *Venus* he is Love sick: if with the Moon, it is Falling Sicknes or Convulsion Fits.

XVIII. The Lord of the ninth in the sixth, it is some Religious Folly: the Lord of the twelfth in the sixth, Witchcraft is to be feared.

XIX. The Moon in *Aries* causes the Megrin, Falling Sicknes, Convulsion, or Dead Palsie: in δ the Kings Evil: in π the Itch: in β a Pleurisie, &c.

XX. Lastly to sum up all in few words, the Planet shews the Disease it self: the Sign he is in

in this part afflicted with the Manner and Quality of the Disease : and the House the true Cause thereof.

CHAP. XXIX.

Of Directions and Transits in general.

Hitherto of the Diagnosticks from the Decumbiture, we now come to see what we can discover from the Directions and Transits of the Radix.

I. Directions and Transits are therefore to be considered, either as they respect the Radix from whence they proceed, or the present Decumbiture of the Sick.

II. The Differences between Directions and Transits are thus to be considered : Directions operate more powerfully ; Transits more speedily.

III. This ought also to be understood, that a Direction or Transit doth not of necessity cause such or such a Disease ; but a Disease occurring it may be signified by such or such a Direction or Transit, and so the Diagnosticks to proceed accordingly.

For I have known many times the same Directions and Transits not only of different persons, but of the same without any sensible Distemper to pass over: and therefore cannot positively and certainly force or cause any Disease: but the Native being really sick, I have oftentimes found (and that infallibly) the then present Directions and Transits have clearly discovered, not only the part afflicted, but also the Cause thereof, and the Disease it self.

IV. In Directions and Transits three things there are to be considered: first the Significator, secondly the Promissor: thirdly the Sign and House in which they happen.

V. Therefore the Significator signifies the Body, or some part thereof, the Promissor, by what means it shall come; the Sign, the Humour abounding; the House, the Cause of the Disease.

But these things are promiscuously understood, for sometimes the Promissor shall signify the Disease and the Significator the Cause, according as they are radically Lords of good or evil Houses.

VI. The Ascendent, its Lord, the Planet therein, the Medium Cæli, Sun, Moon, and part of Fortune, shall be generally in these Judgments the Significators of the Sick, and their Promissors the Authors of the Disease.

VII. This one thing also is always to be understood, that if the Mass of Blood be any ways

ways concerned, and the Direction or Transit be by \odot or \oslash (especially in Aery or Watery Signs) of the Promissor, that then the effects thereof is the product of such a Disease as universally affects the whole body.

Verbigratiâ. The Ascend. ad \oslash & \uparrow in m , Jupiter and Mars at the same time transiting the Ascendent gave the Small Pox, and that in an extreme manner.

VIII. In these Judgments the good Aspects (whether of benevolent or malevolent Promissors) are not to be exempted, in the least, from signifying Diseases and Infirmities of the Body, only with this caution, that from the goodness of the Aspect, you judge the slightness or weakness of the Disease.

IX. Therefore Directions or Transits to Sexiles or Trines signify one and the same thing, if it be of one and the same Promissor: and so of Squares and Oppositions: with this difference that a \ast or \square performs the matter much weaker than a \triangle or \oslash : a Conjunction is of more power than a \triangle or \oslash , and signifies the same thing, according as the Planet is good or evil.

X. The Directions and Transits of the five Hylegs to any Promissor, or any other Significator to them, signifies essential Diseases of the Body: and of their Lords essential Diseases of the Mind: but of other Significators only
some

some accidental Infirmity, which time and good government may overcome.

XI. Where the true rectified geniture cannot be obtained; in this case we must accept of the nearest time given, if it may fall within a quarter, half, or three quarters of an hour, and there only make use of the Transits, the the which for that particular (without any other rectification) will be exact enough.

XII. But if the time cannot be given to some hours, learn whether it be a Diurnal or Nocturnal Geniture, the day and year when, in which you shall only observe the Planets places.

CHAP. XXX.

Directions of the Sun to Promissors.

I. **S**OL to the * or Δ of Saturn signifies Melancholy; I have oftentimes found it the forerunner of an Ague.

II To the \square or \circ of Saturn in Fiery Signs the Megrim or Cephalalgia, Trembling at heart, Quartan Agues: in Earthy Signs, Cholicks, Cancerous Tumours and the Gout: in Aery Signs Madness, Frensey and Melancholy:

ly: in Watery Signs, Agues of all sorts, the Scurvy and Gout.

III. To the ☐ or ♂ of *Jupiter* in Fiery Signs Feavers and Ulcers in the Lungs: in Earthy Signs, the Phthisick, Catarrhs, Colds, Coughs, Hoarsness, Black Jaundice, and Cholick: in Aery Signs, Corruption of Blood, with Inflammation, Scurvey, and pain in the Reins: in Watery Signs, the Small Pox, Itch, Scabs, &c.

IV. To the ☐ or ♂ of *Mars* in Fiery Signs, Pestilence, and other violent and Burning Feavers: in Earthy Signs, the Yellow Jaundice, Quinseys and Cholerick Tumours: in Aery Signs, Surfeits, Inflammation of the Blood, Stone in the Reins, Weakness in the Back: in Watery Signs, the Scurvey, sometimes a Pleurisie, Obstruction of the Lungs, and Stone in the Bladder.

V. To the ☐ of *Sol*, Faintings and Swoundings, and generally whatsoever he signified in the Radix, he will be the Author of the Hurts of those Parts now: he also signifies Feavers, but not durable.

VI. To the ☐ or ♂ of *Venus* in Fiery Signs, pricking Pains: in Earthy Signs, Flegmatick Tumours, and Flux of the Belly: in Aery Signs, Putrefaction of the Blood, Running of the Reins: in Watery Signs, Obstructions at Stomach, Small Pox, Measles, Dropsie, French Pox.

VII. To the ☐ or ♀ of *Mercury* in Fiery Signs, Frensey, Madnes, Passions of the Heart: in Earthy Signs, Melancholy, Kings Evil, Gout: in Aery Signs, Frensey, Running Gout, Gravel in the Reins: in Watery Signs, Quotidian and Tertian Agues.

VIII. To the ♂, ☐ or ♀ of *Luna* in Fiery Signs, the Falling Sicknes, Convulsions, Vertigo: in Earthy Signs the Bloody Flux and Running Pains: in Watery Signs, the Dropsie, Scurvey, Fits of the Mother, oftentimes the Small Pox, Obstructions in the Bladder: in Aery Signs, Surfeits, Corruption of Blood, Cholick, Running Pains.

CHAP. XXXI.

Directions of the Moon to Promissors.

I. **L**una to the ♂, ☐ or ♀ of *Saturn* In Fiery Signs gives the Falling Sicknes, Convulsions, Apoplexy, Deafnes, Poyson: in Earthy Signs, the Cholick, Gout, Consumptions, Poyson: in Aery Signs, the Running Gout, Stone in the Reins, and Secret Pains: in Watery Signs, Obstructions of the Spleen, Black
F Jaundice,

Jaundice, Stone in the Bladder, Gout in the Feet.

II. To the ☐ or ♂ of *Jupiter* in Fiery Signs, Corruption of the Blood, Feavers, Pleurilies: in Earthy Signs, Melancholy, Kings Evil, Flux of the Belly: in Aery Signs, the Scurvey: in Watery Signs, the Droptic, Pleurilie, Small Pox, Stranguria.

III. To the ♀, ☐ or ♂ of *Mars* in Fiery Signs, the Megrim, Feavers, and Falling Sickness: in Earthy Signs, Fits of the Mother, the Gout, Dysenteria: in Aery Signs, Running Gout, Stone in the Reins, Putrefaction of Blood: in Watery Signs, Surfeits, Scurvey, Droptic, Gout, and other Flegmatick Swellings.

IV, To the ♀, ☐ or ♂ of *Sol* in Fiery Signs, Feavers, Loss of Eye-sight: in Earthy Signs, Consumptions: in Aery Signs, Surfeits: in Watery Signs, the Scurvey: the same that we said even now at the 8. 30. may also be said here.

V. To the ☐ or ♂ of *Venus* in Fiery Signs, Universal Corruption and Boiling of the Humours, Deafness, and Distinctions of Humours to the Eyes: in Earthy Signs, the Kings Evil, Oedematous Tumors, and Flux of the Belly: in Aery Signs, Lassitude of all the Extream parts, Weakness of the Back and Distemper of the Reins: in Watery Signs, all
sorts

sorts of Dropsies, Obstructions of the Stomach, and over-great Moisture of the whole Body.

VI. To the ☐ or ♂ of *Mercury* in Fiery Signs, vain Imaginations and foolish Fears proceeding of Melancholy; In Earthy Signs, Melancholy Tumours, Obstructions in the Bowels: In Aery, Signs, Madnass, Weakness and Pain of the Back: in Watery Signs, Fits of the Mother, Obstructions of the Spleen, Stone, Gout.

VII. To her own ☐ or ♂ in all the Signs she generally signifies Dropsies and Hurts to that part, signified by that Sign she is in in the Radix.

CHAP. XXXII.

Directions of Part of Fortune to Protrissors.

I. **P**ART of Fortune in this case generally signifies the whole Body; but specially some particular part by the 8. 9. 10. & 6.

II. Therefore directed to the ☐ or ♂ of *Saturn* it signifies Consumptions; of *Jupiter*, Putrefaction, Surfeits, Scurvey: of *Mars*, Feavers and Wounds: of *Sol* any Passion of the Heart: of *Venus*, Obstruction or Liness of the Reins: of *Mercury*, a disturbed Fancy: of *Luna*, the Falling Sickness or Dropsie.

III. If the Direction falls in a Sign which is of the Nature of the Promissor, the Disease is more remiss; but if the contrary, the more extreme.

IV. And it is to be noted that that part of the Body signified by Part of Fortune at the 9. c. 6. shall particularly suffer according to the Nature and Quality of the Direction.

CHAP. XXXIII.

Directions of the Ascendent to Promissors.

I. **T**He Ascendent to the evil Aspect of any Promissor, causes that Humour to abound which is according to the Nature of the Sign; the which in Fiery Signs is Choler: in Earthy, Melancholy: in Aery, the universal Mass of the Blood: in Watery, universal Corruption of all the Humours.

II. The Ascendent to the ☐ or ♄ of Saturn gives in Fiery Signs, Distillations, Melancholy: in Earthy Signs, Consumptions, Agues, Obstructions of the Termes: in Aery, Surfeits: in Watery, the Scurvey, Gravel and Stone.

III. To

III. To the ☐ or ♀ of *Jupiter* in Fiery Signs, pestilent Feavers, Pleurities and Inflammations in that part signified by that Sign in which the Direction falls: in Earthy Signs, Melancholy, Spleen and Cholick: in Aery Signs, universal Corruption of the Blood, the Small Pox, French Pox, Scurvey: In Watery, the Small Pox, Dropsie, Cacochymick Disposition of the Body.

IV. To the ☐ or ♀ of *Mars* in Fiery Signs, Wounds, Poyson, pestilent Feavers, Frensey: in Earthy Signs, the Cholick or Gout: in Aery Signs, Inflammations of the Blood, Stone in the Reins: in Watery Signs, the Small Pox, Measles, French Disease.

V. To the ☐ or ♀ of *Sol*, in Fiery Signs, continual Feavers, Weakness of Sight: in Earthy Signs, Schirrhous Tumours in the Neck, Obstructions of the Intrails: in Aery, in Children the Measles, in Elder persons Feavers, Weakness and Pain in the Back: in Watery Signs, the Scurvey.

VI. To the ☐ or ♀ of *Venus* in Fiery Signs, hot Defluations of Rheum: in Earthy Signs Obstructions, and Oedematous Swellings: in Aery Signs, the French Disease, Corruption of the Blood: in Watery, the Dropsy, Diseases in the Secrets, and sometimes the Diabetes.

VII. To ☐ or ♀ of ♄ in Fiery Signs, Catarrhs, Consumptions, Vertigo's, Frensy: in earthy Signs

Melancholy, Obstructions, Quotidian Agues: in Aery Signs, the Running Gout, Discales of the Reins; foolish Fancies: in Watery Signs, Firs of the Mother, Stone in the Bladder.

VIII. To the \square or \circ of *LUNA* in Fiery Signs, the Vertigo, Megrim, Falling Sicknes, Apoplexia: in Earthy Signs, Catarrhs, the Palsy, Wind Cholick, Obstruction of the Terms: in Aery, Surfeits, Aposthumes, Small Pox, Measles: in Watery Signs, Scurveys, Droplics, Diseases in the Secrets.

CHAP XXXIV.

Directions of the Medium Cœli to Provissors,

I. **T**O the \square or \circ of a Planet, shews detriment to that member which is represented by the Sign culminating, and to those members signified by the Sign in which the Direction falls: but the first of these is an essential affliction, the Latter only an accidental: so that the member signified by the Sign culminating shall be afflicted with a hot, cold, moyst, or dry Disease, according to the nature of the Sign in which the Transit or Direction falls.

II. The

II. The Quality of the Disease shall be discerned from the Promittor or afflicting Planet ; the reason and cause from the House in which the Direction Transit falls.

III. The Situation is known from the Sign culminating : the Magnitude from the Promissor, being strong or weak : the number from the form ; the name from the place.

IV. It is especially to be considered, that the *Medum Caeli* shall have great Signification of the Mind, and Diseases thence proceeding.

V. So directed to the \square or \wp of *Saturn*, it shall signifie Envy, Malice, Melancholy, and Diseases thence arising : of *Jupiter*, something of Credit, Honour, Honesty, or Religion is the cause : of *Mars*, Anger, Madness, Choler : of *Sol*, Ambition, Vain-glory Dignity, Office, Place lost : of *Venus*, Pride, Dishonesty, Love or some such like : of *Mercury*, Studies too deep, high, or difficult for the Capacity : of *Luna*, some small, foolish, common or ordinary Matter.

C H A P XXXV.

Directions of the Remaining Significators.

I. **T**He remaining Significators are Cusps of the remaining Houses, and the other five Planets.

II. The Houses govern the parts of the Body, the Signs in order govern : and therefore when any of the said Cusps meets with an evil Promissor, the parts of the Body signified by that House, and Sign thereof shall accordingly suffer (by the 1. 2. 3. & 34.)

III. When the Cusps of the sixth or twelfth Houses come by Direction or Transit to a *Hy- leg*, or the Lord of the Ascendent or other eminent Significator, it signifies Sicknes; and the Sign in which the said Significators are posited at the time of the said Transit or Direction, shall demonstrate the part afflicted, and Humour afflicting.

IV. The Lord of the Ascendent or tenth, or Planets posited therein, coming to the ☐ or ☿ of the Lords of the sixth or twelfth, or Planets posited therein, shew Sicknes; the Nature of which

is

is to be enquired into from the Quality of the Promissor.

V. If the *Promissor* be ♄ it may be a Consumption, or Melancholy: if ♃ a Surfeit, or Pleurisie: if ♀ a Feaver or the Stone: if ☉, Swounding Fits: if ♀ the Scurvey or Mother; if ♃ the Dropsie or Falling Sicknes: but in these judgments, you will do well specially to consider the Sign for the part afflicted, and the Nature and Quality of the Disease.

VI. It will be good to observe in what House of the *Decumbiture* the Lords of the tenth, Ascendent and sixth of the *Radix* are; as also in what Aspect the Lords of the tenth and Ascendent, or Planets on their Cusps, of the *Decumbiture*, are with the Lords of the sixth, eighth, or twelfth of the *Radix*; for from these considerations good judgments arise.

VII. If the Disease be Acute, consider also the immediate preceding Lunar Radical Revolution: but if Chronick, then the preceding Solar, with the same respect and judgment as if they were the true Figures of the *Decumbiture*: for Diseases have a Radical or Essential *Introitum* and *Judicative* as well as a Fained or Accidental *Decumbiture* and *Crisis*, as they that please to observe shall find; and here, what we but even now hinted at the 6. e. may also take place.

VIII. Consider also what parts of the Body
the

the Planets govern *per se* (by Chap. 4.) and what by position (by 2. c. 7.) and when they by Direction or Transit shall come to an evil Aspect of any Promissor, judge those parts to be afflicted according to the Nature of the Promissor, and Quality of the Sign, the Direction falls in.

IX. If the Direction falls in Fiery Signs, it proceeds of Choler: in Earthy, of Melancholy, &c. in *Aries*, the Head: in *Taurus*, the Throat, &c. are also *per accidens* afflicted.

X. If the Direction falls in Moveable or Common Signs, especially in Angles, it shews an acute Disease, especially if ♂, ♀, or ♄ be Author thereof: but if in Fixed Signs, especially in Succedents or Cadents and ♄ or ♀ be the Authors thereof, a Chronick Disease.

Thus knowing the part afflicted, the Humour afflicting, the Planet causing, the House concerned, and the Species whether acute or chronick, the Disease it self by name cannot lye long undiscovered.

XI. In all these Judgments have great regard to the Fixed Stars; for they, according to their magnitude, and position, help to encrease the Disease: and if a Direction be to the body of a Fixed Star, of the first or second magnitude, of the nature of an Infortune, it as powerfully doth its office, as that Infortune it self: if also a Direction be neer the body of an evil fixed Star,

Star, in like manner it much augments the Disease.

XII. Much more might be said, almost *ad infinitum*: and what we have spoken of Directions understand the same of Transits, only with the Caution at the 2 . 3 . c . 29.

CHAP XXXVI.

The Variety of the Planets Significations, being conjoynd either by Body or Aspect.

I. **S** *Saturn* (Lord of the Ascendent, or sixth, or posited neer their Cusps) in Conjunction or Aspect with *Jupiter*, corrupts the Blood with Melancholy, and gives Lameness in the extream parts.

II. In σ or Aspect with *Mars*, Yellow Jaundice, Quartan Agues, the Stone, Gout, and such like long Diseases.

III In σ or Aspect with *Sol*, Trembling, Fearfulness, Melancholy, Consumptions, and Faintings at Heart.

IV. In σ or Aspect with *Venus*, the Green Sicknes, Melancholy and Quotidian Feavers: if it be in π or η it is generally Poyson, the

the French Pox, or virulent Gonorrhea.

V. In \odot or Aspect with *Mercury*, melancholy Fancies, Madneſs, Conſumption.

VI. In \odot or Aspect with *Luna*, the Epilepsy, Convulſions, and in Children the Rickets.

VII. *Jupiter* in \odot or Aspect with *Mars*, the Feaver *Ephemera*, putrid Feavers alſo, Surſeits, Inflammation and Putrefaction of the Blood; in Earthy Signs, the Quinſy or Bloody Flux; in Aery Signs, Phlegmons, &c.

VIII. In \odot or Aspect with *Sol*, the Pleuriſie, Plague, Peſtilence, Small Pox and malignant Feavers.

IX. In \odot or Aspect with *Venus*, certainly give putrid Feavers or the French Pox, with an univerſal Corruption of the whole Maſs of Blood, as Meaſles, Small Pox, Surſeits, &c.

X. In \odot or Aspect with *Mercury*, Deſtillations, Fluxes, and Diſturbance about Religious Fancies: if H be any ways evilly conjoyned, and it be in the fall or detriment of L (he being Lord of the Aſcendent) the Patient certainly is ſome Religious Devil.

XI. In \odot or Aspect with *Luna*, generally the Pleuriſie, or a Cacochymick Diſpoſition, the Scurvy or Dropſie.

XII. *Mars* in \odot or Aspect with *Sol*, the violent Burning Feaver *Canſue*: the intermitting
Tertian,

Tertian, Plague, Carbuncles and Erysipelous Tumours.

XIII. In \odot or Aspect with *Venus*, the French Pox, Gonorrhoea, Scurvy, &c.

XIV. In \odot or Aspect with *Mercury*, generally Madness, Frensey, and Watchings.

XV. In \odot or Aspect with *Luna*, the Palsie, Dead Palsie, or a Convulsion.

XVI. *Sol* in \odot or Aspect with *Venus*, a Fever, Measles or Small Pox.

XVII. In \odot or Aspect with *Mercury*, Melancholy, Consumption and Weakness.

XVIII. In \odot or Aspect with *Venus*, Rheums, Defluxions, Lameness, Agues, and Putrefaction of the Blood.

XIX. *Venus* in \odot or Aspect with *Mercury*, signifies Lameness, Scurvy, or some Love Fancy.

XX. In \odot or Aspect with *Luna*, the Palsie, Numbness, Lameness, or Rheumatisme.

XXI. *Mercury* in \odot or Aspect with the Moon, for the most part, the Falling Sickness, or some Distemper in the Brain. Thus in general: otherwise we say,

XXII. First, that in all the foregoing Notions, you must respect the Quality of the Aspect: for a \star or Δ can signify but lightly, and make but small additaments to a Disease, rather signifying the Nature of its inclination, then any thing else: but a \odot , \square , & plainly encreases its

its Rigour and Violence, according to the Nature and Power of the Planet conjoined.

XXIII. Secondly, That if the Aspect be partil, it shews the present condition of the Sick, and nature of the Sicknes; but if Platich, and separated, from what Humours and Matter the Disease is sprung, if applying, what it is likely to come to.

XXIV. Thirdly, That you have a great regard to the Sign, its Nature and Quality; for Earthy Signs signify colder and dryer Diseases than Aery: and Fiery Signs hotter and dryer Diseases than Watery, &c.

XXV. Fourthly, That the Humour abounding being known (from the Quality of the Trygon and Planet) and the parts of the Body afflicted (from the Signification of the Sign and House) if you consider what Diseases most commonly accompany that Humour, and viciate those parts, you may very nearly determine the Disease afflicting by name.

CHAP. XXXVII.

The Natural Diagnosis according to Hippocrates: and first, of the Original Causes of Diseases.

I. **A** Disease of the Body is a Hurt in some part thereof, disposing of it to a total perishing.

II. Diseases are various, and almost innumerable; sometimes simple, and sometimes complicate: but when simple Diseases are the causes of complicate, they are no longer called Diseases but the symptoms of a Disease.

III. Diseases are therefore either by Solution of Unity, or Distemper of Humours.

IV. Solution of Unity is either by a Wound or a Rupture.

V. Distemper of the Humours, and the Diseases thence proceeding; come always from some of these six Causes, to wit, 1. Crudities: 2. Inflation: 3. Distillation: 4. Obstruction: 5. Putrefaction: 6. Inflammation.

VI. CRUDITIES proceed from Nutriment not sufficiently concocted: to wit, either the
Chyle

Chyle, or the Blood; which comes, first from the Quality of the Food; secondly, from the Quantity: thirdly, for Want of Exercise.

First, in respect of Quality, when it is taken too raw, flegmatick, unwholsome, or that which the Concoctive Faculty cannot overcome: secondly, in Quantity, when more is received than the Concoctive Faculty can alter and digest; from whence undigested Humours, like some strange Matter burthen the body: thirdly, Want of Exercise, which suffocates the natural heat, that it cannot stoutly perform its office in the Concoction of Food.

VII. *Crudities* in the Stomach cause loathing of Food, and the Green Sickness.

For so long as the first Food is not digested, there can be no Appetite to any other: again, according as the likeness the Crudity is changed to, so the Stomach desires, as to eat Earth, Chalk, Coals, &c. for every like its desireth like.

VIII. *Viscous Crudities* lodging in the Ventricle or Guts being warmed, are vivified, and turns into Worms, which gnawing the Bowels stir up evil Vapours: from hence also comes Phantasies which disturb the Brain.

IX. Lastly, *Crudities* under the Skin, to wit, in the Flesh and Blood begets Paleness: and gathered together and putrified, it produces Abscesses, Scabs, Itch, Ulcers, &c.

X. INFLATIONS are gross Vapours exhal-
ling

ling from the Crudities that are gathered together, thereby stretching and extending the parts it afflicts.

XI. *Inflations* or Wind causeth Yexing or Belching in the Ventricle: Panting in the Heart; Giddiness in the Head; Laziness and Stretching in the whole Body, if it be without pain.

XII. But *Inflations* with pain, causeth the Cholick or Ach in the Bowels; and Prickings in the Muscles, either sharp or blunt, according as it is more gross or subtil.

XIII DISTILLATION is caused from the Condensation of Crude Vapours into Rheum.

For Crude Vapours in abundance filling the Head, and by reason of grossness and want of passage the ordinary way; through Coldness of the Brain they become Rheum, flowing by the Eyes, Nostrils, Ears, and Throat, thereby causing many Diseases.

XIV. *Distillations* at the Nose cause the Pose: into the Jaws, a Catarrh: into the Almonds, the Quinsey: into the Lungs, the Asthma, and Difficulty of Breathing: which if it be salt and sharp, ulcerating the Lungs, it causes the Cough; and if it be long and often, it fills the Lungs with Aposthumes, thereby causing a Consumption.

For the Ulcerated Lungs not performing their office of Cooling as they ought, the Vital Spirit becomes

becomes hotter then it should, thereby feeding upon the Flesh and Blood, so consuming (at length) the very Liver it self, the Fountain of Radical Moisture, whence for want of a daily Generation of Blood, immediately follows a Consumption of the whole Body.

XV. Distillations being much and gross, flowing down the Back, cause the Palsie; by hindring the Animal Spirit, that it cannot be distributed by the Nerves springing from the *spina dorsa*: Filling the Nerves of the Muscles only, it becomes *Spasma*, or a Convulsion: But if it flow subtil and penetrate the Nerve, it manifests it self in the extremities of the Members in sharp pains called the GOUT, which in the Feet are colled *Podagra*; in the Knees *Gonagra*; in the Hips *Ischias* or *Sciatica*; in the Hands *Chiragra*: generally in many Joynts *Arthritica*: Running, *Rheumatismus*.

XVI. Lastly, Distillations staying in the Head (being subtil and thin) cause the Head-Ach: when too raw and phlegmatick, the Lethergy: salt and cholerick, the Phrensey: gross and mixt with Melancholy, the Epileptic or Falling Sicknes: but gross and phlegmatick filling at once all the Vessels of the Brain, cause the Apoplexy, which is a Privation of all Sense and Motion, whereby the Vital Spirits and Heat in the Heart, are soon after extinguished.

XVII. OBSTRUCTION is a Stoppage of the Inwards by thickned Flegm, so that they cannot execute their office.

XVIII. When the Intrails are *obstructed*, that they cannot void, it is the wringing of the Guts: when the Liver, the Dropsy; *For the Chylus being not turned into Blood, flows through the Veins and members, and cannot be turned into Flesh.*

XIX. When the Gall is *obstructed*, it causeth the Yellow Jaundice: when the Spleen, the Black Jaundice.

For in the one Choler, in the other Melancholy, diffuse themselves through the Blood.

XX. Lastly, when the Pipes of the Urine or Bladder are *stopped*, it is by reason of Gravel or the Stone, which in Obstructions by reason of their sharpness cause extream pain.

XXI. PUTREFACTION is the Corruption of some Humour in the Body, to wit, of Flegm, Choler, or Melancholy, causing *Febris putrida* a rotten Feaver, or Ulcer.

XXII. *Putrefaction* within the Vessels, if it be of all the Humours equally, it causeth a Feaver called *Synochus putrida*: but if of one Humour only, a continual Feaver, as of Choler, a continual Tertian or a Burning Feaver: of Flegm a continual Quotidian: of Melancholy a continual Quartan.

XXIII. *Putrefaction* without the Vessels causeth an intermitting Feaver: of Flegm, an intermitting Quotidian: of Choler, an intermitting Tertian: of Melancholy, an intermitting Quartan.

XXIV. *Putrefaction*, in the extream parts, in Aposthumes or Tumors, causeth Ulcers.

XXV. INFLAMATION is an over-heating of the Vital Spirit, or of the Blood, by reason of too much motion, either of Body or Mind; or else by Obstruction.

For motion will heat even to firing: and Obstruction doth by an Antiperistasis exasperate the heat included, even in things watery and putrid, so that at length it breaks out violently: for we Hay laid together (for want of transpiration) soon inkindles.

XXVI. When the Blood is kindled within the Vessels it causeth a Feaver; but when under the Skin St *Anthony's Fire*.

XXVII. The Spirits *inflamed* cause *Ephemera* or *Diaria simpliciter*, an one day Feaver; or else *Diaria plurimum dierum*, called *Synochus non putrida*, enduring three or four days.

XXVIII. *Inflammation* in the fleshy parts causeth *Hætica Febris*, or *Marasmus*.

From hence we learn, first, Putrid Feavers burn the Humours: secondly, Ephemera burns the Spirits or Blood: thirdly, Hætick Feavers
burn

burn the solid parts; For Hellick Feavers fasten on the Bones and Membranes, eating and consuming them with an unnatural heat, by degrees, and almost insensibly, till it cause Death, in manner of a Consumption: but the Ephemerata feeding upon the Spirits only, scarcely endures above one or two days; till the peccant matter be consumed by the Spirit it self, or the Spirit be overcome by it; hence Health or Death follows within three or four days; and of this sort also are all malignant and pestilential Feavers. And the putrid Fever, seizes the Blood and Humours, by which the whole Body grows hot and inflamed. Where note, if the humours putrify within their Vessels, especially near the Heart, as the Liver or the Gall, the Spirits are kindled against them, and ceases not till it expells or is expelled, and therefore is often mortal, and is called the continuall Fever: But if the Humours putrifie out of their vessels, in the veins and members, it is an intermitting Fever, for the Spirits that heat, oppose that putridness at certain times; but the contest (being far from the Heart) ended, the Spirits return home; so that if the putrifying humour be Flegm, it renews the contest the next day, hence the Quotidian Fever: if yellow Choler, then every third day; hence Tertians: if black Choler, the fourth day; hence Quartans: the inequality proceeds from the humour; for Flegm, as it is speedily dissipated

red, so it as speedily recollects it self, making a new contest with the Spirits: yellow (biler (which is hot of it self) opposing the Spirits, causeth a longer contest, and is commonly called a Tertian or burning Fever; but Atra Bilis, burnt choler or melancholy, being a gross, cold, droogy, sluggish and obstinate humour, being overcome, cannot so easily return, so wit, till the fourth day, by reason it is long in recruiting it self, and hence Quartans become stubborn and tedious.

CHAP XXXVIII.

Of the Intemperature of the Principal Parts, and first of the Brain.

I. *The Diagnosis of a hot Brain.* The Forehead looks redish, is hot; red Veins appear on the White of the Eye, the Hair is hard and curling, they are soon bald, few Excrements flow from the Ears, Eyes, Mouth, Throat, Nose, they sleep little, and that unquietly.

II. *Of a cold Brain.* The Hair is black, soft, smooth, growing slowly, is easily offended by Cold, from whence comes Distillations and Heaviness of the Head, pale Face, cold Forehead, dully and given to sleep.

III.

III. *Of a dry Brain.* Curled, hard, rugged Hair (but soon bald) quick Wit, not delighting in Sleep, with few or no Defluxions from the Head by the ordinary passages.

IV. *Of a moist Brain.* Smooth soft Hair, never bald, dull Wit, many excrements flowing from the Head, easily weeping, sleeping much, and soundly.

V. *Of a hot and dry Brain.* Little or no Defluxions from the Head, quick and nimble Wit, much Watching, red and hot Forehead, curled Hair, but soon bald.

VI. *Of a hot and moist Brain.* A high and red Colour of the Face and Eyes: the Veins of the Temples are great, the Head abounds with Moisture, but it is well concocted, much troubled with Pain in the Head especially when the Wind is South, molested with strange Dreams, thinking they see things which they see not; especially if heat most abound.

Remember but the signs of a simple Distemper you may with ease find out which Quality most abounds; for if heat be much and moisture little most signs of heat appear, and contrarywise.

VII. *Of a cold and dry Brain.* The Face is cold, livid, swarthy, and discoloured, the Head is suddenly afflicted with Cold, being troubled with Distillations upon every slight occasion, no Veins appear in the Eyes, being oftentimes troubled with Heaviness.

VIII. Of a cold and moist Brain. Excrements flow much to the Nose, the Head being replest therewith, an extream desire of Sleep, the Senses and Wit being very dull.

CHAP. XXXIX.

Of the Heart.

I. **D**iagnosis of the Heart can be. There is deep breathing, swift pulse, he is bold, active, hot, furious, angry, the lower end of the Belly is rough, and the whole face of the Body is hot (which the Liver cold;) a broad Breast and a dark Head are certain signs of an hot Heart.

II. Of an cold Heart. The Pulse is slow and narrow, the Breath is short, the Mouth green, he desires hot a food, without any change, he is sometimes afraid of his own shadow, both on Water upon his Breast.

III. Of an dry Heart. The Pulse is fast and small, anger is often expressed he is continually thirsty, the whole body is very dry, (which the Liver hot very much.)

IV. Of an moist Heart. A full Pulse, hot

V. *Of a hot and dry Heart.* The Pulses are great, hard, and swift, Breath swift, the Beast is very rugged or hairy, they are active, angry, in all things.

VI. *Of a hot and moist Heart.* The Breast is not very rough or hairy, quick, hasty and passionate, but not cruel; the Pulse is great, full and fast.

VII. *Of a cold and dry Heart.* A hard Pulse, respiration moderate, if the Breast be proportionate, but if broad, it is rare and firm, smooth flesh, and difficult to be engaged.

VIII. *Of a cold and moist Heart.* A full Pulse, Swiftness, slow, little Spirit, languish and heavy, a moist Countenance, a smooth clear Skin.

CHAP. III.

Of the Liver.

The Signes of a hot Liver. The large veins, brown or red & hairy, the Blood hot, Breath rough, the whole Body is more heated & swells the Cheek be more cold.

II. *Of a cold Liver.* The veins are narrow, thin, smooth, the whole Body is cold & the

VIII. *Of a cold and moist Brain.* Excessively flow much to the Nose, the Head being repleat therewith, an extreme desire of Sleep, the senses and Wit being very dull.

CHAP. XXXIX.

Of the Heart.

I. *Diagnosis, of the Heart too hot.* There is deep breathing, swift pulse, he is bold, active, hot, furious, angry, the Breast and upper part of the Belly is rough, and the whole habit of the Body is hot (unless the Liver be cold:) a broad Breast and a little Head are certain signs of too hot a Heart.

II. *Of too cold a Heart.* The Pulses are less than naturally, the Breast is little, the Head is great, he moves like a Snail, without any courage, he is timorous, afraid of his own shadow, hath no Hairs upon his Breast.

III. *Of too dry a Heart.* The Pulse is hard, not easily angered, when angered he is difficultly pleased again, the whole body is very dry, (unless the Liver be very moist.)

IV. *Of too moist a Heart.* A soft Pulse, soon angry, soon pleased, the whole habit of the body is moist (unless the Liver be dry.)

V. *Of a hot and dry Heart.* The Pulse are great, hard, and swift, Breath swift, the Breast is very rough or hairy, they are active, angry, in all things.

VI. *Of a hot and moist Heart.* The Breast is not very rough or hairy, quick, hasty and passionate, but not cruel; the Pulse is great, soft and swift.

VII. *Of a cold and dry Heart.* A hard Pulse, respiration moderate, if the Breast be proportionate, but if broad, it is rare and slow, smooth Breast, and difficult to be angered.

VIII. *Of a cold and moist Heart.* A soft Pulse, fearful, slow, little Spirit, lumpish and heavy, a meer Coward, a smooth clear Breast.

CHAP. XL.

Of the Liver.

I. **T**he *Diagnosis of a hot Liver.* Great large veins, burnt or red Choler, the Blood hot, Bowels rough, the whole Body is over heated (unless the Heart be too cold.)

II. *Of a cold Liver.* The Veins are narrow, Flegm abounds, the whole habit of the body is cold and lazy (unless the Heart be the hotter) the region of the Belly is smooth.

III. *Of a dry Liver.* Blood but little and thick, the Veins are hard, the Body is dry, and tends to a Consumption.

IV. *Of a moist Liver.* Blood much and watery, the Veins are soft, the Skin is smooth, unless the heat of the Heart hinder, the Body enclines to a Dropsie.

V. *Of a hot and dry Liver.* The Skin of the Belly is rough, the Body bound, fill'd with yellow Choler in Youth, but *Atta Bilis*, or Melancholy in Age; they are subject to dry Scabs, the Veins are hard, and the whole body is in a Consumption or Heetick.

VI. *Of a hot and moist Liver.* The Belly is smooth, the Vessels abound exceedingly with Blood, the Veins large, the habit of the Body hot and moist (unless the Heart be cold) if these Qualitys much superabound, presently comes a Disease of Putrefaction, it may be a Fever.

VII. *Of a cold and dry Liver.* The whole habit of the Body is so also, the Veins are small, the Blood little, the Body lean, Melancholy abounds, the Party is in a Consumption.

VIII. *Of a cold and moist Liver.* The Belly is soft and smooth, the Blood is flegmatick and waterish, the Veins narrow, the Colour pale, the whole Body is plump, lazy, dull, and flegmatick, if not in, yet enclining to a Dropsie.

CHAP. XLI.

Of the Stomach.

I. **D**IAGNOSIS of a *hot Stomach*. It digests more than the Appetite requires, and things hard of Digestion; it delighteth in hot Meats and Drinks, yet is not hurt by Cold.

II. *Of a cold Stomach*. There is a quick Appetite, but weak Digestion, sour Belchings, desiring hot things.

III. *Of a dry Stomach*. There is much Thirst, but it is quenched with little Moisture, and burdened with much; he delights in roasted, dry and burned Meats.

IV. *Of a moist Stomach*. There is seldom any Thirst, yet the Stomach will endure much Moisture, and delights only in moist things.

CHAP. XLII.

Of the Habit of the whole Body:

I. **D**IAGNOSIS of a *good Temperature*. The Colour of the Face is red and white, the Hair

Hair brown and a little curling, the Body fleshy in a mean, both in respect of Quantity and Quality; and the like Analogy in all the parts, neither fat nor lean, gross nor thin, hard nor soft, rough nor smooth, not too hot, nor too cold, nor any excess.

II. *Of a hot Temper.* If it inclines neither to Moisture, nor Dryness, it is hot in touching, and rough, hairy, and that curls, little or no fat, and ruddy.

III. *Of a cold Temper.* Want of Hair, Fatness, Coldness, the Colour of the Face is leaden or swarthy.

IV. *Of a dry Temper.* The Flesh is hard and dry, Body slender, and so much as the Flesh is harder than it ought judge it so much dryer than it ought.

V. *Of a moist Temper.* The Body is fat, moist, soft, and very smooth.

VI. *Of a hot and dry Temperatura.* The Body is exceeding rough and hairy, hot and hard in touching, thin and slender in appearance, little fat, of a blackish swarthy Colour.

VII. *Of a hot and moist Temperatura.* The Skin is ruddy, soft and warm, the Body Fleshy, but not fat, indifferently hairy, and the Colour of the hair of a blackish brown.

VIII. *Of a cold and dry Temperatura.* The Body is hard, thin, and without Hairs, the Hair and Colour are analogical to the Coldness, the

Skin is rough and cold, and Melancholy abounds.

IX. *Of a cold and moist Habit.* The Body (except the Head) is free from Hair, is soft, plump, white, gross, and fat, enclining to a Diopne.

X. *These things are to be noted.* First, That the general Habit follows commonly the Constitution of the Heart and Liver. Secondly, That that which we call the Habit of the Body, is that which is presented to the Eye. Thirdly, That notwithstanding these Diagnosticks, the Air, Heat of the Sun, and Clime may much alter them. Fourthly, that if the Member wax easily cold, it is a Sign of Coldness, if not, of Heat; if it be offended with dry things, of Dryness if not, of Moisture. Fifthly, that always the Bigness of the Pores be consider'd for sometimes a Member may seem gross when it is slender, the Bone being great and contrariwise. Sixthly, that the Solid Parts can no way be made mossier than they should be, the Flethy may. Seventhly, Lastly, That the proper and true Nourishment of the Similiary Parts is done by Opposition, or Impression not by Attrition.

Hair brown and a little curling, the Body fleshy in a mean, both in respect of Quantity and Quality; and the like Analogy in all the parts, neither fat nor lean, gross nor thin, hard nor soft, rough nor smooth, not too hot, nor too cold, nor any excess.

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III. *Of a dry Liver.* Blood but little and thick, the Veins are hard, the Body is dry, and tends to a Consumption.

IV. *Of a moist Liver.* Blood much and watery, the Veins are soft, the Skin is smooth, unless the heat of the Heart hinder, the Body enclines to a Dropsie.

V. *Of a hot and dry Liver.* The Skin of the Belly is rough, the Body bound, fill'd with yellow Choler in Youth, but *Atra Bilis*, or Melancholy in Age; they are subject to dry Scabs, the Veins are hard, and the whole body is in a Consumption or Heetick.

VI. *Of a hot and moist Liver.* The Belly is smooth, the Vessels abound exceedingly with Blood, the Veins large, the habit of the Body hot and moist (unless the Heart be cold) if these Qualitys much superabound, presently comes a Disease of Putrefaction, it may be a Feaver.

VII. *Of a cold and dry Liver.* The whole habit of the Body is so also, the Veins are small, the Blood little, the Body lean, Melancholy abounds, the Party is in a Consumption.

VIII. *Of a cold and moist Liver.* The Belly is soft and smooth, the Blood is flegmatick and waterish, the Veins narrow, the Colour pale, the whole Body is plump, lazy, dull, and flegmatick, if not in, yet enclining to a Dropsie.

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I. **D**IAGNOSIS of a *good Temperature*. The Colour of the Face is red and white, the Hair

Hair brown and a little curling, the Body fleshy in a mean, both in respect of Quantity and Quality; and the like Analogy in all the parts, neither fat nor lean, gross nor thin, hard nor soft, rough nor smooth, not too hot, nor too cold, nor any excess.

II. *Of a hot Temper.* If it inclines neither to Moisture, nor Dryness, it is hot in touching, and rough, hairy, and that curls, little or no fat, and ruddy.

III. *Of a cold Temper.* Want of Hair, Fatness, Coldness, the Colour of the Face is leaden or swarthy.

IV. *Of a dry Temper.* The Flesh is hard and dry, Body slender, and so much as the Flesh is harder than it ought, judge it so much dryer than it ought.

V. *Of a moist Temper.* The Body is fat, moist, soft, and very smooth.

VI. *Of a hot and dry Temperature.* The Body is exceeding rough and hairy, hot and hard in touching, thin and slender in appearance, little fat, of a blackish swarthy Colour.

VII. *Of a hot and moist Temperature.* The Skin is ruddy, soft and warm, the Body fleshy, but not fat, indifferently hairy, and the Colour of the hair of a blackish brown.

VIII. *Of a cold and dry Temperature.* The Body is hard, thin, and without Hairs, the Hair and Colour are analogical to the Coldness, the Skin

Skin is rough and cold, and Melancholy abounds.

IX. *Of a cold and moist Habit.* The Body (except the Head) is free from Hair, is soft, plump, white, gross, and fat, enclining to a Dropsie.

X. *These things are to be noted.* First, That the general Habit follows commonly the Constitution of the Heart and Liver. Secondly, That that which we call the Habit of the Body, is that which is presented to the Eye. Thirdly, That notwithstanding these Diagnosticks, the Air, Heat of the Sun, and Clime may much alter them. Fourthly, that if the Member wax easily cold, it is a Sign of Coldness, if not, of Heat; if it be offended with dry things, of Dryness if not, of Moisture. Fifthly, that always the Bigness of the Bones be consider'd for sometimes a Member may seem gross when it is slender, the Bone being great and contrariwise. Sixthly, that the Solid Parts can no ways be made moister than they should be, the Flethy may. Seventhly, Lastly, That the proper and true Nourishment of the Similary Parts is done by Opposition, or Repercussion not by Attraction.

CHAP. XLIII.

Of the General Diagnosticks.

I. **T**O know perfectly the Disease, first find out the Place, next the Kind, and then the Cause.

II. The PLACE is known by the Action hurt; by the Kind; and Site of the Pain, by the Excrements, Accidents, and other proper Symptoms.

III. The *Action hurt* shews the Part from whence it proceeds to be defective, for an officer of the Animal, Vital, and Natural Faculties, and therefore shews which of those there are affected.

IV. The *Hurt of the Reason, Imagination, or Memory* shews the Brain to be affected: Want of Sense or Motion shews the Nerves, or else their Original.

V. The *Difficulty of Breathing* shews the Lights: the *Pulse* disturbed shews the Heart: *Obstruction* in the Throat shews the *Asperia Arteria*: want of Digestion, the Stomach: Distemper of the whole Body shews the Liver: & sic de aliis.

VI. The Kind points forth the Place; 1
Pain

Pain with Pulsation is from a Nerve Hurt : with pricking from a Membrane distended : with Convulsion from a violent drawing of the Nerves or Tendons.

VII. *Pain* with swelling shews Repletion of the Veins ; when deep in the Flesh it shews the Membrane called *Periostrion* to be hurt , when gentle in the Flesh.

VIII. The *Signation* makes known the Seat of the Disease , if it be in the right Hypochondria the Liver is hurt : if under the left side , the Milt : where the Pain is, there is the Sickness : if the Pain be without , he lyes best on the whole side : if within, he lyes best on the sick side.

IX. The *Excrements* shew the part affected : what is cast forth by Coughing , shews the Lungs : by the Nose , the Head : Vomiting , shews the Stomach : if Cholera , it shews the Gall : if Flegm, the Liver : if Melancholy, the Spleen : if a Bloody Flux , the Bowels : if Issuing or Obstruction of the Water, it is the Bladder : if the Pleura, which covers the Ribs is pierced, Wind flows forth at the hole.

X. In this case the Form of issuing forth is to be noted ; so that if Blood, in issuing, doth as it were leap, it shews that it proceeds from the Arteries ; if it flow, from a Vein.

XI. The *Accidents* also point at the place ; so a Pearl declares the Eye to be molested, swelling

ling on the right side the Liver ; of the left, the Milt.

XII. The *Symptomes* shew the Place : for Madness shews the Brain ; redness of the Cheek the Lights : Indigestion, the Stomach.

XIII. The *Part afflicted* being found out, search whether it be by *Idiopathy* or *Sympathy* : *Idiopathy* is the proper indisposition of the part it self : *Sympathy* is the indisposition of one part by the fault or hurt of another, and is threefold, to wit, by Inflation, Distillation and Inflammation.

XIV. The *Idiopathy* is known by the Singularity, Continuity, and Constancy of the Matter of the Disease, in respect of Quantity : *Sympathy* is known by Affinity, Intermision, and Augmentation or Diminution of the Matter of the Disease, in respect both of Quantity and Quality.

XV. The Hurt which hindreth the Action is called *Morbus*, a Disease ; that which follows it is called *Symptome*, and that which creates it, is called the *Cause*.

XVI. The *Symptome* is known of it self, being obvious to the Sense : the *Disease* and *Cases* are known by the *Symptomes*, which are chiefly three (to wit) Actions Hurt, Excrements, and Accidents.

XVII. *Morbus* a Disease therefore, is that which hurts the Action of the Part affected by

the 1. è. 37. and it is threefold, namely *Similar*, *Instrumental*, and *Common*.

XVIII. The Action of a part *Similar*, is hurt by a simple Intemperature, as Heat, Coldness, Moistness, or Dryness; or composed as hot and dry, hot and moist, cold and dry, cold and moist, and that either with or without Matter.

XIX. The action of an *organick* or *instrumental* part is hurt by fault of Greatness, Number, Situation, Conformation, and Obstruction.

XX. A Disease *Common*, is the Solution of Unity or Continuity, by *Phlegmon*, *Schirrus*, or *other Tumor*; as also by Ulcer, Wound, Fracture or Luxation.

XXI. So Intemperance is a *similar Disease*: Obstruction is an *instrumental Disease*, and Solution of Continuity, a *common*.

XXII. The KINDS are known by the Action hurt: so *Sleepiness* shews Cold and Moisture of the Brain; *Watching* Heat and Dryness; *Pulse quick and unequal*, a Fever.

XXIII. The Kind is known by the Excrements, as Sand in Urine, shews Gravel; Blood by Stool, a Dysenteria: Spittle froathy, Phlegm.

XXIV. The *Place* shews the Kind, for every Part hath its own proper Sickness or Disease; as we shall hereafter shew.

XXV. But for the yet better knowing of the Disease,

Disease, consider its Antecedents, to wit, the Habit, Age, Sex, Country, Season, Air, and Form of Life: for one is soonest hurt with the Disease, which hath greatest Sympathy with his Nature.

XXVI. Yet notwithstanding, all sorts of Sickness, may befall all sorts of Persons, of all Ages, in all Places and Times; yet so as they generally sympathize with the Temperament, Place, and Time, as in Epidemical and Pestilential Distempers.

XXVII. Lastly, the Kind is discovered by Application, for hot Intemperatures increase by using hot things; but diminish by using cold; and the cold contrariwise.

XXVIII. The CAUSE of the Disease is either internal or external: the internal is twofold, to wit, antecedent or conjoyned.

XXIX. The Cause conjoyned immediately produceth the Disease, and therefore is first to be sought out: see then whether it be Blood, Flegm, Choler, Melancholy, or Wind; or any thing else contrary to Nature, as Stones, Worms or Excrements, together with the Colour of the Place, Kind of the Pain, and sole predominant Humour of the Body.

XXX. For when an inflamed part is red, it comes of Blood; when yellow, of Bile; but when cold and white, of Phlegm; when black, of Melancholy: the Pain also is moderate

when

when it comes of Blood ; pricking when of Choler : Blunt when of Melancholy ; but void of pain, if the Disease come of Phlegm or Wind, unless there be great Distention : the Colour or Substance of that which issueth forth, if it be a part of that which is contained , shews the Humour it comes of.

XXXI. Now consider whether the *conjoynd Cause* be alone or with an *Antecedent* : if it proceed from fault of the part only, it is only the *conjoynd Cause* : but if from Defluxion or the fault of the whole Habit, it is the *Antecedent with the Conjoynd*, the which are next to be enquired into.

CHAP. XLIV.

The Diagnosis of a Plethory.

I. **T**He *Antecedent Cause* of Diseases is, twofold; the one is called a Plethor or Plenitude : the other is called Cacochymy.

II. A *Plethorick Constitution* is when all the Humours equally superabound ; or Blood only.

III. The Signs are taken from the Causes antecedent ; as Temperament of principal parts ; Temperament of the whole Habit (by Chap.

38, 39, 40. 41, 42) Age, Season, Air, Climate, manner of Living, and Evacuations; as also Accidents, as Colour, Habitude, Functions Animal, Vital, and Natural; as Sleep, Dreams, Pulse, Concoction, and Excrements.

IV. Plethor is threefold, to wit, *Plenitudo ad vires*; *Plenitudo ad vasa*; and *Plenitudo supra vires*.

V. *Plenitudo ad vires* is, that in which the Blood, although it be not excessive, neither in quantity nor quality, yet overcharges the Spirits, and Powers of Nature.

VI. *Plenitudo ad vasa* is, when the Quantity surpasses the bounds of Nature; and it is either small, when it only fills the Cavities of the Veins, not much exceeding a mean: or else excessive, when through Fulness the Veins are ready to burst, yet notwithstanding Nature is not suffocated thereby, but the Power, Strength and Force of Nature, equally encreases with the Blood.

VII. *Plenitudo supra vires* is, when Blood abounding as before, the Strength is abated, the Body becomes heavy, lazy, and almost stupified, sleeping soundly, yet troublesomely.

The Signs of Blood abounding now immediately follow.

VIII. Signs of a SANGVINE COMPLEXION. The antecedent Causes are, first a temperate Heart and Liver; secondly Youth, thirdly

ly the Season, as the Spring: fourthly Diet easily digested: fifthly a pleasant life, void of Care: sixthly evacuation of Blood, (natural or artificial) suppressed. The accidental or consequent Signs are, a middle stature, strong well composed Body, fleshy, but not fat, great Veins, smooth Skin, hot and moist in feeling, hairy Body, (soon having Beards if men) Cheeks red, or red and white, Hair of a blackish brown, or flaxen, great Appetite, good and quick Digestion, yellowish Urine, redish Excrements, great and full Pulse, sleep well, dream of Money, and pleasant things, being bold of Spirit, Trusty, Veneral, Merry, Chearful, Bountiful, Pittiful, Merciful, Loving, Familiar and Courteous, little or nothing ever sticking to Heart.

CHAP. XLV.

The Diagnosis of a Cacochymy:

I. **C***acochymy* is the Repletion of Phlegma, Choler or Melancholy, and therefore is threefold, according as either of the three aforesaid Humours shall superabound.

II. The Signs are taken from the *antecedent Causes* (by 3. c. 43.) but now only remain to be particularly treated of in the next three following Sections.

III. Signs of a FLEGMATICK COMPLEXION. The Signs Antecedent are, first the Habit cold and moist: secondly the Age, to wit, old Age, from fifty to the end of Life: thirdly the Season, which is Winter and moist Weather: fourthly the Diet, cold and moist: fifthly an easie Life, constantly sitting, or full of Idleness: sixthly sleeping after Meat. The Signs consequent are, middle stature, fat, thick or gross bodyed, Veins and Arteries small, not hairy, little Beards if men, Hair flaxen or light brown, Skin whitish or pale, smooth, cold and moist in touching, Appetite and Digestion weak, Pulse little, small and soft, Urine pale and thick, Excrements of the Belly thin, Dreams of Water, Drowning, &c. slow in motion, dull, drowsie, sleepy, heavy, sloathful, cowardly and forgetful Creatures, the Spirit is stupid, Body lazy and slow in motion, not delighting to stir, shame-faced and sober.

IV. Signs of a CHOLERICK COMPLEXION. The Causes Antecedent are, first Habit, hot and dry: secondly the Age, from twenty to thirty five: thirdly, the Season, which is in Summer: fourthly a Climate, hot and dry: fifthly a Life full of Travel, Exercise, Anger, Care, Watching and Fasting: sixthly Evacuations ordinary (by Vomit, Stool, Urine) suppressed. The Signs consequent are, Heat and Dryness, Shortness of Stature, dry, lean, Skin rough

rough and hot in feeling, Body hairy, Hair redish, yellowish, and sometimes black, curling, Skin tawny or Sun-burnt, and swarthy, little hollow Eyes, strong Concoction, digesting more than the Appetite calls for, Pulse swift and strong, Urine yellow and thin, a Body usually costive, sleeping little and dreaming of Fire, War and Quarrels, Sense lively, quick Wit, bold, furious, quarrellsom, hasty, eloquent and stout, being given to quarrel, jest, scott and lye.

V. Signs of a MELANCHOLY COMPLEXION. The Signs Antecedent are, first Habit, cold and dry: secondly Age, from thirty five to fifty: thirdly Season, Autumn, cloudy Air cold and dry: fourthly Diet, of brown heavy Bread, old Cheese, Hogs Flesh, Hares Flesh, Venison, chiefly being salted: fifthly Life, sad, contemplative, or studying, without Recreation, and Exercise of the Body: sixthly the usual Evacuation (by the Hemorrhoids, monthly Courses, Medicine, &c.) suppressed. The Signs Consequent are, Cold and Dryness, thin Body, not very tall, of a swarthy or leaden Colour, rough Skin, cold and hard in feeling, little or no Hair on their Bodies, being long without Beards if men, and sometimes Beardless, Hair of the Head brown, Appetite is better than the Concoction, Urine pale, ordure, clay colour, Pulse deep and slow, they dream of fearful things, Blackness, Darkness, Tombs and Sepulchers,

pulchers, are covetous, Cowards, fearful, careful, solitary, lumpish, stubborn, obstinate, ambitious, envious, of profound thoughts, mistrustful, spiteful, retaining Anger long, and aiming at high things.

CHAP. XLVI.

Of Mixed Complexions.

I. *Sanguine Flegmatick Complexion.* These are taller than Sanguine, having strong well set Bodies, not very fat, Hair light brown or flaxen, Skin smooth and a pale red, not much hairy, Pulse moderate, Appetite good, Urine subcitrine, egestion, whitish or redish, Dreams Aery, of Flying, Rain, Waters, &c. these are not so liberal, bold and free, as Sanguine.

II. *Flegmatick Sanguine Complexion.* These are of mean stature, gross fat bodies, soft smooth Skin, cool in touching, not hairy, something long without Beards, Hair light, yellow, brown or flaxen, not curling, pale colour, weak Digestion smal, low Pulse, pale Urine, dreaming of falling into Water; being nor merry nor sad, nor free nor covetous, but something fearful.

III. *Sanguine Melancholy Complexion.* These are

are of strong well composed Bodies, fleshy, but not fat, big Veins and Arteries, smooth Skin, yet a little hairy, Hair black, or blackish brown, Cheeks red, Pulses great, Urine yellow, Digestion good, Egestion redish and thin, Dreams Aereal: being pleasant, merry, and free, but with Gravity, Discretion and Sobriety.

IV. *Melancholy sanguine Complexion.* They are tall, yet big, fleshy and strong Bodies, Face of a darkish red, Skin neither hard nor rough, but temperate in respect of Heat or Cold, not very hairy, Digestion good, Urine of a light Saffron colour, Dreams pleasant, being more free, bold and cheerful than Melancholy Persons, but gentle, sober, patient, trusty, and courteous,

V. *Cholerick Melancholy Complexion.* They have little lean Bodies, rough hard Skin, meanly hairy, almost temperate in feeling, swarthy Colour, Hair of a Chestnut brown, Digestion good, Pulse mean and slow, Urine pale yellow and thin, Excrements yellow and hard, they dream of Falls, Hurts by Fire, Fightings, &c. are quick witted, good Students, eloquent, prodigal, beginning many things before they finish one.

VI. *Melancholy Cholerick Complexion* They are tall, yet slender and dry Bodies, Skin rough, cold and hard, little Hair on their Bodies, long without Beards, many Excrements at Nose, Face

Face swarthy, Hair of a blackish brown, Digestion weak, Pulse slow, Urine subcitrine, Egestion pale, dreaming of idle and fearful things; they are gentle, modest, grave, bashful, constant and faithful, being excellent Students.

VII. *Cholerick flegmatick Complexion.* They are strong lusty Bodies, well set Creatures, not fat nor lean, great Bones, hairy Skin, Hair yellowish or sandy, Face tawnyish, Digestion good, Pulse swift, Urine yellow and thin, Egestion yellow and hard, they dream of Fighting, Lightning, Rain Water, &c. being something more sober and mild than Cholerick men, they have a good Wit, and grave Discourse.

VIII. *Flegmatick Cholerick Complexion.* They are tall lusty, fat, and well set, Bodies hairy, some have Beards, Hair of a Chestnut Colour, smooth and soft, Face Sun-burnt, or tawny red and full of Freckles, Appetite and Digestion good, Pulse great Urine subcitrine, Egestion pale yellow, they dream of Water, Rain, Swimming being nimbler, bolder, kinder, merrier and acuter than Flegmatick persons.

CHAP. XLVII.

*Of External Causes: where, of the
Solution of Unity.*

I. **T**He primitive or *external Causes*, called of the *Greeks*, *Procatartick*, point at the internal Cause, as well as at the Disease, For,

II. Too hot Air, Meat, Drink, Watching, violent Motion, Anger, Suppression of Excrements, engenders hot Humours and hot Diseases.

III. Too cold Air, Meat, Drink, Sleep, Idleness, Fear, immoderate Evacuation causes cold Humours and cold Diseases.

IV. Dry Diseases usually accompany the hot Causes; moist the cold: for Heat generally brings with it Dryness; cold Humidity, because it is the Mother of Crudities.

V. Inquire therefore concerning all the six Causes, which Physicians call non-natural, to wit, *Air, Exercise, Rest, Food, Excrements, and Affections*: and learn if he hath committed any excess in any of them; or if he hath weakened himself by Venereals; or in Women, if their Courses be stopp'd, or in men if the Hemorrhoids: for the Knowledge of these things give great

great light, both of the Cause of the Disease, and of the Cure.

For if the Disease should come of Evacuation, it would not be good to purge, or to bleed (although in a Fever) but contrariwise, by Analepticks to repair the Strength, and to restore Nature.

VI. The last External Causes are either by Falls, Blows, or Cuts: from whence comes the Solution of Unity (by 4. 2. 27. and 20, 21. 43) which is either a Wound or a Rupture

VII. A Wound is either new or old: new is without Putrefaction, and is either simple without accidents; or compound with accidents, as Bruise, loss of Substance, Tumour, Swelling, Inflammation Pain, Convulsion, &c. and it is either in Parts principal or not principal, seminal or not seminal; being either great or little; hard or easie to cure; dangerous only, or mortal.

VIII. An old Wound is called an Ulcer, which is with Putrefaction: and it is either plain, hollow, fistulous, sanious, cancrus, virulent or corrosive: being accompanied with Pain, Swelling, Inflammation Hardness, Callous, proud Flesh, straight Lips. Worms, Bones corrupted, and Distemper of the parts adjacent.

IX. A Rupture is twofold, to wit, either *fractura ossium*, the breaking of Bones, or *Ru-mex intestinorum*, commonly callied *Hernia*:
fractur-

fractura ossium is evident, and needeth no signs: *Ramex* is fourfold, namely, first *Hernia Inguinalis*, a Rupture of the Bowels above the Privie members: secondly, *Hernia Aquosa*, a watery Rupture, when Humours are gathered in any part of the Skin, or Filmes of the Codds: thirdly *Hernia Carnosa*, a fleshy Rupture, when hard Flesh grows within the Coats and Tunicles of the Stones: fourthly, *Hernia Peritonaei*, a Rupture of the *Peritonaeum*, when the Bowels fall into the Cods.

CHAP XLVIII.

Of the Diagnosis of Tumours:

I. **A** Tumor or *Aposthume* is an Affection befalling the Organical parts, encreasing their Magnitude above Nature, through superfluous Humours.

II. They are caused through *Fluxion* or *Congestion*.

III. *Fluxion* is the falling down of a Humour to some certain part, (either through Attraction or Transmission) offending it by Quantity or Quality.

IV. *Congestion* is, when a Humour is collected by little and little, either from the Weakness,

ness of the Concoction, and expulsive faculty, or from evil Diet.

And these are more tedious in breeding then the former: for those which come by Fluxion, are with great pain, redness and beating, coming suddainly to a height.

V. The Causes of Tumours are three, to wit, *Primitive, Antecedent and Conject.*

VI. The *Primitive* Causes are external, as Falls, Blows, and the like, which move the Humours: as also great external Heat, Food taken too raw, or cold; or in excessive Quantity.

VII. The Causes *antecedent* are internal, as Humours offending either in Quantity or Quality, Intemperature, Weakness and Pain.

VIII. The *Conject* Cause is matter gathered together in the place, by reason of the aforesaid Causes.

IX. The general Sign, is Swelling in the Part, offending the Action; causing it to differ from the others like parts.

X. The Kind of the Tumour is known by the Colour, Intemperature, Hardness, Softness; Pain and Continuity of the Fluxion.

First, If it be red, it comes of Blood: if white, of Phlegm: if yellow, of Choler: if black, of Melancholy. Secondly, if it be hot, it comes of Blood or Choler: if cold, of Phlegm or Melancholy. Thirdly, hardness with pain, shews Phlegm:

Phlegm: without pain, a melancholy *Schirrus*.
Fouribly, softness with pain and redness, a *Phlegmon*: without pain and redness, *Oedema*.

XI. The chief of those Tumours which proceed from Blood, are *Phlegmons*, *Bubo's*, *Carbuncles*, *Gangrenes* and *Gutta Rosacea*: from Choler, *Erysipelas*, *Herpes*, *Ich*, *Measles*, and *Impetigo*: from Flegm, *Oedema*, *Sirumma* and *Ganglion*: from Melancholy, *Schirrus*, *Cancers*, *Scabs*: *leprosy*, *VVarts* and *Corns*.

XII. *Pharyngitis*, *Phlegmon* is a Tumour, red, inflamed, hard, and very painful, oftentimes accompanied with a Fever, and hapening in the soft and fleshy parts.

XIII. *Bubo*, *Bubo* is a Tumour and Inflammation of the Kernels of the Arm-pits, or Groins, painful and hard.

A *Bubo* is either critical or symptomatical: the critical is safe and healthful, and they are such as follow the declining of any sickness, as Fevers, &c. The symptomatical are either venereal or pestilential, and these shew from whence they proceed.

XIV. *Asphixia*, *Carbunculus*, a burning coal, is a Tumour proceeding from adust, thick, and inflamed Blood, degenerating into black Choler, and burning the part: or it is a pestilential Tumour, inflamed, black, burning the place, and sometimes blistered, as if burnt with fire, accompanied with great Inflammation and Pain,
 Vomi-

Vomiting, Trembling, sleepiness, cold Sweats and Feavers.

XV. *Ἐχχύλωσις*, *Gangrena* is a Mortification of the part by little & little, through violence of much inflamed Matter and Blood, which so stop the passages, as that the natural heat cannot have recourse thereto: if it come of Inflammation, the red Colour, Pain, Sense and Beating decays; waxing pale, livid, black and soft, yielding to the Fingers, without rising again.

XVI. *Gutta Rosacea*, is a redness of the Face, occasioned from many little Pustles, infesting the same: it proceeds of thick, salt and inflamed Blood, bad Diet, Drinking, and Stoppages of the Terms or Hemorrhoids, &c.

XVII. *Ἐρυσίπelas*, *Erysipelas*, *Ignis sacer* St. *Anthony's Fire*, is a Tumour springing from cholerick Blood, chiefly affecting the Skin, accompanied with great inflammation and pain: it seldom comes to Ripeness, appearing oftentimes in the Neck and Face: the Colour is not perfectly red, but mingled, and somewhat pale, and generally accompanied with a great Fever.

XVIII. *Ἑρπης*, *Formica*, the Shingles is a cholerick Tumour, pure and unmixt with other Humours, creeping upon the surface of some part of the Body, from place to place, broad, and after a circular manner, the middle parts healing, while farther it breaks out a fresh.

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There is, I think, but little difference between these Herpes and Phlyctæna, which are little Blisters in the Skin, like such as come of scalding, which when they break a yellowish matter comes forth.

XIX. *Κνημὸς*, *Pruritus*, the Itch, is a Disease which causeth scratching, without Exulceration of the Skin, generally affecting the whole Body, it comes of Choler, thin and salt Phlegm.

XX. *Ἡδρα*, *Sudamina*, the Measles are Pustles like Millet-seed, which ulcerate the Skin, affecting generally Children; they come from cholerick matter restrained.

XXI. *Λιχὴν*, *Impetigo*; a Ringworm, is a hard red Pustle upon the Skin, spreading it self round, with Dryness, Roughness and great itching: it comes from a thin sharp and cholerick Humour.

XXII. *Οἰδημα*, *Oedema*, is a flegmatick Tumour, soft, cold and white; in pressing it there remains a hole, it is without pain, and happens in the Joynts and Glandula's, extremities of the Face, Legs and Feet, chiefly in cold Weather, old People, long Sickness, and such as be full of Humours.

XXIII. *Χορδαί*, *Struma*, *sem Scrophula*, the Kings Evil, is hard Kernels contained in their proper Cistis or Films, chiefly appearing in the Neck, Arm-holes, Hands, Feet, Elbows, Eyes,
1 Spina-

Spinadorfi, &c. they come of Flegm alone, and sometimes mixt with Melancholy.

XXIV. Γάγγλιον, *Ganglion Lupia*, a Wen, is a flegmarick Tumour generally happening in places having little Fleth, dry and nervous, being sometimes hard, sometimes soft, commonly round.

XXV. Σκίρρῳ, *Schirrus*, is a melancholick hard Tumour without pain or feeling, engendered of Cold, and such Meats as breed a melancholick juice: it is hard and grows slowly, being of a pale or livid Colour.

XXVI. Καρκίνῳ, *Cancer*, is a hard round Tumour blew or blackish, having pain and beating: it grows sooner than Schirrus, with great Veins about it, full and swelling much like Crab feet, springing from Melancholy, with an eating and gnawing Pain; chiefly in the Night between nine and four in the Morning; if it be broken, it voids a virulent matter, much like the thin Dregs of Claret Wine, being filthy, sordid, stinking, hard, unequal, cavernous and hollow.

XXVII. Ψώρα, *Scabies*, Scabs are Tumours rising from corrupted Blood, with Soreness and Exulceration of the Skin.

XXVIII. Ἐλεφάντιασις, λέπρα, *Leprosia*, the Leprosie is that which affecteth the whole Body or a part thereof with curfflike Scales, making it red, rough and unequal: a Tumor possesseth
the

the place where it is ; it augments by little and little , without pain ; the Eyes are red , Breath stinks , the Skin scurfy , knotty and hard , the Hands and Fingers swell , the Feet grow deformed , and the whole Body turns into a Consumption.

If it possesses the Skin only , and not the Flesh , it is called *αλαφ* , Morphea , Morpew.

XXIX. *Θόμω* , Verruca , a Wart , is a little Tubercle on the Skin , resembling the Flower of Time , proceeding from a thick flegmatick and melancholy juice.

XXX. *ῥαυ* , *Clavus* , a Corn , is a round callous Wart , of a whitish Colour , infesting the Feet and Toes , thereby causing pain in going ; they come from Bruises , or straitnets of Shoes.

CHAR. XLIX.

Of the Diagnosis of Wounds.

I. **A** *Wound* is the Solution of Continuity or Unity , new , bloody , and without Putrefaction.

II. If it be made with a pointed Instrument , it is called a Stab : if with a Sword or the like , a Cut or Incision : if with a Blow , a Contusion.

III. *Wounds* are either Simple or Composed.

IV. A Simple Wound is without Contusion or loss of Substance ; a Composed with one or both.

V. If the *Brain* or its *Membrains* be wounded, Blood comes forth by the Nose and Ears, with vomiting Choler ; avoiding of Excrements, a ghastly Face, Senselessness, with a Fever ; and within three or four days Convulsion and Raving

VI. If the *Heart* be hurt, there cometh forth Blood thick and black, Pulse weak, Face pale, universal Trembling, cold Sweat, Swounding, and in short, Death.

VII. If the *Lungs* be hurt, they breath with difficulty, void froathy Blood at the Mouth, and the Wound, they rave having a high Colour.

VIII. If the Membranous part of the *Diaphragma* be hurt, the Flank draws up, Pain is in the middle of the Back, Difficulty of Breathing, Coughing, sharp Fever, Raving and Death, : but in the fleshy part there is hope of recovery.

IX. If the *Breast* be wounded, the Air comes out at the Wound ; and the Patient finds the Taste of things applyed to the Wound in his Mouth.

X. If the *great Veins* and *Arteries* in the Breast

Breast be hurt, an immoderate Flux of Blood, Want of Sense, cold Sweat, Swoundings and Death within few hours.

XI. If the *Stomach* be wounded, there follows Vomiting, Swounding, Fainting, and Death.

XII. If the *Recurrent Nerves* be hurt, there follows loss of Speech, Sense and Motion, without recovery.

XIII. If the *Liver* be hurt, there is Vomiting, Flux of Blood, Pain, continual Fever, Raving, Convulsion, cold Sweat, and at last Death.

XIV. If the *Spleen* be hurt, the same Symptoms appear only on the contrary side.

XV. If the *Intestines* be hurt, the Excrements come through the Wound.

XVI. If the *Reins* or *Kidneys* be hurt, there is Suppression of Urine, Pain in the Groin and Stones, pissing Blood, great Swelling, and danger of Death.

XVII. If the *Bladder* be hurt, the same Symptoms appear, unless the nervous part be hurt, and then Vomiting, voiding Urine at the Wound, loss of Sense, and lastly Death.

XVIII. If the *Marrow of the Back Bone* be hurt, there is a Convulsion, which takes away Sense and Motion, senseless Evacuation of Excrements, Putrefaction and Death.

XIX. If a *Vein* be hurt, it bleeds thick and red

red Blood: if an *Artery*, then yellowish, thin, hot Blood, flying out, and leaping with violence by the 10.2.43.

XX. If the *Womb* be hurt, there is great pain in the Hips and Thighs, and a Flux of Blood, with loss of Speech, Reason and Sense, and at last Death.

CHAP. L.

Of Ulcers.

I. **A**N *Ulcer* is the Solution of Unity, putrified: or *thus*, an Ulcer is a Wound which is putrified, and sends forth stinking and putrified Matter.

II. *Ulcers* differ in Nature and Substance, in Quality and Figure, and in Accidents.

III. By *Nature and Substance*, some are simple, in the Flesh; others are composed with Inflammation, Corruption, Mortification, Nodosity, &c.

IV. By *Figure and Quantity*, they are either round or long; deep or shallow; great or small.

V. By *Accidents*, some are sanious, virulent, hollow, putrid, caco-thick, cancerous, fistulous.

VI. The *Causes* of Ulcers are threefold, as are the *Causes* of Tumours, at the 5.6.7.8 c.47.

VII. If the *Flesh* about the Ulcer be dry, and senseless, it becomes a *callous*: and that Hardness is called *Callosity*.

VIII. That which comes forth of the Ulcer is called *Pus*, *Sanie*, or *Matter*, which is the Corruption which Nature cannot digest: and it is twofold, to wit, good or evil.

IX. That is good or commendable, which is white, light, equal in Body, nor thick nor thin.

X. That is evil which is much altered (through unnatural Heat) from the former.

XI. *Pus* or *Sanie*, thin, sharp, corrosive or ill coloured, is called *Virus*: if gross, thick, and evil coloured, as green, blew, black, livid, &c. it is called *Sordes*.

XII. *Putrefaction* of a Part, is the Change thereof from Life to Death.

XIII. And it is twofold, to wit, in *Gangrena*, and *sphacelo*.

XIV. *Gangrena* is a Mortification only of the *Flesh* and its appendices: *Sphacelus* is a real Mortification of the whole Member, both *Flesh* and *Bone*.

XV. *An Ulcer sanious*, is a simple Wound corrupted, without additions of other Symptoms.

XVI. *An Ulcer virulent*, is that whose malignant

ligne Humour eats and corrodes the Flesh, going deeper and deeper, and is caused of evil bilious Humours, sharp and biting, which by reason of their burning Quality, attract a certain Venomosity and Malignity.

XVII. An *Ulcer cavernous* or hollow, hath the mouth of the Orifice straight, and the bottom broad, with many Caverns therein, some right, and some oblique, without any hardness or callosity, and therein differ from Fistula's: by a Wax Candle the Caverns are found out.

XVIII. An *Ulcer putrid* or rotten, is that which is accompanied with abundance of Matter, thick, tough, and evil coloured, putrifying and rotting the Flesh.

XIX. An *Ulcer cacoethick*, or difficult to cure, is caused through a Plethory, or a Cacoehymy: it is known by its unresistable running, Malignity of the Humour, Callosity and tumified Hardness of the Lips, thin and evil coloured Sanies; together with its often healing and breaking out again.

XX. An *Ulcer cancerous* is horrible to look to, round Orifice, Lips thick, hard, unequal fordid and turned over; it is hollow, ill sented, of a livid obscure Colour, accompanied with many Veins full of melancholy Blood, Matter virulent, subtil, watery, black or red, with terrible pricking pain.

XXI. Lastly, an *Ulcer fistulous* is deep, straight,

straight, round, cavernous, with a great Hardness and Callosity, from whence comes an Humour stinking and virulent, proceeding of Flegm and melancholy Aduſt, generally void of pain, unless it be neer a Nerve.

CHAP. LI.

Of Fractures and Dislocations.

I. **K** *Αραγμα, Fractura*, a Fracture is the Solution of Unity in a Bone.

II. There are seven sorts of Fractures in a Bone, to wit, first *Αγμα*: secondly *Χιδασεδον*: thirdly *Καυλεδον*: fourthly *Ραφανιδον*: fifthly *Απαγμα*: sixthly *Αλφιδον*: seventhly *Αποτρασις*.

III. *Αγμα, fractura transversalis*, is when the Bone is broken in the midst over thwart.

IV. *Χιδασεδον, fractura linealis*, is when it is broken long ways, but not seperated.

V. *Καυλεδον, Αστατες*, is when it is broken like the Stalks of Colworts, with strings.

VI. *Ραφανιδον, fractura raphanalis*, is when the Bone is smoothly broken.

VII. *Απαγμα, Quassatio*, is when the Bone is bruised or crushed.

VIII. *Αλφιδον, Rimulans*, is when the Bone

is broken small in or neer the Joynts.

IX. *Apotaxis, & fractio*, is when the Bone is broken into splinters.

X. *Fractures* are generally composed with Wounds, Inflammation, Gangrens, Ulcers, Pain, and the like.

XI. They are caused by external violence and force.

XII. They are known by sight or feeling of the part with the hand, from the inequality, noise, and pain.

XIII. Bones are joyned either, first by *Arthron*, Articulation: secondly, or by *Symphysis*, natural Union.

XIV. Articulation is, first by *Diarthrosis*, Conjunction with manifest Motion, as the Legs, Arms, &c. secondly by *Synarthrosis* with more obscure motion, as the Teeth, Sutors of the Head, &c.

XV. *Dislocation* is a slipping out of the Bone, out of its natural place.

XVI. And it is either compleat, when it is wholly out of its place; or incompleat, when it is but a little out: or distorted as in a spraining.

XVII. The *Dislocation* is known by the extraordinary Tumour of the place; emptiness of the place where the Bone was; and Privation of Motion accompanied with pain.

CHAP. LII.

*Of Diseases of the Upper Ventricle
or Head.*

I. **C***ephalalgia*, the Head-ach, is evident from the Pain, and it caused externally either from Blows, Sun, Air, violent Exercise, &c. or internally from the Intemperature of the Brain (by Chap. 38.) the Pain is also either within the Scull or without: for if the Pain be extended to the roots and bottoms of the Eyes, the Pain is within the Scull: but if not it is without the Scull.

H. *Cephalæa*, is an exceeding, old, long, inveterate continuing Pain, hard to cease, which on light occasions hath extream sharp Fits, in some it continues always more or less, in others it goes & comes by fits: it is caused either through much Blood, or sharp Humours contained within or without the Scull, inflaming the Head: if the Pain comes with heaviness, it comes of Plenitude; if with pricking and shooting, of sharp Humours; if the Head seems distended without heaviness, and beating, Wind is the cause; but if with bearing, there is Inflammation in the Films of the Head: if heaviness with distention, there is

is Plenitude of Humours within the Films: if the Pain be outward, it is the Films that cover the Scull: but if inward, and at the roots of the Eyes, the Films that cover the Brain are grieved.

III. *Hemicrania*, the Megrim is a Pain in only one half of the Head, either right or left side: the chief Signs and Causes are known by the r. 2. 2. but this I add, that here, if the Film that covereth the Scull be affected, the Pain is so vehement that the Sick cannot suffer the Skin thereof to be touched with ones Hand.

IV. *Vertigo*, or Swimming of the Head, is caused from windy Exhalations arising and filling the Ventricle of the Brain, and is known by Giddiness or turning of the Head, all things seem as if they turn round, and sometimes the Sick even fall down: if it comes of evil affection of the Brain, the Sight is dim, he is thick of Hearing, the Head aches, and is heavy, with a decay both of Taste and Smell: if the Disease comes of the Stomach, they feel a gnawing there, as if it were Heart-burning, and disposition to vomit.

V. *Phrenitis*, a Phrensey is an Inflammation of the Brain or the Films thereof, being a kind of continual Madness or Fury ioyned with a sharp Feaver, thereby hurting the internal Senses, to wit, Imagination, Judgment, Memory, which may be severally hurt; they sleep little and trouble-

troublesomely, they rise up, leap, and cry furiously, often speaking without sence, pulling as though it were straws or the like, from the Bed cloaths: their Pulses be small and weak, breathing lightly: if it comes of Blood, they laugh in their Distractions: but of Choler, they cannot be ruled, but rage angrily, forgetting all they do.

VI. *Mania*, Madnes comes either from Plenitude or heat, of the Brain: it is so evident it needeth no Signs, yet what we speak even now, at the 5. 2. may be understood here, with this difference only, a Frensey goes a long with a Fever, Madnes without.

VII. *Lethargus*, the Lethargie is a sluggish Disease joyned with a Fever, caused of too much Flegm cooling the Brain: they sleep profoundly; the Pulse is great and striketh seldom, breathing weakly, they are continually sluggish and sleepy, scarcely answering, if often spoken to, only opening their Eyes and shutting them again, they are forgetful, and sometimes rave.

VIII. *Carus*, deep or dead sleep, is that in which the Sick seems to be altogether in a dead sleep, having his Eyes always shut, and being stirred or pricked, although they feel, yet will say nothing; it is caused of cold and moyst Flegm, filling the Brain, and is known from a Lethargy, because it is without a Fever: *Coma* is a deep Sleep also, I judge it a meer Dulness or Drowlines.

IX. *Apoplexia*, is a Disease of the Brain, suddenly depriving the whole Body of Sense and Motion; 'tis caused from cold gross Flegm, filling the Brain and Ventricles thereof, as also the Arteries of the *Rete mirabile*, thereby stopping the Spirits passage from the Heart to the said Ventricles: 'tis known from sharp Pains in the Head, gnawing of the Teeth, sleep very deep, so that the Sick neither opens his Eyes, answers nor feels when he is hurt, little Urine and like rust or canker, its Sedement like Meal; they lye snoring, and breath so as it can hardly be perceived.

X. *Catalepsis*, a Congelation is a sudden detention or benumbing both of Mind and Body, Sense and Motion being lost, the Sick remaining in the same Figure of Body in which he was taken, whether he sit, lye, or stand, with his Eyes open or shut: 'tis chiefly caused of a cold, dry, melancholick Humour, afflicting the hinder part of the Brain: the Sick lyeth as though he were dead, the Pulse is weak, Face swarthy, and the Eyes remain immoveable, as though they were frozen.

XI. *Epilepsia*, the Falling Sickness is a Convulsion of all the parts of the Body, by Fits, hurting the Senses and Mind: it is caused of gross Flegm, or sharp Choler, obstructing the Spirits passage in the Ventricles of the Brain; or from Vapours ascending from the Stomach:
when

when the Fit cometh the Sick fall down, are plucked up together, tremble, turn about, snort, cry out, and foam at Mouth. *Occurat (dixit Aegineta) hoc mali genus maxime pueros.*

XII. *Convulsio*, the Cramp (either of the whole Body, or of a part,) is a shrinking and contraction of the Nerves against ones will: that of the whole Body proceedeth either from defect of the Brain, when the Face is plucked also with the Body; or from the Marrow of the Back, when the Muscles that move the Head and Back are drawn together: that of a part is a particular Obstruction of its original. A Convulsion is caused of Fulness or Emptiness, the which is to be discerned from the Habit of the Body.

XIII. *Paralysis*, the Palsie is a Disease in which the whole Body, or the one half, as the right or the left Side, or else a particular Member, doth lose Sense or Motion, or both, according as all, or some of the Nerves be obstructed: if the Brain be affected, and cause this Disease it seises on many parts, and on the Face: but if from affects of the Back Bone, then the Lower parts are afflicted, and the Face is safe: it is caused of cold, gross, clammy Humours, which stop the Sinews, hindering the Spirits passage from the Brain.

XIV *Tremor*, Trembling is caused through Weakness of the Sinews, either by reason of abundance

abundance of gross, cold, and clammy Humours, or the excessive Drinking continually, or old Age.

XV. *Incubus*, the Mare is a nocturnal Suffocation and heavy Oppression of the whole Body, as if it were with a great Weight, in which (although the Sick seem to strive much) he cannot stir any part of his body, nay scarcely breath, much less speak: it is caused of gross Pelegm, or Melancholy, neer or about the *Præcordia*, or of gross Vapours filling the Ventricles of the Brain from excessive Drinking, &c.

XVI. *Melancholia*, proceeding of the Brain, is known by Sadness, Fearfulness; Hatred and other strange imaginations, some think themselves Beasts, some one thing, some another, some would kill themselves, others are afraid, some laugh, some weep, some prophetic, &c. 'tis caused of Melancholy Blood.

XVII. *Amatrosis*, is a total Blindness of the Eye, when to look upon, it ailes nothing at all; 'tis caused by Obstruction or Adstriction of the Optick Nerves, through Humidity; thereby hindering the Animal Spirits.

XVIII. *Ophthalmia*, Inflammation of the Eyes, is that which is called by some Blood-shot, 'tis evident by the Sight: 'tis caused from Defluxions through great Grief, Heat, Blows, or sharp Humours.

XIX. *Albugo*, as Pin and Web, is a white Spot contracted by the *Cornea*, and comprehending but a little space of the *Pupilla* properly *macula* (which some call a Pearl) it is superficial and white.

XX. *Cataracta*, a Suffusion, is a Distemper of the watery Humour of the Eye in Quality, becoming thicker than it ought, and mixing with another Humour: who have a Cataract growing, see in the Air little Bodies, as Gnats, Flies, Hairs, &c. if the Cataract be very thick, they are blind: moreover a true Suffusion mostly affects but one Eye at a time, appearing with dark Matter in the *Pupilla*, and one constant Dimness, being confirmed in short time, for the most part in six months, which being perfected, the sight totally perisheth: the *Pupilla* being white or some other colour mixed with white, shews it proceeds of Flegm; yellow, of Choler; blackish, of Melancholy; when it is perfectly confirmed also, it is like a thick Skin over the Eye, white or red Veins about the *Iris* or Circle of the Eye, or white Spots about the *Pupilla*.

XXI. *Surditas*, Deafness is caused of cholerick Humours, either after Feavers; or in a cholerick Habit of Body: or else of gross Flegm, from a flegmatick Habit.

XXII. *Odontalgia*, the Tooth-ach, is caused either simply through Heat or Cold; or com-
K
plicatedly

plicately through Defluction of Rheum, hot or cold, or else through Rottenness, or Hurt of the Sinew at the Root.

XXIII. *Hæmorrhagia*, Bleeding at Nose, is caused either through Falls, Stripes, vehement Exercise or Heat: or else through much thin Blood, accompanied with Pain and Inflammation in the Head.

XXIV. *Catarrhus*, Distillation of Rheum from the Head, is caused from Coldness of the Brain, condensing the Vapours, ascending a *Pisuita crassa, vel Pisuita salsa*.

XXV. *Angina vera*, a true Quinsey, comes of much inflamed Blood, flowing to the Throat and Amygdala's causing a Tumour or Swelling, Difficulty of Breathing and Swallowing, Redness of the Face and Neck, and sometimes a Fever. *Angina notha* proceeds of Phlegm and other Humours, known by the Habit of the Body.

CHAP. LIII.

Of Diseases of the Middle Ventricle, or Breast.

- I. **T***ussis*, a Cough is caused either of Cold, which causes a Distillation from the Head;

Head; or from a sharp Humour contained in the Breast and Lungs, which causes a Cough without any Spitting.

II. *Asthma* or, Difficulty of breathing, is caused either through Distillations filling the *Trachea Arteria*, which may be felt: or through much gross clammy Humours gotten into the Gristles or Lappets of the Lungs, causing a Swelling in the Lungs, and Stoppage in the Throat, almost to Choaking.

III. *Pleuritis*, is an Inflammation of the *Pleura* or Skin, girding the Ribs and Sides; caused of abundance of Blood, flowing to the said Skin with other Humours, discerned by the Habit: 'tis known by Difficulty of breathing, a continual Feaver, hard Pulse like a Saw, Cough, vehement pricking pain; and sometimes a Tumor thereabouts.

IV. *Peripneumonia*, is an Inflammation of the Lungs, with a sharp Feaver, caused of Distillation, or preceding Diseases, or simple heat of the Parts: 'tis known by difficult breathing, burning Feaver, stretching out of the Breast, it being red, the Eyes swell, Tongue dry, Breath is hot, Appetite lost, a dry Cough, they covet cold Water, but rather cold Air.

V. *Empyema*, or an Ulcer of the Lungs is generally from an Inflammation of the Lungs, or Pleurisie, being suppurated, and the Rupture

of the Imposthume, whereby the Matter falls into the Cavity of the Breast: while the Suppuration is perfecting, the Feaver encreaseth; being broken, much Pus is evident, the Sick spitteth Matter; a Feaver, Faintness, Heaviness in the bottom of the Breast, strong Cough and Pains being concomitant.

VI. *Sputum Sanguinis*, Spitting of Blood, 'tis caused outwardly by Falls, Leaping, Blows, great Crying, Heat or Cold: or inwardly through Plenitude, or some sharp Humour corroding the Vessels.

VII. *Tubercles*, a Consumption, is a Wasting of the whole body, by which this Disease is known, in which the Nostrils be sharp, Eyes be hollow, Shoulders and Bones stick out, they cough, breath difficultly, sometimes are thirsty, and have their Hair fall, they spit either Blood, Froath, or Matter, and that stinking; being really caused, from an Ulcer in the Lungs.

VIII. *Dolor Ventriculi*, Pain of the Stomach is caused, either from Worms, Wind, or sharp Humours: if Worms, there is almost always a perpetual gnawing: if Wind, it affects the Head also with Pain, if sharp Humours, they either cause Vomiting, or a Looseness, or inclination thereto.

IX. *Palpitatio Cordis*, is an immoderate and unnatural beating and trembling of the Heart;

'tis caused, either through thick Humours, oppressing the Pericardium, or Tumors there, or in the Arteries of the Lungs; or preternatural Heat, or defect of Spirits, through Anger, Joy, Fear, Shame, &c. it may be known by feeling, and the Humour abounding, from the general Habit or Constitution.

X. *Syncope*, Swoounding, is caused either externally through Fear, or internally by Wind, Emptiness, Plenitude, or sharp Humours oppressing the Heart: *each Cause is to be discerned by Chap. 44, 45, 46. lib. 1.*

XI. *Pica*, a depraved Appetite, is that which desireth to eat hurtful things, as Salt, Ashes, Coals, Chalk, Spices, unripe Fruits, &c. it, for the most part, happeneth to Maids or Women with Child, in both which cases, the Courses are stopt: the things desired, shew the Cause; for if they eat Coals, Salt, &c. it shews salt, burnt Humours abound.

XII. *Nausea*, Vomiting, is generally caused through Weakness or Foulness of the Stomach: Weakness is known from the Antecedent Causes, as Emptiness, Watchings, Anger, &c. Foulness is either from a Plethory or a Cacochymy: *the which is discerned by Chap. 44, and 45. lib. 1.*

XIII. *Inappetentia*, want of Appetite, is caused either through Fulness (as in Gluttony) or Obstruction of the Mouths of the Meseraicks (when

any unnatural Evacuation is suppressed, as the Terms &c Hemorrhoids, &c.) or through a simple Distemper of Heat or Cold; by chap. 41. lib. 1.

CHAP. LIV.

Of Diseases of the lower Ventricle or Belly.

I. **C**olicus dolor, the Cholick, is a Pain bred in the Gut Colon, caused either of flegmatick Humours falling down within the thin Skin of the said Gut; or of Wind; or Inflammation of the Gut; or through sharp and gnawing Humours, which vehemently afflict the same: if it comes of Phlegm, the Pain is just under the Mouth of the Stomach, where the Gut Colon lyeth; having a desire to vomit, and yelk: if of Wind, there is Extension, stretching forth and swelling of the Abdomen: if of Inflammation, there is an inward burning Heat, with a Feaver, they are bound in body, have Stoppage of Urine, Thirst, and vomiting Choler: if of sharp Humours, there is Burning, Thirst and Watching, with a small Feaver, sharp Urine and painful going to Stool.

II. *Iliaca passio*, is a Disease of the small Guts,

Guts, causing most horrible Pains, caused through Obstruction of the Bowels and Cold, with Putrefaction of the Food: it is known by vehement Pain; overmuch Moistness of the Stomach, belchings without any ease, rumbling of Bowels, Wind and Stoppage of the Dung; if it encrease, he avoideth all his Excrements upward, vomiting up Phlegm and Choler, having Coldness of the whole Body and Pain.

III. *Disenteria*, a Bloody Flux, is nothing else, but an Exulceration of the Bowels, known by much Pain and bloody Excrements: when the small Guts are exulcerate, there is Pain about the Navel, the Excrements are of a Lead Colour, and sometimes of sundry Colours, with much gnawing: but if it be in the great Bowels, the Dung is pure, and much heaped together, coming out with Wind, Froathiness, Fatness, and Blood aloft.

IV. *Lienteria*, is a Flux of Matter, generally following a *Disenteria*, in which the Bowels do not hold the Excrements till they be perfectly digested, by reason of their slipperiness: the Sick tastes nor feels his Meat, continually goes to Stool, having crude, pale Excrements, without any commixture of Blood or Choler.

V. *Diarrhea*, a Looseness, is nothing but an ordinary Flux of the Belly.

VI. *Tenasmus*, is a continual desire to go to Stool, without avoiding any thing, except bloody or filthy Matter, like Snevil, being generally caused through Cold.

VII. *Hemorrhoidia*, the Piles, proceed of Melancholy Blood, flowing down to the Veins in the Fundament: of these some be blind, which send out none or little Blood, and some be open, which send forth much blood; in the blind there is vehement pain, especially in going to stool.

VIII. *Lumbrici*, Worms, of which there are three sorts. First, *Teretes*, which are round and about a hand or two breadth in length: secondly, *Lati*, which are broad and of incredible length, I once saw one of thirty six foot long; *Pliny lib. 2. cap. 33.* saith they are seen three hundred foot, or more, long: thirdly, *Ascarides*, which are thin, short and small; found most commonly in the right Gut, and in the end of the Fundament. They that have *Teretes* do feel great gnawing of the Bowels and Stomach, have a dry small Cough, some leap up in their sleep and lye down again; some put forth their Tongue, fret and fume: Children in sleep do as though they were eating Meat, the Body waists, and grows lean without reason. Broad Worms do bring continual gnawing of the Stomach, with an incorrigible Appetite, Slenderness and Weakness of the Body; the most sure Sign,

Sign, is certain things like Cucumber Seed avoided with the Excrements. *Ascarides* do excite an Itch in the Fundament, provoking to Stool often, the Sick being generally better after going to Stool then before.

IX. *Obstructio Hepatica*, is caused either of gross Vapours or Humours, their Excrements are moyst, white or chylous, Urine white, thin, and watery, the Sick is pursie, yet most commonly the body lean, and dull, the Face pale; a Pressure in the right *Hipocondria*, after eating, with ill Digestion; if the Pain be heavy and fixed, gross Humours are the Cause; if Distention, Wind.

X. *Icterus*, the Yellow Jaundice, *est bilis per universum corpus effusa*: it is caused by the Obstruction of the Gall, with Flegm, Choler or Stones bred therein; there is Yellowness of the Skin, especially the Whites of the Eyes and Cheeks, cholerick Vomitings, Hiccoughs, bitterness of the Tongue, the Belly is generally bound, and the Urine so yellow or reddish as that it will dye a piece of Linnen Cloath.

XI. *Obstructio Lienis*, proceedeth from the same causes that they of the Liver do: there is Swelling, Pain, Heaviness and Beating on the left Side under the Ribs; blackness of the Tongue, Thirst, loathing of Meat, Fever, painful lying on either Side, chiefly on the right.

XII. *Cholerica Passio*, is a Disease that violently sends forth sharp cholerick Humours, both by Vomit and Stool: thence is Windiness, Thirst, Gnawing of the Stomach and Guts, Loathing, Pulse small and unequal, Sweating, with Convulsion of the Extreame Parts, Swounding and the like: it is generally caused either by Poyson, violent Medicines, Surfeits, or evil Diet

XIII. *Melancholia Hypochondriaca*, is caused either from Meats of melancholick Juyce, Sadness, Crudities, or much Study, Idleness, Watching, or Stoppage of the Terms or Hemorrhoids, there is Rawness, Windiness, sharp Belchings, Burning and Pain of the Stomach and Sides, which are plucked upward, and sometimes inflamed, the Belly is bound, little Sleep, troublesome Dreams, with universal melancholly Disposition.

XIV. *Calculus Renum*, Stone in the Reins, is known by Pains about the Loyns, sometimes heavy, and sometimes sharp; Urine sometimes bloody, thin and little in Quantity, voiding of red Sand and little Stones; the Thigh on the same Side the Stone is, sometimes is pained and as it were benumbed.

XV. *Calculus Vesicae*, Stone in the Bladder, is known by Pain in the Neck of the Bladder, reaching to the *Glans*, especially after pissing; the Yard sometimes itcheth, and he feels a great weight

weight about the Neck of the Bladder (when the Stone is grown great :) the Urine sometimes suddainly stoppeth, with most vehement Pains, it is most ealie to piss lying on the back, because the Stone falleth out of the Neck of the Bladder; there is sometimes white Gravel sent forth.

XVI. *Diabetes*, is an unmeasurable Pissing, causing a great Thirst, and whatsoever is drunk, to be even pissed out again as it is taken; 'tis caused by Weakness of the Retentive Faculty: there is unquenchable Thirst, much Pissing, Heat in the Bowels, Leanness and Consumption of the Body.

XVII. *Urina Difficilis*, Difficulty of Pissing, is evident enough of it self, it is caused either from the Stone, Inflammation and Heat a Gonorrhea, or mixture of Humours, known by their proper Signs.

XVIII. *Stillicidum Urinae*, making Urine by drops, is known by the Relation thereof: it is caused either from Sharpness of Urine, Exulceration of the Bladder, or sharp Humours flowing from the Liver or Reins.

XIX. *Suppressio Urinae*, total Stoppage of Urine, is caused either by reason of a Stone or of gross Humours, or clotted Blood, or Inflammation, or Hardness, or Swelling against Nature, or Hurt of the Nerve which is related to the Expulsive Faculty of the Bladder, any
of

of which may easily be discerned, of a discreet man, by his own industry, and their proper Signs.

XX. *Gonorrhœa*, the Running of the Reins, a continual Flux of Seed, through Weakness of the Retentive Faculty, in the Spermatick Vessels: the Matter is watery, thin and without Pleasure or Feeling. They that have this Disease their whole body by little and little corrupteth, and waxeth lean and feeble: and especially about the Loyns there is much Weakness, which comes not from the Quantity that issues forth, but from the Principallity of the Parts.

XXI. *Mensium Suppressio*, the Stoppage of the Flowers against Nature, is sufficiently known from the Patients Relation, being caused either from Obstruction through Cold, or Meats of gross and clammy Juice, or through the Evacuation thereof another way, or Consumption of the Parts.

XXII. *Mensium Profluvio*, the immoderate Flowing of the Terms, is as apparent also as the former; being caused either through Weakness of the Retentive Faculty, by immoderate Purgations, hard Travel in Child birth, Abortion, or breaking of the Vessels; or else from the great abundance of them, and a plethorick Constitution of body.

XXIII. *Suffocatio Uteri*, Fits of the Mother,

ther, are caused either from the Seed, *Menstruum*, Melancholy, or Wind, preternaturally retained and corrupted. In the Fit the Breath almost goes away, the Body waxes cold, Speech is lost, Pulse weak, and they lye as for dead: sometimes there is Vomiting, Ravings, Swoundings and Choaking, through the Compression of the *Diaphragma*, *Lungs* and *Muscles of Respiration*, wherein the Sick are as though they were strangled; and withall the Womb seems to rise up, and the Breast and Belly to swell; in the decrease of the Fit, they begin to move, open their Eyes and sigh.

CHAP. LV.

Of Diseases which affect the whole Body.

I. **C***hlorsis*, the Green Sickness is originally caused through Obstructions of the Liver: the Face is pale and white, or of a leaden, blew, greenish or yellowish Colour; the whole body is lazy and purlie; to go up a Hill or stir about is almost Death, with shortness of Breath: there is loathing of Food, and desire of evil things, as in *Pica* (at 11. c. 42.) and in the height of the Disease, Stoppage of the Terms.

II.

II. *Cachexia*, is an evil state and disposition of the whole body, enclining it to moysture, making the Flesh wax loose and soft: this Disease generally follows some long Sickness; and is caused from Obstructions or Hardness of Liver, or Spleen, or both: it happeneth often in a continual *Dysenteria* & *Lienteria*: the whole body is made whitish and weak, that they can scarcely go; there is bad Digestion, loathing of Meat and desire of Drink: old Men and Children are chiefly afflicted herewith.

III. *Scorbutus*, the Scurvey, is a Disease generally accompanied with all the former Signs, being a Corruption and Putrefaction of the Blood and Humours, with Pains sometimes running up and down the body: the special Signs are Spots appearing and disappearing up and down the Legs, Thighs, and fleshy Parts; and lastly, when it affects the Gums with soreness and bleeding, it is then said to be the Scorbut confirmed: it is generally caused through Obstructions of the Spleen.

IV. *Hydrops*, the Dropsy, is an universal watery habit of the whole body; and it is three-fold, to wit, *Ascites*, *Tympanites*, *Anasarca*. *Ascites* is when much Water is heaped up between the Peritonem and the Bowels, so that when it is struck it doth squash as it were: *Tympanites* is when much Windiness is gathered in the aforesaid places, so that it is hard, and
sounds

sounds (being struck) like a Tabour or a Drum, the other parts waxing lean. *Anasarca* or *Leuco:blegmata*, is when the watery Humour is dispersed all over the whole body, that all the Flesh appears moyst, swoln and wet: they are caused either through Cold taken, or very much cold Water, or Drink being drunk, or defect of the Liver: there is Shortness of breath, Swelling, Heaviness, evil Colour, and great Thirst: the Legs (being swoln) if touched hard, will pit.

V. *Exanthemata*, the Small Pox, are small Pustles which arise and break forth in the Skin, (accompanied with a Feaver) through Putrefaction and Corruption of the Blood: this Disease is generally apparent, yet these Signs go before; there is Pain in the Head and Back, heating and pricking all over the body, the Face red and swoln, Sleepiness and red Urine, accompanied with a Feaver; on the third and fourth day they generally come forth. The Measles are only certain red and purplish Spots.

VI. *Lues Veneræ*, seu *Morbus Gallicus*, the French Pox, is a Disease gotten through the using of unclean Bodies, and is known by these Signs: there is a certain Weariness all over the body, without any Labour or other reason, with a lumpish Heaviness, Dulness, Faintness and Laziness, with certain pains wandring through the whole body, out of one part into another: the Colour

Colour of the Face waxeth pale; with a decay of Livelinels; Heat in the Palmes of the Hands and Feet, Droulinefs and Sleepinefs, Unpleafantnefs of the Mind: fometimes there is putrefied Matter in the Privy parts, with Sorenefs; fometimes a Bubo, or fmall Swelling in the Arm-holes or Groin: fometimes there is *Gonorrhoea fimplex*, and fometimes *Virulenta*: and where the Difcufe is once rooted, there is Ulcers in the Privy parts, Blains and Botches in moft parts of the body, with extream Torment, hard Knots, and nocturnal exulcerating Pains in the Shin-bones, with Ulcers in the Head and Nofe.

VII. *Rheumatismus*, a Rheumatifm, is that which fome call the Running Gout; it univerfally afflicteth the Extream parts of of the body; being a Pain running continually out of one Joynt into another: it is caufed from a thin, fharpe, windy and fpirituofus Matter, which being carried up and down, with the arterial blood, afflicteth the parts aforefaid.

VIII. *Morbus Articularis*, the Gout, is a Difcufe of the Joynts, infecting them with pain: in the Shoulder it is called *Omagra*: in the Hand *Chiragra*: in the Hip *Sciatica*: in the Knee *Gonagra*: in the Foot *Podagra*: it is known from the Relation of the Sick, afflicting the Joynts only, with tormenting pains: it is caufed of a fharpe, thin and fpirituofus Matter, offending rather in Quality than Quantity, flowing down
into

into those parts, and sympathising with the Humour abounding.

CHAP. LVI.

Diagnosticks of Feavers.

I. **F***ebriis Diaria*, an one day Feaver, is that which hath only one Fit, finishing for the most part in one day: it is a most simple Feaver, short and gentle: engendered only in the Spirits; not exceeding in Heat, Thirst, nor having many evil Symptoms.

II. *Synochus non putrida*, a *Diaria* of more days, is known by high Colour of the Face, Pain in the Head, soft Skin, but hot; an equal and ordinate Pulse, the Urine not much differing from its natural Colour, lasting sometimes three or four days.

III. *Synochus putrida autem Calor acutus constitutus ferit, Pulsu inaequalis & inordinatus, Urina rubra, crassa, turbida, Sedimentosa, nullo: in* a putrid Feaver, the Heat is more sharp to the touch, the Pulse is unequal, Urine red, thick, troubled, and without Sediment.

IV. *Febris continua*, a continual Feaver, is such a one, as leaveth not off altogether between the Fits, but only a certain sensible slackening of

the Heat: it is caused of one only Humour putrifying within the Vessels. If it be Flegm it is a continual Quotidian; if Choler, a continual Tertian, *i. e. Canfos*: if Melancholy, a continual Quartan: the Signs of all which, are the same with the pure intermitting Quotidians, Tertiars, and Quartans, save only, these begin not with Cold, as they do, nor is there wholly an intermission till they are ended.

V. *Febris Ardens*, a continual Tertian or burning Fever (by *4. e.*) is caused when Choler rotteth and putrifieth within the Veins: the Tongue is dry, gross, rough and black; there is gnawing of the Stomach, intollerable burning Heat, and Thirst, and great Watchings; the Excrements be thin and pale.

VI. *Febris Quotidiana intermittens*, an intermitting Quotidian, is caused of putrified Flegm without the Vessels: it comes not with vehement Cold at first, but colder and colder by degrees, nor is the hot Fit very excessive; the Thirst is small, the Urine white or thin and watery, or thick and troubled, the Fever generally lasteth eighteen hours, and sometimes with vomiting of Flegm.

VII. *Febris Tertiana intermittens*, an intermitting Tertian, is either exquisite, when Choler is only putrified, or bastardly, when Flegm is also putrified therewith: it cometh every other day with vehement Cold and rigour, as
though

though the Sick were pricked; the Pulse is equal, and anon a violent Heat increaseth, with great Thirst, and sometimes vomiting of Choler, with subruf urine.

VIII. *Febris Quartana intermitiens*, an intermitting Quartane, is accompanied with vehement Cold, as if it would nip and break the Bones, the Pulse is slow in the beginning of the Fit; and afterwards the melancholy Humour by little and little is inflamed, whence comes a burning or hot Fit: the Urine is white thin and watery, with two days intermission between each Fit.

IX. *Febris Hæctica*, an Hæctick Feaver, is an unnatural Heat not only kindled in the Spirits & Humours, but also in the fleshy and solid parts: it is without Pain or Heat, the Sick cannot perceive he hath a Feaver, the Urine is thin, crude, white, or pale, at last oyley; there is a dry Cough, a slack and hard Pulse, the Stomach is drawn in almost to the Ribs, Eyes hollow, Nose sharp, Hairs fall, Face is leady, and the Sick looks almost like a Ghost, the whole Body consuming.

X. *Febris Purpurea*, the Spotted Feaver, is a continual malignant burning Feaver, the Sick being afflicted with excessive Heat, Thirst, Watchings, Pains in the Head and Faintings: having after a few days Spots coming out, sometimes all over the body, and sometimes only in

one part, being small and of a redish, purplish, livid, leaden, or some times black Colour.

XI. *Pestis*, the Plague or Pestilence, is a continual malignant burning Feaver proceeding of Putrefaction: they who are infected are cold without, hot within, are heavy, weary and lumpsish; have great Pain in the Head, Carelessness and Sadness of the Mind, with Sleepiness, loss of Appetite, Thirst, Vomiting, Bitterness and Dryness of the Mouth, Pulse frequent, small and deep; Urine thick and stinking, with Bubo's behind the Ears, under the Arm-holes, or in the Groin, or Carbuncles, or blew redish, or livid Spots: in the height of the Disease, there is a manifest and violent Feaver, with great Watching.

SALMON.

Libri Primi Finis.

SYNOPSIS MEDICINÆ.
PROGNOSTICA.

THE
PROGNOSIS

S H E W I N G

How to judge and foresee the
Issue of Diseases; whether long or
short, curable or not, or whether
they may end in Life or Death.

Generally and specially performed:

First, From the Decumbiture and Radix, Simply
considered in themselves, or Comparitively
in their Critical and Judicative Times, Di-
rections, Transits, and Revolutions.

Secondly, From the Body of the Sick, and
Symptoms thence arising, according to the
Precepts of *Hypocrates*.

Liber Secundus.

By WILLIAM SALMON
Φιλομαθης Professor of Physick.

— *Mille patet ad funera porta.*

LONDON

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How to Judge and Interpret
This of course, whether long
from, capable of, or what
see beyond a life of death.

1. The first of these is the fact that the British Empire is a vast and diverse collection of territories and peoples, each with its own history, culture, and political system. This diversity is a source of strength, but it also presents a challenge in terms of governance and policy-making.



To the Honourable, and truly Learned,
THOMAS WHARTON, Doctor
of Physick, one of the Fellows of the
Honourable Society, of the Colledge
of Physicians of *London*.

SIR,

Although it may be judged that these
weak Lines of mine, are unworthy
your perusal, as well in respect of the Low-
ness of the Stile, Irregularity of the Com-
posure, Meanness, Inability, and Obscurity
of the Author; as in relation to your lear-
ned and mature Judgment: yet, out of
the hope of Shelter under your Benedic-
tion, I have presumed to stamp your honou-
rable Name, upon this Work: The which
alone, under your favourable Protection,
will prove as a Wall and Bulwark, to de-
fend it, against all the Envy and Detrac-
tion, of slanderous and malicious Tongues,
and thereby gain it, a freer, and more un-

The Epistle Dedicatory.

questionable Passage through the World. Now if I may obtain pardon for my Presumption, I have that which I sought after, and shall thenceforth acknowledg myself indebted to your Goodness unto the end of days. Thus committing this ~~Book~~, to your tender Care, and you, with all that belongs to you, to the Tuition of the Almighty; beseeching God (the Giver of all good things) to prolong your Life, encrease your Joy, and with these, to add all other Happiness: I shall take leave to subscribe my self,

SIR,

Your unfainedly affected
Servant,

WILLIAM SALMON.

CHAR.



SYNOPSIS MEDICINÆ.

LIBER II.

PROGNOSTICA.

CHAP. I.

Of the Decumbiture.

I. **T**Hat Moment of Time is to be taken for the Decumbiture, in which there is a certain Mainifestation of the Disease, that is, when it sensibly appears, either with a Horror or Trembling, or that the Sick is forced to take his Bed.

Exempli gratiâ, *The Prodromos of a Fever, is, Pain and Inflammation of the Head, with unequal Pulse, it may be some days before, this is not the Fever, but its Messenger: the time of the Decumbiture, is when it manifests it self in its Colours, and the Sick can no longer hold up.*

II. The more acute a Disease is, the more manifest to Sense is the time of the Decumbiture; the more chronick, the more difficult.

In this case, if the true time cannot be attained, that must be accepted, which is, when the Physician first views the Patient or his Urine.

III. To the true time of the Decumbiture, or first sight of the Patient, or his Urine, draw a Celestial Scheme, and exactly rectifie the Moons place, if the Disease be acute; but the Suns, if the Disease be chronick.

IV. In all Prognosticks, consider principally, first, the Ascendent, its Lord, and the Moon: secondly, the *Imum Caeli* and its Lord: thirdly, the eighth House and its Lord.

V. If the *Moon* be yoid of Course at the beginning of a Disease, consider with her then more especially the Sign ascending; but if not, and she be angular, and in the Ascendent, judge by her alone, but if not in the Ascendent, joyn with her in Judgment the Lord of the Ascendent.

VI. Always consider that *fixed Stars* of the first, second, or third Magnitude; neer the Ascendent, its Lord, or the Moon, and to what Stars the Moon applies.

VII. Lastly, Whatsoever we have said of the Lords of the Ascendent, fourth, or eighth, may hereafter more especially be considered of, and applied to those Planets or Stars, which shall

shall be really posited near the Cusps of those Places.

CH AP. II.

*Of Sympathy and Antipathy
of Significators.*

I. Signs of one and the same Triplicity sympathise one with another, and such as are in Sextile Aspect: as *Diurnal with Diurnal, and contrariwise.*

II. Planets are friendly, or sympathise essentially one with another; first when their Houses are in ♈ or ♊: secondly when their Temperatures or Qualities agree; and contrariwise.

Thus ♄ is a friend to ♀, and sympathiseth in Dryness; ♀ to the ☽, &c. but ♄ is an enemy to both the Luminaries. Secondly ♄ is a friend to ☉; ♀ to ♄; ♀ to the ☽; & contra ♄ is an enemy to ♃; ♄ to ♀, &c. he being hot and dry, she cold and moist.

III. Planets have an accidental Sympathy, when they are in ♈ or ♊ one with another, or being of one Nature are in ☉: (for otherwise the more ponderous oppresse the lighter) & vice versa.

IV.

IV. Elements sympathise by passive Qualities; for Heat is joyned with Dryness or moisture: and so is cold.

So fiery Signs are hot and dry, and actively sympathize with fiery Signs by heat and dryness (hence the Δ :) and passively with airy by heat and moisture (hence the \ast :) from whence, as much as active Qualities exceed passive, so much the Δ exceeds the \ast in Power. Therefore,

V. Aspects are either friendly or inimical to Significators, and consequently to the Sick, thereby either remitting or exciting the Disease, according as the Aspect, is either good, or evil by 2, 3, 6, 7, 13, &c. 5. lib. 1.

VI. An $\&$ is bad because Planets then openly oppose one another: a \square is bad because the Signs differ by opposition in active or passive qualities, and sometimes in both active and passive: the \ast is good, because the Signs are of the same active Qualities: the Δ is very good, because the Signs in Δ are the same, both in active and passive Qualities: (and this is the reason a Trine is better than a Sextile:) A \oslash of \odot with any Planet, (except \odot) is very bad.

CHAP. III.

General Prognosticks from the
Decumbiture.

I. IF the Moon at the Decumbiture, be with Fixed Stars, of the first, second or third Magnitude (near the Ecliptick) the Disease is generally of the Nature of that Star.

II. If D be in w with a retrograde Planet, the Sick will Vomit; in c , h having North Latitude, the Sick will be much bound in body.

III. If *Saturn* prove retrograde, when he comes to g of o , the Sick will fall into a Relapse.

IV. If *Luna* be in a Sign, of the Nature of the peccant Humour, it is a very bad Sign: if she goes out of one Sign, into another, the Disease suddainly changes.

V. When the Disease proceeds of Plenitude upon a full Moon: or of Emptiness, upon a New Moon, it is very dangerous, if not mortal.

VI. If D be in a moveable Sign, the Disease soon ends in Health or Death: in fixed Signs, she prolongs the Disease: in common, she makes an acute Disease turn chronick.

VII.

VII. A good Planet in a bad place afflicts the Humour he governs.

VIII. ♀ in Signification is various, according as he is posited and aspected: with the Fortunes he is a Fortune, and contrariwise.

IX. A Fortune in the seventh, shews a good Physician, an Infortune the contrary.

X. A Fortune in the tenth, shews good and proper Medicine: and in the fourth, it shews a good and speedy end of the Sicknes.

XI. ♀ helps most in cold Diseases; ♀ in hot, if the Disease proceed of Emptiness: but Saturn most in hot; ♂ most in cold, if of Fullness.

XII. The ♂, ♀ or Δ of ♄ or ♀ (if they rule not evil Houses) soon cure the Sick: and their □ or ♂ are better than the ♀ or Δ of ♃ or ♂, unless they be Lords of the Ascendent.

XIII. Benevolents in the sixth, cures the Sick with much facility; but Malevolents change it from better to worse.

XIV. If the Ascendent, the Light of time, and their Lords, be afflicted by a malevolent, or the Lord of Death, or be in the fourth or eighth (and the Benevolents assist not) Death is to be feared.

XV. But if the said Significators be not afflicted or impeded as aforesaid, there is no fear of Death: And if they be strong, Health will suddainly come.

XVI. *Saturn* gives long Sickness: *Sol*, *Jupiter* and *Venus* mean: *Mars* short: *Mercury* according as he is configurated: *Luna* such as often return by Fits, as Agues, Falling Sick-ness, &c.

XVII. Consider the Age, for old Age brings longer Sickness than Youth: the Season, for Winter brings longer Sickness than Summer: the Complexion, for Melancholy retains a Sickness longer than Choler: the Planet, for *Saturn* gives longer Sickness than *Mars*: the Sign, for fixed shew tedious Diseases: the House, for Angles shew Swiftness, Cadents long Sickness.

XVIII. Lastly, whatsoever we have said, or may say, of the Moon in acute Diseases hereafter, is (as true and ought) to be understood in like manner of the Sun in Chronick.

CHAP IV.

Prognosticks of a short Sickness.

I. IF the Cusps of the Ascendent, or sixth, be moveable, or the latter Degrees of a Sign, the Disease will quickly end: a common Sign generally shews a Relapse.

II. The Lord of the sixth stronger than the Lord

Lord of the Ascendent, the Disease encreases, & *contra*: but if he be a benevolent, the Disease cannot be long.

III. The Lord of the eighth, in the sixth, and Lord of the sixth, in the eighth, shew a short Sicknes.

IV. The \star , Δ or \wp of ν and ρ , with the Lord of the sixth, soon cures the Disease.

V. The \odot , D , Ascendent and its Lord, being free from the Beams of the Infortunes, and aspected of the Fortunes, or angular and strong, shew short Sicknes.

VI. The \odot , D , or Lord of the Ascendent, going out of one Sign into another, shews a sudden change: if into the Houses of the Lord of the eighth, it will be by Death: if into any other House or Sign judge accordingly.

VII. If the Lord of the Ascendent be weak, yet if he be joyned to a Fortune, there will be speedy recovery, and so much the sooner, if he be strong.

VIII. *Luna* swift in motion, and applying to the Lord of the Ascendent, by good Aspect, shews sudden Cure, if she separates not from the Lord of the eighth.

IX. If *Luna* decrease in Light and Motion, or *Sol* apply to the \odot , \square , or \wp *Saturn* or *Mars*, or Lord of the eighth, the Disease will be very short, let it be in what Sign soever.

X. *Luna* or any other Significator of the Sick,

Sick, joyned to a Planet direct and swift in motion, shews a short Sickness: and the stronger she is at the Decumbiture, the better it will be for the Sick.

XI. If *Mars* signifie the Disease, it is not only very short, but also extream acute.

XII. The Lords of the Ascendent, sixth, and the Moon, or the Moon in σ , \ast or Δ of the Lord of the tenth; or being posited in the tenth, shews suddain cure by Medicine.

XIII. Lastly, judge of the length or shortness, according to the Nature of the Disease: for as you cannot judge a Consumption should be cured in three or four days; so it is as impossible that an acute Feaver should last three or four years.

CHAP. V.

Prognosticks of a long Sickness.

I. IF the Lord of the Ascendent or sixth, or both, or Planets posited in the Ascendent, or sixth, be first direct, and presently after retrograde; or D seperating from a retrograde Planet, applies to the Lord of the Ascendent, or to a retrograde Planet, in what House of Heaven soever, it signifies a Relapse:

II. The Ascendent and sixth, being fixed Signs, or their Lords, or the γ being in fixed Signs, the disease will be long.

III. The beginning of a Sign upon the Cusp of the Ascendent or sixth: or their Lords or the γ in the beginning or middle of a fixed or common Sign, shews length of Sicknes.

IV. *Saturn* Lord of the sixth, shews a long Disease: so also the Lord of the sixth in the sixth, or in \square or \wp to the Ascendent, or his Lord out of fixed Signs, and if he be stronger than the Lord of the Ascendent, the Disease encreases.

V. A Malevolent in the sixth, prolongs the Disease: so also if the Lord of the sixth, be in the Ascendent, or Lord of the Ascendent, be in the sixth, especially in fixed Signs, or be disposed of by the Lord of the sixth.

VI. The Lord of the Ascendent, or the Moon slow in motion (especially if *Saturn* be Lord of the Ascendent) shews a long and tedious Sicknes; the same if either of them, or the Sun be weak, and joynd to an Infortune.

VII. If the Disease comes of Melancholy, and *Saturn* Author thereof, be in γ , μ or ν a Sign of the same nature, it exceedingly encreases and prolongs the Disease: the same of the other Humours.

VIII. If *Scorpio* ascend then *Mars* is Lord both

both of the Ascendent and sixth, the which if he be in either of those Houses, he will add fuel to the fire.

IX. The Luminaries Cadent, and their Dispositers, with the Lord of the Ascendent, Cadent and afflicted, shews a long and dangerous Disease; yea although the Benevolents lend their assisting beams.

X. *Sal*, *Luna*, or Lord of the Ascendent with a Fortune, and he retrograde, promiset Cure, but with much tediousness: but in \odot , \square or \oslash of *Saturn*, a very long Disease.

CHAP. VI.

Prognosticks of Life at the Decumbiture.

I. IF the Lord of the Ascendent be stronger than the Lord of the sixth, eighth or twelfth; or if γ (being Lord of good Houses) be in \odot , \star , Δ or \oslash of the Lord of the sixth: or the \odot , ν , and Lord of the Ascendent be free from affliction of evil Planets, all these preface Life.

II. If ζ , signifying the Disease, be oriental, and it come of Cold, or occidental, and it come of Heat, being in no Aspect of \odot , or α , the Sick will overcome.

III. *Mars* is not so evil when he is occidental, as when he is oriental: and he afflicts the Moon more when she is oriental, than when she is occidental.

IV. If the Lord of the Ascendent dispose of the Lord of the eighth, it is very good; yea in this case, if then the Lord of the Ascendent apply to the Body of the Lord of the eighth (if it be ♃, ☉, ♀, or ☿) the Sick will escape, although with eminent Signs of danger.

V. If good Planets be in the Ascendent, or *Medium Cæli*, and strong withal, they will stoutly maintain Life, though the Significators of it be never so much afflicted.

VI. *Jupiter*, *Venus*, *Sol* and *Luna* in the Ascendent, not afflicted, nor beholding the Lord of the eighth, nor being Lords of the eighth themselves, take away all fear of Death, and promise speedy Cure.

VII. *Luna* in ♂ ♀ is very good, more especially if in ☿; and then apply to the Lord of the Ascendent: The same also if Angular, well disposed, and free from the beams or bodies of ♀ or ♂, or Lord of the eighth.

VIII. *Luna*, encreasing in Light, swift in Motion, and not in the sixth, eighth, or twelfth, applying to a ♂, ♀, Δ or Antilion of the Lord of the Ascendent, (if he be direct, and not impeded, nor in his detriment or fall,) promiseth Recovery: the same if there be a Reception, between

between the Lords of the Ascendent and eighth.

IX. If *Luna* seperate from a weak Malevolent, and apply to a strong Benevolent, the Sick recovers with much facility: the same also if the Significators of the Sick, be stronger than the inimical, or destroying and afflicting Planets.

X. Lastly, *Sol*, *Luna*, and the Lord of the Ascendent, free from the beams of *Saturn*, *Mars*, or the Lord of Death, at the Decumbiture, takes away even the very suspicion of Death.

CHAP. VII.

Prognosticks of Death at the Decumbiture.

I. IF the Lord of the Ascendent be afflicted in the eighth, or combust in the Ascendent, or apply to the Lord of the Ascendent, by Body, the Sick will certainly dye, unless the Lord of the Ascendent dispose of the Lord of the eighth (by 4^e. 6. of this Book)

I^h. The Lord of the eighth, in the Mid-heaven afflicting the Lord of the Ascendent; the Physick will go near to kill the Patient.

III. The Lord of the eighth strong in the

Ascendent, or Dispositor of the Moon at the Decumbiture, or afflict her Dispositor, it foreshews Death, and so much the more if he be retrograde or unfortunate.

IV. If the Lord of the Ascendent, seporate from \odot of the Lord of the eighth, by retrogradation, when they come to \odot by Direction, the Sick will dye, unless \odot interpose his beams before hand.

V. The Lord of the Ascendent, in Aspect, or with the Antiscion of an Infortune, in the eighth (without the beams of γ or ϱ), or in \odot with h or δ , threatens Death: an Infortune in, (or upon the Cusp of the) Ascendent, or fixed Stars of a violent nature, the same: A Benevolent the contrary.

VI. The Lord of the eighth, in an Angle, especially the seventh, the \mathfrak{D} , and Lord of the Ascendent being Cadent, or afflicted by Malevolents, or Lord of the eighth, are mortal Signs.

VII. The Lord of the Ascendent in the seventh or fourth, afflicted by h , δ , or Lord of the eighth, speak aloud that Death is coming: the slower in motion, that the afflicting Planet is, the worse it is, for the \mathfrak{D} then meets him again upon the critical day.

VIII. The Lord of the Ascendent, or the Luminaries in Ω or ϖ , impeded by the Body of the Lords of the sixth, eighth, or twelfth Houses, shew danger of Death.

IX. The *Sun* in σ , \odot , φ or Antiflion, of a Malevolent; or *Mars* opposing the Lord of the Ascendent, having Dignities in his place, Death comes galloping.

X. If \S or Ω ascend, and the \odot or φ behold the Lord of the eighth, Death is a coming.

XI. It is very bad (if the Disease come of Retention) when h is in his *Perigeon*; the like of *Mars* if the Disease be a Fever, or proceed of Choler: the same of ψ , if it be a Surfeit, or the Sickneſs come of Plenitude, &c.

CHAP. VIII.

Prognosticks of Death by the Position of the Moon.

I. **T**HE Moon Combust (especially in the eighth and in Ω) or in σ with the *Pleiades*, *Aldebaran*, *Caput Algol*, or other violent fixed Stars of the first or second Magnitude, near the Ecliptick threatens Death: the same if she apply to her Nodes.

II. The h applying to any Star or Planet in the eighth, or Lord of the eighth, or Translating their Light or vertue to the Lords of the Ascendent, signifies Death is approaching.

III. *Luna* going from Combustion, at the Decumbiture, the Disease encreases till she comes to the ☿ at what time, if she meet with a good Planet, the Sick will live, otherwise dye.

IV. There is little hopes of Life, when the Moon is besieged by evil Planets, or by a Malevolent and the Sun.

V. The Moon applying (within twelve degrees) *ad ☿ Salu*, at the Decumbiture, gives you, warning, that Death is at hand; and the nearer the Moon is to the Sun, the nearer is the Sick to his end, and this seldom failes, unless the Lord of the Ascendent be very strong.

VI. The Moon in the Ascendent, in a Sign of a contrary Nature, (especially *Leo*) most commonly sends the Sick *apud Inferos*; the same if she be in ☿, ☐, ☿, or Antifion of *Mars*, in the fourth, unless she be very strong.

VII. The Moon in ☿ to the Lord of the Ascendent, and he also retrograde or combust, is dangerous.

VIII. The Moon with ♀ or ☿; or the Moon with the one, and the Sun with the other; or either of them with the one, and the Lord of the Ascend'e it with the other, are Significations, that Death is near at hand.

IX. If the Moon in an acute Disease, or the Sun in a chronical, be in Aspect, or with the Antifion of an Infortune in the eighth, it threatens Death, unless ♀ or ☿ be strong and help:

in this case, see which is strongest and pass judgment accordingly.

X. Lastly, the Moon in σ with ζ and γ , profits not at all, unless *Jupiter* be much stronger than *Saturn*: and if she be Lady of the eighth, and apply to the Lord of the Ascendent, or dispose of him, Death then comes upon the back of a Dromedary.

CHAP. IX.

The Prognosticks of Hermes, upon the first Decumbiture, by the Moon: And first of her Affliction in the Fiery Trygon.

I. If the Moon be in *Aries*, and be afflicted by *Saturn*, and she apply to none of the Fortunes the Sick will dye: but if the Moon apply to the Fortunes, they recover, or it turns to another Disease,

II. If the Moon be in *Aries*, afflicted of *Mars*, and separating from him, apply to the η , \square , or δ of *Saturn*, there is danger of Death: but if she apply to the σ , \ast , or Δ of the Fortunes, the Sick will recover.

III. The Moon in *Leo*, afflicted by *Saturn*, presageth Death (if γ or δ assist not,) and then

then upon the next evil Aspect of *Saturn*, the Sick dyeth: but otherwise, on the next good Aspect of *Jupiter*, or *Mars* they recover.

IV. The Moon in *Leo*, afflicted by *Mars*, (diminishing in Light and Motion) upon her next meeting with the beams of *Saturn* or *Mars*, the Sick must dye, unless there be a Prohibition by the Fortunes, and the increase, in Light and Motion.

V. The Moon in *Sagitary*, afflicted by *Saturn*, not being beheld of the Fortunes, but applying to *Mars*, or the Lord of the eighth, the Sick will dye: but being not combult, but encreasing, and applying to the Fortunes the contrary.

VI. The Moon in *Sagitary*, afflicted by *Mars*, and not beheld by the good Aspect, of *Jupiter* or *Venus*, the Sick will hardly escape the seventh day; but passing that day, there will be hopes of Recovery: but if before, the apply to the σ , \square , or δ of *Saturn*, or Lord of the eighth, the Sicknes will be incurable.

CHAP X.

The Moon afflicted in the Earthy Trigon.

I. IF the \mathfrak{D} in \mathfrak{C} , afflicted by *Saturn*, apply to Combustion or evil Aspect of *Mars*, the Sick will scarcely live to the seventh day : but if she encrease, and meet with the beams of \mathfrak{V} , or \mathfrak{Z} , they recover.

II. The \mathfrak{D} in \mathfrak{C} , afflicted by \mathfrak{S} , and not assisted by some of the Fortunes, the Sick will scarcely live till the ninth day ; but if the \mathfrak{D} be with any Fortune, expect Recovery after the sixth day.

III. The \mathfrak{D} in \mathfrak{M} , afflicted by \mathfrak{h} , and not assisted with the Fortunes, the Sick will be in danger about the fourteenth day : but if she be in aspect with \mathfrak{V} or \mathfrak{Z} , after a long time, you may expect Recovery.

IV. The \mathfrak{D} in \mathfrak{M} , afflicted by \mathfrak{S} , decreasing, and not assisted of the Fortunes, you may expect Death within thirty days.

V. The \mathfrak{D} in \mathfrak{W} , afflicted by \mathfrak{h} , and the Fortunes assist not, 'twill not be long before the Sick give place to Death, and contrariwise.

VI. The \mathfrak{D} in \mathfrak{W} , afflicted by \mathfrak{S} , if she apply not to the Fortunes ; at her next meeting, with the \mathfrak{S} , \square , or \mathfrak{S} of *Saturn* or *Mars*, the Sick dies.

CHAP. XI.

*The Moon afflicted in the Airy
Trygon.*

I. **T**He \mathcal{D} in π , afflicted by \mathcal{H} , decreasing in Light, and applying to \mathcal{J} , the Sick will scarce live to the fourteenth day: but if to \mathcal{V} or \mathcal{Q} , the Disease will encrease to the thirtieth day, and after long time, the Sick may recover.

II. The \mathcal{D} in π , afflicted by \mathcal{J} , decreasing, and immediately applying to the evil Aspect of \mathcal{H} , the Sick scarcely escapes, and it will be the more dangerous, if he be Lord of the eighth, or the \mathcal{D} , apply to a Planet in the eighth.

III. The \mathcal{D} in \sphericalangle , afflicted by \mathcal{H} , and combust; Death is to be feared; chiefly, if she next apply to \mathcal{J} , and it is then to be feared, when she meets with his Body, or Opposition.

IV. The \mathcal{D} in \sphericalangle , afflicted by \mathcal{J} , decreasing, and not separated, the Sick will be in great danger, at such time as she comes to the \mathcal{O} of Saturn or Mars.

V. The \mathcal{D} in \sphericalangle , afflicted by \mathcal{H} , the Sickness will

will trouble the parts, with Remission and Intension, till the ☽ come to her second *Crisis*, and then if the Fortunes assist, there will be hopes of Recovery.

VI. The ☽ in ♍, afflicted by ☿, and favourably assisted by the Fortunes, at her first or second *Crisis*, the Sick generally recovers before she comes to her place at the Decumbiture.

CHAP. XII.

*The Moon afflicted in the
Watery Trigon.*

I. **T**He ☽ in ♉, afflicted by Saturn, decreasing, the Disease will be dangerous (especially if the Fortunes assist not) but if she be elongated from Saturn, six or eight degrees, or be encreasing at her next meeting with the Fortunes, Nature overcomes the Disease.

II. The ☽ in ♊; afflicted by ☿, gives an exceeding acute Disease, and if not assisted by the Fortunes, the Sick will scarcely escape: but if the Fortunes help, there will be hopes after the first *Crisis*.

III. The ☽ in ♋, afflicted by ♄, decreasing, the Disease will be dangerous and long: but assisted by the Fortunes, the Sick will recover, after a long time.

IV.

IV. The ♀ in m, afflicted by ☿, and combust, the Sick dyes within less than twenty days: but if she be free and apply to the Fortunes by good Aspect, the Sick may recover after ninety days.

V. The ♀ in ♋, afflicted by ♃, and not assisted with the Fortunes, the Sick will dye at such time as she makes her second *Crisis*, especially if she applies to Combustion: but if she be assisted of *Jupiter* or *Venus*, after long time, the Sick may recover, leaving Pains and Aches behind it.

VI. The ♀ in ♋, afflicted of ☿, if the Fortunes assist not, and she apply to the evil Aspect of *Saturn* or *Mars*, Death is to be feared, but if she increase, and apply to Fortunes, Recovery.

VII. Lastly, if the Moon apply to any of the Destroyers of Nature, as the Lords of the sixth, seventh, eighth, twelfth, or fourth, or *Saturn* or *Mars*, (not being Lords of good Houses) by ☿, ☐, or ☿, the like Judgments arise: but if the said Destroyers of Nature, behold the Moon by * or Δ, or by separation, she be much elongated from those evil Aspects, the Disease cannot then be said to be mortal, or deadly, but contrariwise, hopes of Recovery, if she next apply to the beams of the Fortunes.

The e Judgments of Hermes are excellent, and were they well considered, in like manner
with

with the other Planets, both as the either decreases, or increases, or is combust, much good matter might arise (enough to fill a Volume alone) which might be more of truth (than many things now practised), and be far more useful (than many other things now much esteemed) though multitudes be ignorant hereof.

CHAP. XIII.

Of the Crisis of Diseases.

I. **C**risis (à Galeno) est velox & repentina morbi mutatio; quâ infirmus, vel ad salutem, vel ad mortem deducitur. Crisis, according to Galen, is a swift and suddain change of any Disease, whereby the Sick is brought to recovery or Death.

And indeed every suddain change, whether in the Moon, Air, or sick Body, Galen calls a Crisis: and from this Crisis is Judgment given whether the Sick may live or die: It is derived, *ἐκ τῆς κρίσεως*, judico, decerno, seu sententiam fero, to judge, discern, or pass sentence, whence these days are called Critici, Judicarii, or Decretorii, the days wherein a man may judge, discern, or pass sentence of a Disease,

II. The Cause of a Crisis is twofold, to wit, Internall and Externall. III.

III. The Internal is taken from its own proper principle two ways: namely, first either Nature labours to expell the Disease; or else secondly, the Humours being drawn together, (though not fit for Excretion) and burthening Nature, by their own weight, break out and expell themselves.

IV. The External Cause, is from alteration of the Air, from whence ariseth the alteration of the Humours of the Body, from hot to cold, from dry to moist, & contra. And Hypocrates in his sixth Aphorisme, in Libro de Humana Natura, saith, that Heat and Moisture move forward the Crisis: for, saith he, some Diseases come from bad Diet; others from bad Air: from the first is bred Humours, the internal cause: from the second our Breath, the external cause of the Crisis.

V. The Air is altered in Quality by Celestial Influences; but especially by the Luminaries.

This is evident in the four seasons of the Year; as Spring, Summer, Autumn, and Winter, caused by the Sun; and when he rarifies the Air, how not only Plants, but Animals also spring, and admit of alteration; so some Plants, removed upon the Moons increase, grow double, upon her decrease grow single; as also Oysters, Crabs, Lobsters, &c. are fuller at the full Moon, than at the new: and therefore the Spirits, or Humours being

being areal, operate more when they are excited than otherwise; so the sound of a Viol excites the Dancing; of a Trumpet, to War; of a Drum, to Valour, &c. Wherefore,

VI. The Universal Causes of Crises are the Astral Bodies: for they either by Heat, Light, Motion, Position, or Configuration, act not only upon the Areal Elements, but Elementary Bodies.

VII. Crises are twofold, to wit, either in acute and Lunar Diseases; or in Chronick and Solar.

VIII. Crises in acute Diseases are to be judged of by the Moon; those in Chronick by the Sun.

IX. Acute Diseases are, *perperacuti*, *peracuti*, *acuti*, & *acuti ex decidentia*.

X. *Perperacuti*, extending acute, are such as are absolved in the space of two, three, or four days; at utmost, either in Life or Death; of which kind are Pestilential Fevers, Apoplexia's, Pleuritis, Phrenitis, &c.

XI. *Peracuti*, very acute, are such as are judged in five, six, seven, or eight days, as *Febris causans*, *Synocha*, *Angina*, *Peripneumonia*, *Lethargus*, &c.

XII. *Acuti simpliciter*, simply acute, are they which are finished in eight, ten, twelve, fourteen, sixteen, eighteen, twenty, one and twenty days, or more, terminating, at farthest, in the space

of a Lunar Revolution, which is about twenty seven days, eight hours and some odd minutes.

XIII. *Acuti ex decidentia*, are such as from acute Diseases turn chronick, as when a continual Feaver turns into a Hectick; a *Peripneumonia* into an *Empyema*, or Ulcer in the Breast, and these generally terminate in about 40. days.

XIV. *Chronick* Diseases are such as follow the Motion of the Sun, making their Judgments about the ninthieth day, as in Hecticks, Consumptions, Dropties, Quartans, &c. now when he comes to the * or Δ of his place at the Decumbiture, some motion appears, whereby the succeeding *Crisis* may in measure be judged of; the which will be good if the Sun be aspected of good Planets; evil if of evil.

XV. *Crisis* are accounted, first, *Salva*; secondly *Dubia*; thirdly *Judicata*; fourthly *non Judicata*.

XVI. *Crisis salva*, a safe Crisis, is that which happens without evil aspects: *Crisis dubia*, is that which comes with great or evil Aspects: *Crisis judicata*, is that which on the fourth or fifth day (when the Moon comes to her *) hath Signs of Concoction appearing (either good or evil) and therefore presage the Disease to be judged on the seventh day: *Crisis non judicata*, is when that the Moon came to her * (from her place at the Decumbiture) no Signs of Concoction appeared, whereby the *Crisis* might be judged.

XVII.

XVII. Of Critical days, some are called, first *Indicative*, which are when the ☿ comes to her *Semi-sexile*: secondly *Intercidental*, which are, when the ☿ comes to her *Sexile*: thirdly *Critical*, which are, when the Moon comes to her ☐.

The first are called Indicative, because they make manifest what the Disease is: the other Intercedental, because they fall between the Indicative and Critical, on which the Disease is either increased or remitted, and accordingly an evil or good Crisis may be expected: the last Critical on which day the Disease is generally judged.

XVIII. Whatsoever we have said of Δ in acute Diseases, the same is also to be understood in like manner of Θ in Chronick.

CH À P XÍV.

To Draw the Critical Figure, and to find out the true, beginnings of Critical Times.

Make a Figure after the ordinary fashion, and rectifie the place of the Moon to the time of the Decumbiture, and set that Sign, Degree and Minute on the Ascendent.

II. To the Cusp of the Ascendent add thirty
N 2 Degrees

Degrees, you have the Cusp of the second; to which add thirty more, you have the Cusp of the third, and so continually add thirty, till you come to the twelfth.

III. This done, know the Ascendent is the place of the Moon at the Decumbiture: the Cusp of the second, the first Indicative, the Cusp of the third, the first Intercidental, the Cusp of the fourth, the first Crisis, and so round, the Cusp of the seventh, or 8, the second Crisis: the Cusp of the tenth, the third Crisis, the Cusp of the Ascendent again, the fourth Crisis.

IV. And that you may the better observe all the Transits, place also the Planets in this Scheme in their true places, as in any other ordinary Figure.

Now to find the true critical Times, observe,

V. The Ancients (*many of them being ignorant of Astronomy*) found out the Critical Days by Number, accounting the 7, 14, 21, 28, &c. to be critical.

But in this they were deceived; for the critical Times are caused by the Moons coming to the ☐ or 8 of her place at the Decumbiture; sometimes she makes her first Crisis on the 4th day, sometimes on the seventh, sometimes on the eighth day, and the following Crisis accordingly, the which inequality is caused from her being sometimes slow in motion, sometimes swift:

She

She is swift when she is in her Perigæon, or near the Earth, moving sometimes more than fifteen degrees in twenty four hours: she is slow when she is in her Apogæon, or furthest distance from the Earth, moving then sometimes less than twelve degrees in the same time. Therefore,

VI. The true Indicative, Intercidental and Critical Times are truly and certainly to be found out, either by a Table of Logistical Logarithmes; or by the natural Numbers themselves.

But first to find the Moons (or Suns) true place at the Decumbiture.

VII. To 6021. (the Complement Arithmetical of 24. hours) and the Logistical Logarithme of the Diurnal Motion, add the Logarithme of the Decumbiture, the Sum (abating 1. from the first Figure on the left hand) is the Logarithme of the part proportional, to be added to their place at the Noon preceding, so shall you have their true place at the time of the Decumbiture: Or thus, as 24. is to the Sun or Moons Diurnal Motion, so the time of the Decumbiture from Noon, to so the part proportional. This done,

VIII. To find the true Critical Times, do thus: Suppose for the first Crisis; see in the Ephemeris, that day in which the Moons place at Noon, is next less than her place at her Crisis,

and note the difference : then observe the Diurnal Motion : To the Complement Arithmetical of the Diurnal Motion, and 3979. (the Logarithme of 24. hours) add the Logistical Logarithme of the aforesaid difference ; the Sum (abating 1. from the first Figure on the left hand) is the Logistical Logarithme of the true time of the Crisis after noon that day ; where note, that the Complement Arithmetical is the remainder of each Figure subtracted from 9, except the first on the right hand, which is subtracted out of 10. so the Arithmetical Complement of 3979. is 6021. the like understand of any other. *Or thus,*

IX. As the Sun or Moons Diurnal Motion, is to 24. hours ; so is the aforesaid difference to the true time of the Crisis after noon the same day.

The same work is to be in the Indicative and Intercidental days ; all which in the 43, and 44. Chapters of this Book we shall sufficiently (if God will) clear by examples : The Logistical Logarithmes are almost in every mans hand, those which are here most fit for our purpose, are such as we have affixed to the end of this Work, first published by Mr. Street, in his Caroline Tables.

CHAP. XV.

The Prognosticks of a CRISIS.

I. IF the Moon upon a *Critical day* be well as-
pected of good Planets, it goes well with the
Sick, if by ill Planets, it goes ill.

II. If the Moon be strong when she comes to
her *Crisis*, that is angular, and in her House or
Exaltation, the Sick recovers (though she be
aspected of no Planet.) Judge the like of the
Sun in Chronick Diseases: and contrariwise, if
they be Cadent, and in their detriments and
falls.

III. If the ☽ be in ☿ or aspect with any Planet,
and neither of them have latitude, the *Crisis* will
be firm: if they differ much in Latitude, the
Crisis will be weak.

IV. In any *Crisis*, if the Moon aspe^d the same
Planet, that she did at the *Decumbiture*, the
Crisis will be firm and stable, without altera-
tion, be it good or bad: but if she meets with
another Planet, or Star, the Disease will change,
to better or worse, according to the nature of
that she meets withall.

V. See what House the Planet she meets
withall, at the *Crisis*, is Lord of in the

Decumbiture, and judge accordingly.

VI. An imperfect *Crisis*, is when the Disease is changed upon every light occasion: and if *Mars* be Author of the Disease, and in a double bodjed Sign, the *Crisis* will be wholly uncertain.

In this case, consider the Moons Aspects to the Planets, if she meet with the evil beams of Saturn or Mars, let the Sick beware.

VII. The time called *Critical*, is always evil, because the Moon squares her place at the Decumbiture, and is in a Sign of contrary nature, to what she was in before: at this time there ariseth a battail, as it were between the Disease and Nature, where the Moon fights on Natures behalf; and this is the reason, if h or d , or Lord of the fourth or eighth, afflict her, the Disease increases, or the Sick dyes.

VIII. But if the Moon beholds, at the time of the *Crisis*, the Lord of the Ascendent, or Fortunes fortunately, Health comes apace.

IX. If the Disease terminate not, upon the first *Crisis*, behold the second *Crisis*, and judge as before: if it terminate not then neither, see the third *Crisis*, and judge by the same Rules; if yet you think the Disease will not end, view the fourth *Crisis*, which is the place at the Decumbiture, and see how the Moon is posited, and configured, for this must needs terminate all acute Diseases.

Where one acute Disease lasts a month, there is an hundred that last not half so long.

X. If the Disease end not upon the fourth Crisis, it is become Chronick, and must be judged by the Sun, in the same manner as we have done before by the Moon.

XI. The Aspects of the Moon to the Planets, upon Indicative, Intercidental, and Critical Days are always to be noted: for the good Beams of ♀ and ♄ (if not Lords of Death) always remit the most desperate Symptomes, and give some ease: And the Beams of ♃ or ♂ exasperates the Disease, destroy the most hopeful Signs, and make way for Death.

XII. The Moon in ☾ of ☉, on a Critical day, is always evil; but in ♀ or ♄ with him, there is nothing better; his ☐ or ☿ is always very bad.

XIII. If the Moon, upon a Critical day, apply to a Malevolent, if she be strongest, she will make her part good with him; if weakest, the Sick may prepare himself for Death.

XIV. If the Moon, on a Critical day, be in ☾ with ☉, ♂, or ♃, and that she is withall, be Lord of the eighth, Death comes flying.

XV. If the Moon be afflicted at the Crisis (though not at the Decumbiture) a good Crisis cannot be expected; the Disease keeps its lodging, unless Death dislodge it.

XVI.

XVI. If the Moon be void of Course at the Decumbiture, and then meet with affliction upon the *Critical day*, an *ill Crisis* is to be feared.

XVII. If there be an Eclipse, of either Luminary upon a *Critical day*, or a day over or under, it is a desperate Sign, and generally proves mortal.

XVIII. Having drawn a rational Figure on the *Decumbiture*: draw rational Figures on the *Indicative, Intercidental, and Critical Times*, so far, as till you think the Disease will terminate: then view the Positions, and Configurations of the Planets, one with another, comparing them, first with themselves; then with the Figure of the Decumbiture.

CHAP. XVI.

Of Part of Fortune.

I. **S**Ors, or Fortune, well placed, and fortunate in moveable, Signs not combust, sheweth Health, and sudden Recovery, and contrariwise.

II. The Dispositor of ☉, being a Benevolent, (*i. e.* Lord of good Houses) angular and strong, and in good aspect with the Moon, or with the Benevolents, sheweth Health.

III.

III. *Sors* in γ , Π , \S , Ω , ϖ , or χ , is good, and so much the better, if it be in δ with its Lord, (except with the Sun) it signifies suddain Recovery.

IV. *Sors* in the Ascendent, or *Medium Caeli*, in δ , \ast , or Δ , with γ or ϱ , or both, or with \S Caput, shews certain and suddain Recovery.

V. *Sors* in Conjunction with *Regulus*, in 25. Ω , or with *Arista*, in 19. ϖ , or with *Lance Borealis*, in 11. m. especially in Angles, it is impossible the Sick should die.

VI. *Sors*, or its Dispositor, infortunated by *Saturn*, *Mars*, or the Lord of the eighth, or disposed by them, or with γ Cauda, or posited in the eighth, is an evil Sign, and shews Death: the same if in the fourth, sixth, or twelfth Houses.

VII. *Sors*, or its Dispositor, combust of the \odot , or near to, or within four degrees under the Earth, or in δ with *Aldebaran*, in 5. Π , or *Castor*, in 16. \S , or *Cauda Leonis*, in 17. γ , or *Antares*, in 5. \ddagger , will be as advantageous to the Sick, and have as powerful an influence upon him, as if he had drunk a large Potion of Ratsbane.

CHAP XVII.

*The Radical Prognosis of a long,
or short Sickness.*

I. **I**F any one falls sick, while the principal Significators of Life are directed to the *Sex-tila*, or, Δ of any Promittor, (let him be Lord of what House soever) or by direction, may come suddenly thereto, it presages short Sickness.

II. And so much the shorter, as the Direction falls, either in moveable Signs, Angles, or near the Ecliptick: Cadent Houses, and fixed Signs prolong the Sickness.

III. The same also, if the Hylegs come to the Bodies of the Fortunes, or Lords of the Ascendent, or tenth in moveable Signs or Angles.

IV. The Hylegs to the ζ , \square , or \wp of an evil Promittor, gives either long or short Sickness, according to the Nature of the Promittor, Sign, and House the Direction falls in.

V. The Hylegs to the ζ , \square , or \wp of *Saturn* or *Mars*, in moveable Signs, or Angles, or both, give extream acute Diseases: in common Signs, not of any great length; in fixed Signs, generally long and tedious Diseases.

VI. *Taurus* shews longer Diseases than *Scorpio*;

♊; and m longer than *Aquarius*; and m longer than ♈: so ♎ gives longer Diseases than ♋; ♋ longer than ♊; ♊ longer than ♎: And so in acute Diseases, ♋ shews shorter Sicknesse than ♊; ♊ shorter than ♎; ♎ shorter than ♋.

VII. If there be an evil Direction, yet if powerful and good Transits occur in the interim, they will something abate the evil influence of a Direction; and contrariwise, if a good Direction be weighty, evil Transits may be a great prolongation of the Evil.

VIII. If good and evil Directions occur together, judge by the more powerful, yet always having respect to the weaker.

IX. If ♋ or ♎, or their Aspects be Promissors, they give very long Diseases, (unless they be very inimical to the Significator:) *Mars* and the Sun acute, but such as may degenerate into long: but ♌, ♍, and ♎ being Promissors, generally give acute.

But in these Judgments respect both Sign and House by 2.6.

X. If a Sicknesse be caused by Transits only; if they be of the lighter Planets only, they are generally short; of the weightier more long; yet generally Transits give both short, and less dangerous Sicknesse than Directions.

XI. The Ascendent to the ♌ of ♋ or ♎ in fixed Signs, always gives long Sicknesse, if they be not Lords of the eighth, or have no dignities there.

CHAP.

C H A P XVIII.

The Radical Prognosis of Life.

I. **T**He Hylegs to the ζ , \ast , or Δ of *Jupiter* or *Venus*, openly proclaim that Health is coming, to the \ast or Δ of other Planets, it is an eminent Signification of good.

II. The Hylegs to the \square or \wp of *Jupiter* or *Venus* (not being Lords of evil Houses) shew Life; but so much the more, if, at the time of the Direction, they either transit one anothers place in the Radix, or otherwise be in reception.

III. The Ascendent, or *Medium Caeli*, to the Bodies or Squares of *Saturn* or *Mars* will not kill, if they (in the Radix) be Lords of those places.

IV. The Ascendent to the \square or \wp of the Lord of the sixth, or tenth (\wp contra) shew a dangerous Sicknes, yet Recovery.

V. If a benevolent Direction falls in the tenth, the Sick is saved by Physick; if in the seventh, by the carefulness of his Physician.

VI. Any of the Hylegs to *Regulus*, in the 25. Ω ; or *Arifsa*, in 19. α ; or *Laux Borsalis*, in 11. π ; or any other benevolent fixed Star,

Star, of the first or second Magnitude, (if it fall in a good House) eminently presage hopes of Recovery.

VII. Although the Lord of the eighth may come to the \square , or δ of *Saturn* or *Mars*, yet the Sick may recover: and so much the more, if they be in their own Houses, or dispose of the Direction, yea although they be Lords of the Ascendent.

CHAP. XIX.

The Radical Prognosis of Death.

I. **T**He Luminaries to the δ or δ of one another, in violent signs, or to the Bodies of a violent fixed Star, of the first or second Magnitude; (as to the *Pleiades*, in 25. δ : *Aldebaran*, in 5. Π : *Castor*, in 16. \mathfrak{S} : *Hercules*, in 19. \mathfrak{S} : *Proserpe*, in 2. Ω : *Cauda Leonis*, in 17. \mathfrak{M} : *Frons Scorpis*, in 29. \mathfrak{M} : *Cor Scorpis*; in 5. 7:) presage Death, and more especially in the Ascendent or eighth.

II. The Hylegs to the δ , \square or δ of *Saturn* or *Mars*, (being Lords of the eighth) or Lord of the eighth, or Planet in the eighth, presages Death.

III. The same if the Lord of the Ascendent,
or

or tenth; or Planet posited therein; and this judgment is often true, whether *Saturn* or *Mars* be Lords of the eighth or no.

IV. The Hylegs to the ☐ or ♀ of the Lord of the sixth, or Cusps of the sixth or eighth; or violent fixed Stars, shew great danger of Death.

V. If at the time of these evil Directions (in any Disease) evil Transits of *Saturn* or *Mars*, or Lord of the eighth, shall accompany them, the Judgment is so much the firmer.

VI. If these evil Directions fall in the tenth House, the Sick will be in danger of being kill'd by the Physick; if in the seventh, by the Physician.

VII. If *Saturn* or *Mars*, or Lord of the eighth, come to ☌ of any of the Hylegs, or Planet in the Ascendent, the Sick is fallably dyes, unless that Hyleg dispose of the place of the Direction; or be very much stronger in the Radix.

VIII. A Significator of life (if it be but) to the ☐ of a weak, or light, or retrograde Planet, yet if it falls in the eighth, shews danger of Death.

CHAP. XX.


The Radix compared with the Decumbiture:

I. IF *Saturn* be Lord of the Ascendent in the *Radix*, the Sick may live, although the Moon be in *Conjunction* or *Opposition* with him at the Decumbiture:

II. If the Moon be in the *Radical place* of *Saturn*, at the Decumbiture, if the Disease come of Cold, she will much augment it; the like of *Mars*, if of Heat: and this is dangerous.

III. If she be in the *Radical place* of *Jupiter* or *Venus*, it is good, and shews Recovery, unless they be Lords of the eighth, or posited therein.

IV. If the Cusp of the Ascendent in the *Radix*, be the Cusp of the eighth in the Decumbiture, or contrariwise, it is dangerous, but if it be the Cusp of the tenth, or do ascend, it is good.

V. If the Moon, at the Decumbiture, be in *Quartile* or *Opposition* to an Infortune in
 the

the Radix, the Cure will go on very hardly.
Lilly.

VI. If the Moon, or Lord of the Ascendent in the Decumbiture, transit the Cusp of the eighth, or body of its Lord, or Planet therein, it is very dangerous.

VII. If upon a Critical day the Moon, or Lord of the Ascendent, in the Decumbiture, meets with the *Conjunction*, *Quartile* or *Opposition* of the Lord of the eighth, *in the Radix*, it presages Death.

VIII. If the Ascendent of the Decumbiture be the Cusps of the fourth, sixth, seventh, eighth, or twelfth of the Radix (the Ascendent of the Revolution not being the same) it shews difficult Recovery. *Lilly.*

IX. If at the Decumbiture the Moon be in the 4, 6, 7, 8, or 12. and at both times an Infortune be there, it shews Death, unless a Fortune, at one of the times assist with his benevolent Beams. *Lilly.*

CHAP XXI.

Of the Radical Revolutions and Judicatives.

I. **V**hen the Judgments of a Disease are drawn from the Radix, in this case it will be necessary always to consider in all acute Diseases the preceding Lunar Revolution; and in Chronick, the preceding Solar; with the same relation, as if they were Figures of the Decumbiture.

For although the Revolution cannot be said to be true Decumbiture, or lying down of the Sick; yet it may be truly said to be the Inchoature, or Exortum of the Sicknes, from which (as from a Fountain) it may derive its being.

II. The Judicative is that which shews the suddain change of the Disease either to Health or Death.

It is derived à Judicando, ex jure & dico, to judge or speak rightly, from whence those days are called Iudicativi, the days wherein a man may judge or foresheew the future event of the Disease.

III. These Judicatives are derived; in acute Diseases, from the Lunar Revolution; but

but in Chronick from the Solar.

Acute Diseases are absolved in a months space, at farthest by 10, 11, 12. & 13. Chronick, seldom before the first 90. days from the Exortum. And what we hinted at the 15, and 16, & 13. may be understood here.

IV. Of Judicative days, some are called, first *Præjudicati*, which are when the Sun or Moon comes to the *Semisextile* of their places at the *Exortum*, wherein the Disease is made manifest: secondly *Judicati*, which are when *Sol* or *Luna* comes to the *Sextile* of their places at the *Exortum*, at what time the Disease is either encreased, or remitted, from whence an evil or good Judicative may be afore-judged: thirdly *Judicativi*, which are when *Sol* or *Luna* comes to their *Quartil*, on which days Diseases are generally judged.

V. Judicatives are either *Salvi* and *Lethales*.

VI. *Salvus*, a safe Judicative, is when it coheres with the *Radix* and *Exortum*, and so as that the Significators of Life both in the *Radix* and *Exortum*, are free from Affliction or Impediment by Sign, Aspect, or House.

VII. *Lethalis*, a mortal Judicative, is when it disagrees from the *Radix* or *Exortum*, or both by ☐ or ☿, and the principal Significator of Life, in the eighth, or applying to ☐ or ☿ of the Lord of the eighth, or disposed of by him.

CHAP.

CHAP XXII.

To draw the Judicative Figure; and
to find out the true Beginnings of
Judicative Times, and Revoluti-
ons.

L MAKE a Figure of twelve Houses, and
rectifie the place of *Sol* or *Luna* to
the Time of the *Exortum*, and set that Sign,
Degree, and Minute on the Cusp of the As-
cendent.

II. To the Cusp of the Ascendent add thirty
Degrees, you have the Cusp of the second; and
so continually add thirty Degrees, till you come
to the twelfth.

III. This done, know the Ascendent is the
place of *Sol* or *Luna* at the *Exortum*: the Cusp
of the second the first *Prejudicate*: the Cusp of
the third the first *Judicate*: the Cusp of the
fourth the first *Judicative*, &c. round the Fi-
gure.

IV. And the better to observe all Transits,
place the Planets therein, in their true places.

V. To find the true Judicative Time do thus:
first, observe the Sun or Moons Diurnal Motion:

Prognostica.
Tabula Revolutionum.

<i>Anni.</i>	γ		δ		Π		S		Ω		π	
	<i>h</i>	<i>m</i>	<i>h</i>	<i>m</i>	<i>h</i>	<i>m</i>	<i>h</i>	<i>m</i>	<i>h</i>	<i>m</i>	<i>h</i>	<i>m</i>
1	5	48	5	48	5	48	5	48	5	48	5	49
2	11	37	11	36	11	36	11	36	11	37	11	37
3	17	26	17	25	17	24	17	24	17	25	17	26
4	23	14	23	13	23	12	23	12	23	13	23	14
5	5	3	5	1	5	0	5	0	5	1	5	3
6	10	51	10	49	10	48	10	48	10	50	10	51
7	16	40	16	36	16	36	16	36	16	38	16	40
8	22	28	20	26	22	24	22	24	22	26	22	29
9	4	17	4	14	4	12	4	13	4	15	4	17
10	10	5	10	2	10	0	10	1	10	3	10	6
20	20	10	20	4	20	1	20	1	20	5	20	12
30	6	16	6	6	6	1	6	2	6	7	6	18
40	16	31	16	9	16	2	16	3	16	10	16	24
50	2	26	2	11	2	2	2	3	2	15	2	30
60	12	31	12	13	12	3	12	4	12	15	12	37
70	22	36	22	15	22	3	22	5	22	18	22	53
80	8	41	8	17	8	4	8	5	8	20	8	49
90	18	47	18	9	18	4	18	6	18	23	18	55

But note, that if you proceed the Arithmetical way, it will be necessary, that you use the same

Tab

♈	♉	♊	♋	♌	♍
<i>b ms</i>	<i>b ms</i>	<i>b ms</i>	<i>b ms</i>	<i>b ms</i>	<i>b ms</i>
5 49	5 49	5 49	5 49	5 49	5 49
11 38	11 38	11 38	11 38	11 38	11 38
17 27	17 28	17 28	17 28	17 28	17 27
23 16	23 17	23 18	23 17	23 17	23 15
5 5	5 6	5 7	5 7	5 6	5 4
10 54	10 56	10 57	10 57	10 55	10 53
16 43	16 45	16 46	16 46	16 44	16 42
22 32	22 34	22 36	22 36	22 34	22 31
4 21	4 23	4 25	4 25	4 23	4 20
10 10	10 13	10 14	10 14	10 12	10 9
20 19	20 26	20 29	20 29	20 24	20 18
6 29	6 38	6 43	6 43	6 37	6 27
15 39	16 51	16 58	16 58	16 49	16 36
2 48	3 4	3 12	3 12	3 1	2 45
12 58	13 17	13 27	13 27	13 14	12 54
23 8	23 30	23 41	23 41	23 26	23 3
9 17	9 43	9 56	9 56	9 38	9 12
19 27	19 55	19 10	20 10	19 51	19 21

Tables in finding your Revolutions and Judicatives, which you did in the Radical Figure.

secondly,

secondly, the difference between their places in the Judicative, and next less in the Ephemeris: Then say as the Diurnal Motion is to 24. hours; so is the aforesaid difference to the true time of the Judicative, afternoon the same day.

All which you may perform either by Logist. Logarith. or naturally by 3, 9, & 14.

VI. The foregoing Rule may also serve very well to find the true time of the *Exortum* or Revolution: but for the farther ease of the more unskilful, we have hereunto annexed *Argols* Table, which is more expeditious and not much less exact in Solar Revolutions.

VII. The Use whereof is this: Enter with the years of Birth compleat on the left hand, with the Sign on the Head, and in the common Angle you have Hours and Minutes, which if you add to the time of Birth (casting away 24 hours if it exceed) you have the Time of a Solar Revolution.

Where note, if you find not your compleat number of Years, you must enter the Table twice or more, with those numbers whose sum is your number of years compleat, adding all those several hours and minutes to the time of birth, as aforesaid.

CHAP. XXIII.

*Prognosticks from Revolutions and
Judicatives.*

I. **T**HE Aphorisms which we have delivered in judging of the Decumbiture may indifferently serve here; as also the Comparing the Radix with the Revolution (preceding any Sickness) by Chap. 20.

The Prognosticks of Judicatives follow.

II. If the Sun or Moon or Cusp of the Ascendent in the Radix or Exortum be well aspected of good Planets upon a judicative day, it goes well with the Sick: & vice versa.

III. If the Sun or Moon (according as the Exortum is, either Solar or Lunar) be strong when they come to the Judicative, the Sick will recover, & contra: and if they be in aspect of Planets having little or no Latitude, the Judicative will be firm be it good or bad.

IV. See what House that Planet the Sun or Moon meets with at the Judicative, is Lord of, or posited in at the Decumbiture, and judge accordingly; if it be Saturn or Mars, or a Planet posited in the fourth, eighth or twelfth, let
the

the Sick prepare for Death: and contrariwise.

V. For the *Judicative* Time is always an evil time, and if the Sun or Moon, or Ascendent, or all of them; be then afflicted, the hope of Recovery is small, by 7. c. 15.

VI. If *Sol* or *Luna* on *prejudicate*, *judicate*, and *judicative* days meet with the good beams of *Jupiter* or *Venus*, or Planets posited in the Ascendent, *M.C.* third, fifth, ninth, or eleventh Houses, Health is coming.

VII. The Moon afflicted or void of Course, or eclipsed upon a *judicative day*, is very dangerous.

VIII. If upon the *judicative day* the Sun or Moon transits the Bodies or evil Aspects of evil Planets in the *Rudix* or *Exortum*, or both, it is very dangerous; & *contra*.

IX. Direct the *Exortum*, and consider what Direction was in force at or near the time of the *Decumbiture* (in this case the day of falling sick is enough to be known) and according to the Nature and Quality of the *Direction*, the Sign and House it falls in, and the *Exortive Transits* then occurring, judge of the Disease, its Nature, Quality, Continuance and End.

X. Lastly, upon *judicative days*, if there be good *Exortive Directions* and *Transits*, and good radical Transits (relating to the Significators of Life) the Sick may recover, although the Sun, Moon or Ascendent be then afflicted; but
the

the Judgments will be the more firm if they be not afflicted; and contrariwise.

CHAP. XXIV.

To take the Part proportional between any two Numbers.

I. IF it be an apparent Proportion, say,
*As the Difference in the first Column,
 to the difference in the Common Angle, so the
 parts of the first Column, to the parts proportional:*
& è contrario.

*Ex. gr. m 60 m. to 36 m. so is 20 m. to 12
 m. the parts proportional.*

II. But if a Complicatè, take the difference between the greater and lesser number in the Common Angle, then take the difference between the lesser number in the said Angle, and the number given. *Then*

III. If the part proportional belong to the first Column, say,

*As the first difference is to the common difference,
 so the second diff. to the part proportional.*

IV. But if the part proportional belong to the common Angle, say,

*As the common difference is to the first difference,
 so the part proportional to the number given.*

rence, so the second difference (sought in the first Column, as the former second was in the Common Angle) to the part proportional.

V. Having found the Part proportionall, you shall either add it, or subtract it, to or from the aforesaid lesser number, according as the Table either increases or decreases.

An Appendix, containing the Use of Mr. Streets Table of Logistical Logarithms, at the end of this Book.

Its Use is threefold, first in abstract Numbers; secondly in Motion; thirdly in Time.

VI. First in abstract Numbers under 7200. In the second Row, in the Head of the Table find the nearest Numbers to the Numbers given, with the residue in the left hand Column, and in the common Angle you have the Logarithms thereof: now to the Complement Arithmetical of the Logarithm of the first Number, add the Logarithms of the second and third, the Sum (abating 1. from the first Figure on the left hand) is the Logarithm of the Number proportional.

Example. If 2327 give 246, what 1203?
Answer 126.

Comp. Arith. L. L.	2327	—	—	8141
Logist. Logarith.	246	—	—	11654
Logist. Logarith.	1203	—	—	4760
Logist. Logarith.	126	—	—	14555

VII. Secondly in respect of Motion. If 60 be the first Number to the Logarithm of the second Term, add the Logarithm of the third, the Sum is the Logarithm of the fourth Proportional: but if 60 be the second or third Term, subtract the Logarithm of the first, from the Logarithm of the second or third Term, the Remainder is the Logarithm of the fourth Proportional.

*Example 1. If 60 m. give 32 m. 12 f. what
24 m. 16 f. Ans. 13.2 f.*

As 60 m.	to 32 m. 12 f.	_____	2703
so is _____	24 m. 16 f.	_____	3931
is _____	13 m. 2 f.	_____	6634

*Example 2. If 32 m. 12 f. give 60 m.
what 13 m. 2 f. Ans. 24 m. 16 f.*

As 32 m. 12 f.	to 60 m.	_____	2703
so _____	13 m. 2 f.	_____	6634
is _____	24 m. 16 f.	_____	3931

VIII. Thirdly in respect of Time. To the Complement Arithmetical of the first Term (which if it be 24 hours, is alway 6021) add the Logarithm of the second and third the Sum (abating 1. from the first figure on the left hand) is the Logarithm of the fourth Proportional.

Of which see Examples at the 1, 2, 3. & 43.

Where

Where note first, that if the Numbers of any of your Terms exceed 3600, or your Minutes exceed sixty, you must work with the half of the Quantity given. Secondly, that the Arithmetical Complement, is nothing else but the Remain of each figure subducted out of 9, except the first on the right hand, which is subducted out of 10. so the Arithmetical Complement of 3979. (the Logarithm of 24 hours) is 6021. the Arithmetical Complement of 4639 is 5361.

CHAP XXV.

Of Reductions.

1. **T**He first Reduction is of Time into Degrees and Minutes of the Equator, & *contra*.

It is performed by this table annexed, thus, let $36^{\circ}, 24 m. 18 s.$ be reduced into time; it is

36 d.	24 m.	18 s.	2 h.	24 m.
24 m.	18 s.	1.	36 s.	
18 s.	1.	12 s.		
36.	24.	18.	1.	25. 37. 12
And 2 h.	24 m.	36 d.		
1 m.	36 s.	24 m.		
1.	12 s.	18 s.		
2. 25.	37. 12.	36. 24. 18.		

D.	H.	M.	D.	H.	M.	D.	H.	M.
M.	M.	S.	M.	M.	S.	M.	M.	S.
S.	S.	T.	S.	S.	T.	S.	S.	T.
1	0	4	31	2	4	70	4	40
2	0	8	32	2	8	80	5	20
3	0	12	33	2	12	90	6	0
4	0	16	34	2	16	100	6	40
5	0	20	35	2	20	110	7	20
6	0	24	36	2	24	120	8	0
7	0	28	37	2	28	130	8	40
8	0	32	38	2	32	140	9	20
9	0	36	39	2	36	150	10	0
10	0	40	40	2	40	160	10	40
11	0	44	41	2	44	170	11	20
12	0	48	42	2	48	180	12	0
13	0	52	43	2	52	190	12	40
14	0	56	44	2	56	200	13	20
15	1	0	45	3	0	210	14	0
16	1	4	46	3	4	220	14	40
17	1	8	47	3	8	230	15	20
18	1	12	48	3	12	240	16	0
19	1	16	49	3	16	250	16	40
20	1	20	50	3	20	260	17	20
21	1	24	51	3	24	270	18	0
22	1	28	52	3	28	280	18	40
23	1	32	53	3	32	290	19	20
24	1	36	54	3	36	300	20	0
25	1	40	55	3	40	310	20	40
26	1	44	56	3	44	320	21	20
27	1	48	57	3	48	330	22	0
28	1	52	58	3	52	340	22	40
29	1	56	59	3	56	350	23	20
30	2	0	60	4	0	360	24	0

Tabula Prosthaphætica.

Hor.	1		4		7		10	
M. S.	M. S.		M. S.		M. S.		M. S.	
54	2	15	9	0	15	45	22	30
55	2	18	9	10	16	3	22	55
56	2	20	9	20	16	20	23	20
57	2	22	9	30	16	37	23	45
58	2	25	9	40	16	55	24	10
59	2	27	9	50	17	12	24	35
60	2	30	10	0	17	30	25	0
61	2	32	10	10	17	47	25	25
62	2	35	10	20	18	5	25	50
63	2	37	10	30	18	22	26	15
64	2	40	10	40	18	40	26	40
65	2	42	10	50	18	57	27	5

III. The second Reduction is of Time for the Difference of Meridians, in this manner.

The Longitude of Paris ————— 26.d. 30.

The Longitude of London ————— 14. 0.

The Difference of Meridians ————— 2. 30.

P

which

Tabula Protophoretica.

Hor.	13	16	19	22
M. Q.	M. S.	M. S.	M. S.	M. S.
54	29 15	36 0	42 45	49 30
55	29 48	36 140	43 33	50 25
56	30 30	37 20	44 20	51 20
57	30 52	38 0	45 7	52 16
58	31 25	38 40	45 55	53 10
59	31 57	39 20	46 42	54 5
60	32 30	40 0	47 30	55 0
61	33 2	40 40	48 17	55 55
62	33 35	41 20	49 5	56 50
63	34 7	42 0	49 52	57 45
64	34 40	42 40	50 40	58 40
65	35 12	43 20	51 27	59 35

Which is d. 30 m. Difference is in time (by 1 d.)
 10 m. so that when it is 10 h. 10 m. R.M. at
 Paris, it is just noon at London; because Paris
 is more East of London.

And H

4

Again;

Again, The Longitude of London — 24. 0.

The Long. of Toledo in Spain -- 20. 0.

The Difference of Merid. — 4. 0.

which 4 d. 0 m. Difference is in time (by 1. c.) 16 m. so that when it is 11 h. 24. A.M. at Toledo (for 12 h. — 16 m. = 11 h. 44 m.) it is then just noon at London, and the reason is, because Toledo in Spain is West of London.

IV. The third Reduction is of Time in respect of Equation, or Equality, which is when the equal Time is to be reduced to the apparent, and contrariwise :

It is performed by this following Table, thus.

Enter the Table with the Sign and Degree of the Sun's place, in the first or fifth Column, and in the Common Angle of Meeting, you have the Equation of time, with the Letter A of Addition; and S of Subtraction; which must be added or subtracted (secundum Literas) so shall you have the equal time changed to the apparent and true, &c è contrario.

Verbi gratiâ. Let the equal time be Anno 1654. Feb. 20. 18 h. 17 m. of the Opposition of Sol and Luna: the Sun is in α 13 d. 1 m. which found in the Table giveth 5 m. 21 s. to be subtracted as the Letters shew.

From the middle time Feb. 20 d. 18 h. 17 m. 0 s.
Subtract the Equation ——— 0. 5. 21.
Remains appar. & true time -- 20. 18. 12. 38.

V. Hac temporis Equatio (dixit Morinus)

Degree.	V		S		II		
	Add.		Add.		Add.		
	M.	S.	M.	S.	M.	S.	
0	0	00	0	00	0	47	30
1	0	20	0	30	0	37	29
2	0	40	0	45	0	36	28
3	0	59	0	55	0	15	27
4	1	19	9	4	8	3	26
5	1	39	9	12	7	59	25
6	1	59	9	79	7	56	24
7	2	18	9	26	7	22	23
8	2	37	9	32	7	7	22
9	2	57	9	37	6	52	21
10	3	16	9	42	6	36	20
11	3	35	9	46	6	20	19
12	3	57	9	50	6	4	18
13	4	12	9	52	5	46	17
14	4	30	9	54	5	28	16
15	4	47	9	56	5	10	15
16	5	2	9	56	4	51	14
17	5	22	9	55	4	32	13
18	5	38	9	55	4	12	12
19	5	25	9	53	3	53	11
20	6	11	9	51	3	32	10
21	6	26	9	48	3	12	9
22	6	41	9	44	2	51	8
23	6	56	9	40	2	31	7
24	7	10	9	34	2	9	6
25	7	24	9	28	1	40	5
26	7	37	9	21	1	27	4
27	7	50	9	14	1	5	3
28	8	2	9	6	0	43	2
29	8	17	8	57	0	22	1
30	8	29	8	47	0	0	0
	M. S.		M. S.		M. S.		Degree.
	Sub.		Sub.		Sub.		
	X	nr	nr	nr	nr	nr	

*ubi dicitur, quam differentia duorum arcuum
 Aequalis ab Aristoteli principio numerarum;
 quoniam motus equalis est medio motui Solis, alter
 Motioni recta motui veri Solis, ad idem m. men-
 tum temporis.* And therefore he saith, if the
 middle Time is to be reduced to the apparent,
 and true, let the difference of Degrees or Mi-
 nutes between the place of the middle Motion
 of the Sun, and the *A.R.* of his true place be
 found, and (being converted into Time by
 the *1. c.*) be added to the given middle Time,
 if the mean Motion exceed; or subtracted, if by
 the *A.R.* it be exceeded, and the Sum, or Dif-
 ference, shall be the true and apparent Time.
 But if the apparent and true is to be reduced to
 the middle Time let the aforesaid difference (be-
 ing converted into Time (by *1. c.*) be added to
 the apparent Time given, if the *A.R.* exceed;
 or subtracted, if by the mean Motion it be ex-
 ceeded, so shall the Sum, or Difference, be the
 middle Time desired.

*The Matter is so plain, it needs no example.
 Where note, that the true place of the Sun is ex-
 hibited in the Ephemeris: his mean or middle
 place is found in the Caroline Tables, by adding
 to his mean Anomaly, and the Precession of the
 of the Equinox, the place of his Aphelion;
 which by the said Tables is 2 Sig. 8 d. 20 m.
 distant from the first Star of γ .*

VI. The fourth Reduction is of the Planets
 P 3 places

places to the hour of Birth: thus, take the Diurnal Motion of the Planet (by subtracting the day before going from the day of Birth, if the Birth was in the forenoon, or the day following if in the afternoon) and make proportion (by the former Chapter) by 7. d. 14. h. 10. m.

Done Anno 1666. 10 May, 5 h. 20 m. P.M.
I desire the true place of Saturn .

Place of h 10 day. w . 20 d. 17 m. } R.
11 day. w . 20. 15. }

His diurnal Motion. 2. Then say,
as 24 h. to 2 m: so is 5 h. 20 m. to 26 f. by the
Sexagenary Table.

$5.20. \times 2 = 10.40$ (26 f.)
24 h. 24
16 R.

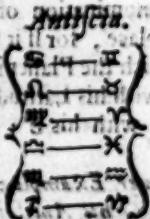
Then 20 d. 17 m. $\frac{16 f.}{24} = 104.16 m. 34 f.$
the true place of Saturn at 5 h. 20 m. P.M.
the 5. of May.

The reason why Subtraction is here made, is be-
cause Saturn is retrograde: for otherwise, if Sa-
turn had been direct, the 17 f. should have been
added to his true place at noon.

C. H. A. P. XXVI.

Of Antiscions and Contrantiscions.

THe Antiscion of a Planet is the equal Distance between it and the first Scruple of S or W : to wit, so many Degrees and Minutes beyond the beginning of S or W , as on this side he wants of it.



The Antiscion in Signs is discovered by this Table: For a Planet in I casts his Antiscion to S : and a Planet in S to a Planet in I : a Planet in Q to a Planet in A , &c.

II. To find the Antiscion in Degrees and Minutes, subtract the Degrees and Minutes of the Planet from 30.4. the Remainder is the Degrees and Minutes of the Antiscion.

Verbi gratiâ. h in V 19. 21. casts his Antiscion to W 30. 39. for $34 - 19.21 = 10.39$.

the Degrees and Minutes of the Antiscion.

III. To find the Latitude of the Planets Antiscions: *As the Radius to the difference between the Antiscion and Square; so the Sign of the Latitude of the Planets Body, to the Sign of the Latitude of his Antiscion.*

Place of Saturn — 05. 19d. 21m.

Long. of his \square — 3. 19. 21.

Long. of his Ant. — 5. 10. 39.

Sine of the Diff. — 1. 21. 18 — 9. 89233

Sine of his Lat. — 0. 2. 24 — 8. 62196

Sin. of the Lat. Ant. — 0. 1. 52 — 8. 51429

IV. The Denomination of the Latitude is taken from its place, for if it falls on the same side of the \square which the Planet is on, it agrees in Denomination with his Latitude: but if on that side of the \square , with his \odot ; it hath contrary Latitude.

So in our former Example: his \vee 19. 21. his \square in \odot 19. 21. his Antiscion in m 10. 39. so wit, beyond the \square and near his \odot : his Latitude 2 d. 4 m. South: therefore the Latitude of his Antiscion 1 d. 52 m. shall be North.

V. But it appears to me to be most rational, in finding these Latitudes of the Antiscions, to imitate the Method of Morinus in the Aspects: and so instead of taking the Distance from the \square ; to take it from the nearest Node, still using the proportion aforesaid.

VI. The same Degree and Minute which the Antiscion

Antiscion hath, both in Longitude and Latitude, shall the Contrantiscion have on the opposite point.

The Antiscion of γ in AR 10.29. lat. 16. 52m. North. Contrantiscion of γ in X 10.39. lat. 1. 52. South.

VII The Power of Antiscions are equal to α or Δ of Contrantiscions to a \square or ϕ , but more especially if they fall near those points.

CHAP. XXVII.

To find the Declination, and right Ascension of any Promittor or Star.

I TO find the Declination by *Argol*, seek in the Table of Declinations the Sign, Degree and Minute, (by making proportion) right against which, under the Degree and Minute of Latitude, North or South, you shall have the Declination of the point desired.

II Which Declination if it be in a Northern Sign, and above the black Scale, it is North: but if in a Southern Sign, and below the black Scale it is South.

III. And after the same manner in *Argol*,
you

you must find the right Ascension, in the Table of Right Ascensions, making proportion (if need be) for the odd Minutes.

IV. If the Planet hath North Latitude, take *A R.* under *Latitude Septentrionalis*: but if South, take its *A R.* under *Latitude Meridionalis*: which if it be at the ϕ or θ of the point, take it under the whole at Latitude: if the \star or Δ under but the half. Then,

V. (In the ascending part of Heaven) if the Point, or Star, hath North Latitude, its ϕ and *Sextile* hath North; its Δ and θ hath South: but if South Latitude, the *Conjunction* and *Sextile* hath North, the *Trine* and *Opposition* hath South.

VI. But if in the descending part of Heaven, and you would have the Right Ascension of the opposite point: if the Planet, or Star, hath North Latitude in the opposite point, its *Conjunction* or *Sextile* hath South Latitude; its *Trine* or *Opposition* hath North: but if South Latitude, its ϕ or \star hath North, its Δ or *Opposition* hath South.

And these three last Rules which we have hinted in taking of the *A R.* are also to be applied to use in taking the *Declination*: where note that the \square hath no Latitude, according to *Argol's* method.

By

*By the Tables at the End of the
Book,*

VII. To find the Declination.

Find the Sign in the Head or Foot of the Table, (with its Latitude North or South,) and against the Degree (making proportion for Minutes, if any be) in the Common Angle you have the true Declination, which is North if in Northern Signs, or South if in Southern Signs, observing the 4, 5, and 6. $\dot{\epsilon}$.

Where note, if the Declination fall above the black line, and the Star be in nor. R. , having North latitude the Declination is North; but if below it, it is South: and contrariwise if it fall above the black line, and the Planet, or Star, be in V or VI , having South latitude, the Declination is South; but below it, having South latitude it is North.

VIII. To find the Right Ascension.

It is found here exactly as in *Argol*; only with this difference: the Right Ascensions of the six Southern Signs are found under the Columns of the six Northern, thereby making the North Latitude in the Northern Signs, become South in the Southern, and their South Latitude North, and contrariwise: still observing the 4, 5, 6. $\dot{\epsilon}$.

Where

Where note, if you would direct a Significator in Ω or \mathbb{M} to a Promissor in \mathbb{C} , or \mathbb{M} , &c. you must either add 180 gr. to the right Ascension of the Promissor, and so subtract your Significator for your arch of direction; or else take the Complement of the Significator to 180, (that is subtract 180 from it) and that Complement, or Remain, add to the right ascension of the Promissor; the Sum will be your direction sought; the same understand also when a Planet is in \mathbb{M} or \mathbb{M} , and is to be directed to a Promissor in \mathbb{V} or \mathbb{D} , &c.

IX. In the Moon it will be good to take the A.R. or Declination of her Dexter Aspect (whether \star , \square , or Δ) according to the Latitude (whether North or South) which she had at those Aspects immediately before the time of Birth: and of her Sinister Aspects (whether *Sextile*, \square , or Δ) according to the Latitude which she had, when she came to those Aspects next and immediately after the Birth.

CHAP. XXVIII.

To find the Ascensional Difference, and Oblique Ascension of any Point, or Star.

I. **A**S the Radius to the Tangent of the Latitude, or Pole of Position, so the Tangent of the Declination of the Point, to the Sine of the Ascensional Difference.

II. Then if the Declination be North, subtract, but if South add, the the Ascensional Difference, from or to the Right Ascension, and the Difference or Sum shall be the oblique Ascension required.

An Appendix, containing the Method of Morinus, for finding the Latitude of the Planets Aspects.

III. *First*, having found the Latitude of the Planets at Birth, find their greatest limit of North or South Latitude next to the Birth: which if it be decreasing, before it; but if increasing, after it. *I be,*

IV.

IV. Secondly, as the Sine of that greatest Latitude, is to the Radius: so is the Sine of the true Latitude at Birth to the Sine of the distance from the nearest Node.

V. Thirdly, if the greatest Latitude follow the Planets place of Birth, subtract the afore-said Distance from his true Longitude; but if it goes before, add it to it; so shall the Difference, or Sum, be the true Longitude of the Node.

VI. Fourthly, having found the Distance from the Node (by the 4. e.) from the final boundary, or end, of which, number all the Aspects in the Excentrick, according to their proper reasons; adding to, or subtracting from, for the * 30 gr: for the * 60 gr: for the □ 90 gr: for the Δ 120 gr. according as the greatest Latitude either follows after, or goes before the Planets place at Birth, that so conferring them with their nearest Node, the excess or defect therefrom may be found out. Then say,

VII. Fifthly; as the Radius, is the Sine of of this excess or defect (i: e: the distance of the Aspect from the Node:) so the Sine of the Planets greatest Latitude, to the Sine of the Latitude of the Aspect required.

VIII. Sixthly; then if the Aspect fall before the Node, the Latitude is contrary to the Latitude at Birth: but if after the Node (to six Signs or 180 gr:) it is the same.

IX. *Seventh* 7, Thus having found the Latitude of the Sinister *Semisextile*, *Sextile*, *Quartile*, and *Trine*, the Dexters are diametrically opposite in Longitude, having the same Latitude, but of contrary Denomination.

Where note, that the Sextile Sinister is in Opposition to the Trine Dexter: the Quartile sinister to the Quartile dexter, and the Trine sinister to the Sextile dexter.

X. *Eighth* 7, if the Planets Latitude is North and encreasing, he departs from his true \odot North Node, and goes towards his greatest North Latitude: And if decreasing he departs from his North Latitude, and goes towards his \cup South Node.

XI. *Ninthly*, but if his Latitude is South and encreasing, he departs from his true \odot South Node, and goes towards his greatest South Latitude: if decreasing, he departs from his South Latitude, and goes to his true \odot North Node.

Example, In Durrerts Ephemeris Nov. 4. Anno 1648. Mars is in Leo 24. 16. with latitude 1 d. 44 m. North; going before his greatest limit of North latitude, which on 11. Febr. 1649 is 4d. 15 m. North: what is the latitude of his Sextile Aspect, and what of his Square, &c.

1. As the Sine of gr. lat. 4d. 14m. --- 8.869868
 is to the Radius 90 gr. --- 10.000000
 so is the Sine of the true lat. 1.44 --- 8.480693
 to the Sine of the dist. à nodo 24d. 5m. 9.610825
 add the Sextile Aspect --- 60. 0

2. As the Radius 90 gr. --- 10.000000
 to the Sine of the Sum --- 84. 5 --- 9.997680
 so the Sine of the gr. lat. --- 4. 15 --- 8.869868
 to the Sine of the lat. * asp. --- 4. 14 --- 8.867548

For the square aspect $90 + 24d. 5m. = 114.5$
 Complement to 180 --- 65.55.

2. As the Radius 90 gr. --- 10.000000
 to the Sine of the Complement 56.55 --- 9.960448
 so the Sine of the greatest lat. 4.15 --- 8.899868
 to the Sine of the l. of the □ asp. 0.53 --- 8.830306

Where note, that if the Sum added exceed 90. take the Complement to 180 (as in the Example of the Square) and in case of Subtraction, if it cannot be made add 90, as in other like cases.

CHAP. XXIX.

To find the Poles of Position of the Cusps of the Houses.

I. **T**He Latitude of the Place is the Pole of the Ascendent.

II. As the Radius to the Tangent of the Latitude of the Place; so the Sine of $304.9.698970$. to the Tangent of the Pole of the eleventh and third Houses.

III. As the Radius to the Tangent of the latitude of the place; so the Sine of $604.9.9531$. to the Tangent of the Pole of the twelfth and second Houses.

VII. Lastly, the opposite Houses have the self same Elevation of the Pole of Position.

CHAP. XXX.

To erect a Figure of Heaven Trigonometrically, according to Regiomontanus and Argol.

VVE will take for example: 9 Junii 16044. at 3h. 43m. 55. P.M. sub latitudine. 52d. 20m.

I. First find the Right Ascension of Time, by 1.^e. 39. Thus.

AR.	3 h.	40 m.	_____	55 d.
AR	_____	3 m.	48 f.	_____ 45 m.
AR	_____	_____	2 _____	12 _____ 20 f.
<hr/>				
	3	43.	50 = 55.	57. 30.

II. To the right Ascension of Time add the right Ascension of the Sun: The Sum is the right Ascension of the *Medium Cæli*.

☉'s true place	_____	_____	II 26d. 44m. 57f.
his right Ascension	_____	_____	56. 27. 27.
A. R. temporis	_____	_____	55. 57. 30.
A. R. Medii Cæli	_____	_____	142. 24. 57.
Compl. to 180	_____	_____	37. 35. 3.

III. As the Radius to the Cotangent of the AR.
of

of the M. C. so the Cosine of 23 d. 30 m. 9. 962398: to the Cotangent of the Cusp of the tenth, which you must account from that Equinoctial.

Where note, if the A.R. M.C. exceed 90 d. take its Compl. to 180.: if it exceed 270 d. use the excess: if it exceed 270 d. take the Comp. to 360.

As R. to the Cotan. 37. 35 ——— 10. 113712
 so the Cosine @ great Decl. ——— 9. 962398
 to the Cotan. Cusp M.C. 50.00s. — 10. 076110
 which from the 1 point of @ is ——— 9. 100.00

IV. By the former Chapter find the Poles of Position of the other Oriental Houses.

Tang. lat. birth: ——— 52. 20 ——— 10. 112406
 Sine of ——— 30. 00 ——— 9. 698970
 Tang. Pol. 11. and 3 — 32 56 ——— 9. 811376

Sine of ——— 60. 00 ——— 9. 937533
 Tang. Pol. 12. and 2. — 48. 17 ——— 10. 049937

V. To the A.R. M.C. add 30 d. you have the oblique Ascension of the Cusp of the eleventh House: to which add 30 more, you have the A. O. of the twelfth House: and so by a continual addition of 30 d. you will have

the A. O. of the Ascendent second and third Houses.

<i>Ascens. obl. Dom. 11.</i>	—————	172.	25
<i>Ascens. obl. Dom. 12.</i>	—————	202.	15
<i>Ascens. obl. Ascend.</i>	—————	232.	25
<i>Ascens. obl. Dom. 1.</i>	—————	262.	25
<i>Ascens. obl. Dom. 3.</i>	—————	292.	25

VI. *As the Radius to the Cosine of the A. O. of the Cusp from γ or α : So the Cotangent of the Pole of the House to the Cotangent of the Arch: which if the A. O. is nearest to γ , add 30 d. 30 m. thereto: but if nearest to α , subtract 23 d. 30 m. therefrom, the Sum or difference is the second Arch. Then, As the Radius to the Complement Arithmetical of the Cosine of the first Arch, and Cosine of the second Arch: So the Cotangent of the A. O. of the House, to the Cotangent of its Cusp from γ or α .*

Which if the second Angle is less than 90 d. is the distance in the Ecliptick from the same Equinoctial Point, which your oblique Ascension was accounted from: but if more than 90 d. it is the distance from the contrary Equinoctial Point.

Behold the Example of the eleventh House after which, the Cusps of the twelfth Ascendent second and third Houses were found, the Synopsis of which you here see.

Cosine

For the Cusp of the eleventh House.

<i>Cosine compl. A. O.</i>	7. 35	9. 996185
<i>Cotan. pol.</i>	32. 36	10. 188590
<i>Cotan. 1. arch</i>	33. 10	10. 184775
<i>3 gr. declin. sub</i>	23. 30	
<i>Cosine 2. arch</i>	9. 40	9. 993789
<i>C. A. Cosine 1. arch</i>	33. 10	0. 077232
<i>Cotan. comp. A. O.</i>	7. 35	10. 875716
<i>Cotan. of an arch</i>	6. 27	10. 946737
<i>Compl. to 30 gr. is</i>	23. 33	<i>Cusp 11.</i>

VII. Lastly, taking the opposite Sign, Degree and Minute for the Cusps of the other six opposite Houses, the Work shall be completed.

<i>Cusp of the M. C. Q.</i>	10. 0. m. I. Cæli.
<i>Cusp of Dom. 11</i>	m. 23. 33. X. Dom. 5.
<i>Cusp of Dom. 12</i>	m. 16. 26. V. Dom. 6.
<i>Cusp. of Ascend.</i>	m. 6. 23. 8. Dom. 7.
<i>Cusp of Dom. 2.</i>	f. 0. 15. II. Dom. 8.
<i>Cusp of Dom. 3.</i>	v. 5. 37. S. Dom. 9.

See the Scheme in Chapter 33.

“But because the Rational way of *Regio-*
 “*montanus* will not hold universally through
 “all the World (but from 66 Degrees of Lati-
 “tude to the Pole, the whole Zodiack will pres-

" upon the East and West Angles) *Morinus*
 " that great Philosopher and Astrologian, (after
 " some considerations) fell upon a more uni-
 " versal, or Catholick, way of setting a Figure,
 " by an unequal Division of the Zodiack into
 " twelve parts, by Circles of Latitude drawn
 " through the Poles of the Ecliptick, making
 " with the Equator Oblique Angles, and so by
 " Constitution and Solution of a Rectangle
 " Spherical Triangle consisting, *first*, of the
 " Right or Oblique Ascension of the Point, or
 " House, from the beginning of γ ; *secondly*,
 " the greatest Obliquity of the Zodiack, ma-
 " king, *thirdly*, a Right Angle with the Arch of
 " the Ecliptick desired, he at one operation
 " with much ease, after a new way, discovers
 " the Cusp of every House. Thus,

VIII. First find the Ascensions of the six O-
 riental Houses (by the 2, 5. e) then say,
As the cosine of $23^{\circ} 30'$ the gr. Obliquity of the
Is to the cotan. of the asc. from γ : (Eclip.
so is the Radius 90 degrees,
to the cotan. of the Ecliptick Arch, from γ or α .

Or thus,

As 90 degrees, the Radius,
is to the tangent of the ascension;
so is the co-sine of $23^{\circ} 30'$ the Suns greatest decl.
to the tang. of the arch of the Ecliptick afore-
said.

His Words are these :

Habeantur ut superius Domorum 6. Orientalium Ascensiones ; & quia ex cujusque Domus Ascensione , datur Equatoris arcus interceptus inter principium γ vel α , & punctum Ascensionis cujusque domus , cum Ecliptica , & circulo latitudinis Ascensionem istam terminantis ; inde fit triangulum rectangulum in intersectione Ecliptica cum latitudinis circulo , in quo semper nota sunt ipse arcus superadditus , & angulus ab eodem & Ecliptica comprehensus , qui est maxima Ecliptica obliquitas , sen 23 d. 30 m. &c.

IX. Where particularly note , first , that if the Ascension shall be less than 90 gr. you shall number the Arch of the Ecliptick aforesaid from the beginning of γ : But if the Ascension exceed 90 degrees , take the Complement to 180 , (and working as before) number the said Arch from the beginning of α towards γ .

X. Secondly , if the Ascension exceed 180 gr. and is less than 270 gr. with the excess above 180. work as before , and number the Arch found from the beginning of α : But if the Ascension exceed 270 gr. take the Compl. to 360 g. (and working as aforesaid) number the said Arch from the beginning of γ to γ :
and

and in what Sign, Degree, and Minute the said Arch shall terminate, the same shall be the Cusp of the House desired.

These things we thought good to insert, for the satisfaction of the ingenious; that as many as please, or are lovers of curiosity, may (at their own leisure) observe the same, and make tryal thereof.

CHAP. XXXI.

Of Eminent Fixed Stars near the Ecliptick.

I. **I**N the following Catalogue we have exhibited 37 Fixed Stars, of the most eminent note which are near the Ecliptick, exactly rectified (to the Month of *June 1644.*) by the Caroline Tables

II. The first Column contains the Number: the second the Names: the third the Longitude: the fourth the Latitude: the fifth the Declination: the sixth the Right Ascension: the seventh the Nature: and the eighth the Magnitude: the ninth and tenth the Equations of Declination and Right Ascensions.

III. Their places may be exactly reduced to any other time, by abating or adding for every year

year past or to come (from or to their places here exhibited) 48 s: and for every hundred years 1 d. 20 minutes.

IV. Their effects are the same, with that Planet of whose Nature they are: but they signifie good or evil (as their Quality is) to the things signified by the Significator directed to them.

V. The ninth Column (under Æ D) contains the *Equations of Declinations in Seconds*; by which you may find the true Declination of the said Stars for time past or to come, thus: multiply the Seconds of Declination by the number of years given, past or to come; which Product (being reduced) add or subtract according to the Titles (*a* or *s*) ~~to~~ or from the Declination in the Table, for years to come, but contrary to the Titles for the time past; so shall the Sum, or Difference, be the true Declination of the Star, for the time given.

VI. The tenth Column (under Æ. A.) contains the *Equations of right ascensions in Seconds* also; by which the true A: R: of the said Stars are found for time past or to come thus: multiply those Seconds by the number of years, past or to come given, which Product added for time to come, or subtracted for time past, to or from the A: R: in the Table, the Sum or Difference shall be the true A: R: of the Star, for the time desired.

N	Nomina Stellarum.	Longit.	Latitudo
1	Ultima in ala Pegasi	Υ 4 22	12 35 N
2	Lucida maxilla ceti	♂ 9 21	12 37 S
3	Luciad Pleiadum	♂ 24 58	4 00 N
4	Prima Hyadum	II 0 46	5 46 S
5	Oculus tauri borealis	II 3 27	3 36 S
6	Aldebaran, Palilicium	II 4 46	5 31 S
7	Lucida Pedis II	♄ 4 5	6 48 S
8	Genu Castoris	♄ 4 56	2 11 N
9	Genu Pollucis	♄ 10 0	2 6 S
10	In ventre II	♄ 13 10	0 13 S
11	Castor Apollo	♄ 15 15	10 0 N
12	Pollux Hercules	♄ 18 17	6 38 N
13	Præsepe	♌ 2 20	1 14 N
14	Asellus boreus	♌ 2 31	3 8 N
15	Asellus Australis	♌ 3 42	0 4 N
16	Cynosura	♌ 1 37	5 8 S
17	Lucida colli Leonis	♌ 24 33	8 47 N
18	Regulus. Cor Leonis	♌ 24 51	0 26 N
19	Ala Leonis	♌ 1 22	0 8 N
20	Dorso Leonis	♌ 6 31	14 20 N

Declinatio.			Asc. rect.		nat	ma	ED		A A	
4	26	No	358	30	♀	2	26"	a	44"	
9	33	No	41	14	h	2	15	a	44	
12	57	No	51	33	♂	3	12	a	50	
14	43	No	59	50	♂	3	10	a	48	
18	21	No	61	56	♀	3	10	a	49	
15	44	No	64	3	♂	1	8	a	48	
16	38	No	94	14	♀	2	2	a	49	
35	37	No	95	40	h	3	2	a	54	
31	3	No	100	43	h	3	4	a	1	
33	39	No	104	18	h	3	5	a	51	
32	36	No	107	52	♂	2	6	a	54	
18	51	No	110	50	♂	2	7	a	54	
10	54	No	124	55	♂	N	12	a	49	
32	43	No	125	34	♂	4	12	a	50	
19	27	No	126	2	♂	4	12	a	50	
13	28	No	129	41	h	3	12	a	48	
31	40	No	150	00	h	2	16	a	48	
13	42	No	147	18	♂	1	6	a	17	
1	10	No	153	20	h	2	6	a	46	
12	24	No	163	58	h	2	6	a	46	

N ^o	Nomina Stellarum.	Longit.	Latitudo
21	In femore Leonis	♌ 12 32	6 7 N
22	Cauda Leonis	♌ 16 37	12 18 N
23	Secunda in ala sinistra	♍ 5 9	2 50 N
24	Arista . spica Virginis	♍ 18 30	1 9 S
25	Lanx Australis	♍ 10 5	0 26 N
26	Lanx borea	♍ 14 22	8 35 N
27	Frons Scorpii	♏ 28 10	1 5 N
28	Antares. Cor Scorpii	♏ 4 47	4 17 S
29	Genu dextra ophiuci	♐ 12 58	7 18 N
30	Tibia dextra ophiuci	♐ 14 57	2 12 N
31	Axilla Sagittarii	♐ 7 51	6 50 S
32	Cornu Capricorni aust.	♐ 29 5	4 41 N
33	Deneb. Alchedi	♑ 16 48	2 26 S
34	Ultima indorso ♑	♑ 18 34	2 29 S
35	Sinister humerus ♑	♑ 18 25	8 42 N
36	Cubitus dexter ♑	♑ 1 44	8 17 N
37	Tibia dextra ♑	♑ 3 56	8 10 N

Declinatio	Asc. rect.	nat.	ma	Æ De a
12 30 No	166 19	♀	3	20 144
16 37 No	172 35	♂	1	20 147
20 32 No	185 50	♀	3	20 144
24 14 So	196 36	♀	1	20 146
28 30 So	217 48	♂	2	16 148
32 0 So	224 28	♂	2	13 147
36 55 So	236 9	♂	2	11 147
40 33 So	241 47	♂	1	8 152
44 48 So	252 28	♂	3	7 149
48 28 So	253 56	♂	3	5 150
52 7 So	278 59	♂	3	3 154
56 48 So	300 14	♀	3	0 149
60 38 So	320 2	♂	3	16 148
64 1 So	321 49	♂	3	13 148
68 21 So	318 11	♂	3	12 146
72 1 So	330 50	♂	3	16 144
76 50 So	332 54	♂	3	16 144

N ^o	Nomina Stellarum.	Longitudo
1	Caput Andromedæ	γ 9 21
2	Zona Andromedæ	γ 25 25
3	Pes Andromedæ	δ 9 13
4	Caput Algol, Medusæ	δ 21 11
5	Lucida Persei.	δ 26 51
6	Rigel. pes Lucida Orionis	π 11 51
7	Cingula Orionis	π 17 25
8	Humerus præcedens Orionis	π 15 58
9	Fircus Capella	π 16 50
10	Sequens humerus Orionis	π 23 47
11	Dexter humerus Aurigæ	π 16 27
12	Syrus. Canis major	θ 9 9
13	Procyon. Canis minor	δ 20 51
14	Cor Hydræ	α 12 19
15	Dorso Leonis	α 6 31
16	Vindimeatrix.	α 4 58
17	Arcturus	α 19 10
18	Lucida Coronæ	α 7 13

Latitudo	Afc. rett.	nat.	mag.	AAA
15 42 N	357 19	4 ♀	2	42½
16 0 N	12 10	♀	2	48
17 46 N	25 17	♀	2	50
22 20 N	41 1	h 4	3	54
30 5 N	44 17	h 4	2	58
31 11 S	74 9	4 h	1	42
23 38 S	78 16	4 h	2	42
16 53 S	76 16	♂	2	46
12 50 N	72 15	♂ ♀	1	61
16 6 S	83 44	♂	2	47
21 27 N	83 9		2	62
40 0 S	97 10	♂ 4	1	36
16 0 S	109 56	♂	2	45
12 24 S	137 17	h ♀	1	44
14 20 N	148 55	h ♀	2	46
16 15 N	190 53	h ♀	3	44
32 2 N	209 37	4	1	46
44 23 N	230 41	♀	2	34

N ^o	Nomina Stellarum	Longitudo
19	Collo Serpentarii.	m 17 4
20	Caput Herculis	7 11 6
21	Lucida Vulturis	W 26 44
22	Fomahant	m 18 25
23	Marchab	X 18 30
24	Scheat Pegasi	X 24 23
25	Cauda Ceti australis	X 27 31

VII. Although Significators having oblique Ascension, are not so properly directed to fixed Stars, having great Latitude: yet in respect that the *Medium and Immus Caeli*, and Significators near their Cusps are oftentimes directed to them, having eminent Significations, we could do no less (for the encouragement of young Students) but take the pains to insert this latter Table also, containing the Names, Longitudes, Latitudes, right Ascensions, Natures and Magnitudes of the most eminent fixed Stars (having great Latitude) together with the Seconds of the Equation of Right Ascensions (by which their true A R. for time past or to come may be found out by the 6. e.) calculated *de novo*, for June 1644.

We had also taken the pains to have inserted their

<i>Latitudo</i>	<i>Afc. rect.</i>	<i>nat.</i>	<i>mag.</i>	<i>A A</i>
25 35 N	231 30	♂ ♀	2	42 f.
37 23 N	254 25	♂	3	33
39 21 N	293 7	♂	2	42
21 0 S	339 05	♂ ♀	1	49
19 26 N	341 35	♂	2	39
31 7 N	341 34	♂	2	40
10 47 S	6 10	♂	2	43

their Declinations, with the Equations thereof, (as in the former Table) but by reason, this our present design, and occasion, requires it not, I have therefore left them quite out,

VIII. The Use of the Fixed Stars are not only related to Directions; but are also to be considered, according to their Position, by which they may hurt any of the Significators of Life or augment a Disease (by *S. e. 26. lib. 1.*) or otherwise, as the Moon or any other Significator of Life by Transit shall approach to their Bodies, from whence either good or evil may be expected according to the nature of the Star: by 7.21.

C H A P. XXXII.

To draw the Speculum.

I. **D**raw fifteen Columns downwards: the first broad; the next twelve more narrow; the fourteenth like the first; and the last of double breadth to the first.

II. Let the first Column be for the Longitude of the Significators in Degrees and Minutes: the other twelve for the Signs: the fourteenth for the Latitude: and the fifteenth for the Names and Natures of your Stars and Poles of the Position of all your Significators.

III. This done, transversely draw so many lines, as you have particular Significators, or parts: which for the Cusp of the Houses, the Planets, their Antiscions, ☉, and ♀, are 22. together with so many more, as the number of the fixed Stars are, of which you intend to take notice.

IV. Then in their due Longitude place every thing in its proper place; together with the Aspects of the Planets both sinister and dexter, through all the Signs of the Zodiack.

See an Example in Chap. 33.

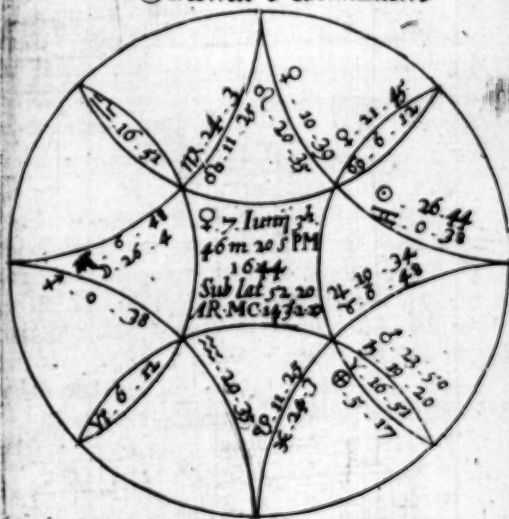
C H A P.

CHAP XXIII.

To rectifie a Nativity by
Accidents.

Schema Aestimatum

243



R 3

1 16

III. Which is to be done by running down the Columne in the *Speculum* belonging to those Angles, and considering, what Direction might most probably signifie the same accident.

Verbi gratiâ. Born (as supposed) 7. Junii 3h.
46m. 20 s. P.M. 1644. sub lat.
52 d. 20 m.
Sick of the Small Pox 1 Octob.
Anno 1662. aged 18 years 115
days.

From 7 June	23
at July	31
at August	31
at September	30
the total is	115

The Scheme and Speculum is as you see: the Direction which gave this Sickness was Asc. ad 8 1/2.

IV. This done: first convert the time of the Accident into an Arch of Direction, by Nails Measure of Time, exhibited in the following Table.

18 y.	000 d.	17°	44'	24"
	100		16	11
	10		1	37
	5			48
18	115	18	3	00.

D	M	S.	Y.	D.	M.	S.	Y.	D.	M.	S.
1	0	10	1	0	59	8	31	30	33	6
2	0	19	2	1	58	16	32	31	32	16
3	0	29	3	2	57	24	33	32	31	24
4	0	39	4	3	56	32	34	33	30	32
5	0	48	5	4	55	40	35	34	29	40
6	0	58	6	5	54	48	36	35	28	48
7	1	8	7	6	53	56	37	36	27	56
8	1	18	8	7	53	4	38	37	27	4
9	1	27	9	8	52	12	39	38	26	12
10	1	37	10	9	51	20	40	39	25	20
20	2	14	11	10	50	28	41	40	24	28
30	4	51	12	11	49	36	42	41	23	36
40	6	39	13	12	48	44	43	42	22	44
50	8	6	14	13	47	52	44	43	21	52
60	9	43	15	4	47	0	45	44	21	0
70	11	20	16	15	46	8	46	45	20	8
80	12	57	17	16	45	16	47	46	19	16
90	14	34	18	17	44	24	48	47	18	24
100	16	11	19	18	43	32	49	48	17	32
110	19	35	20	19	42	40	50	49	16	40
140	21	20	21	20	41	48	51	50	15	48
160	25	53	22	21	40	56	52	51	14	56
180	29	08	23	22	40	4	53	52	14	4
200	32	23	24	23	39	12	54	53	13	12
230	37	13	25	24	38	20	55	54	12	20
250	41	2	26	25	37	28	60	59	08	0
290	46	56	27	26	36	26	70	68	59	10
320	51	48	28	27	35	44	80	78	50	40
350	56	39	29	28	34	52	90	88	40	0
365	59	81	30	20	34	0	100	98	32	10

Wherein the Arch of Direction answers to its proper day and year: so in our example: 197. 115 days makes in the Arch of Direction $18^{\circ} 3'$.

V. Find the true, right, or oblique Ascension of the Promittor (and that with Latitude, if he hath any.) Thus;

In our Example the \odot of Υ is Promittor: and by reason it is the Ascendent which is directed thereto, we must get his oblique Ascension: by Chap. 28.

Longitude Υ is δ . 19. 34. lat. 0. 55. South.

Longitude $\odot \Upsilon$ is η 19. 34. lat. 0. 55. North.

Declinat. $\odot \Upsilon$ cum lat. South ——— $16^{\circ} 51'$.

Ascens. R. $\odot \Upsilon$ cum latitudine ——— 227. 22

As the Rad. to the tan. declin. 16.51 -- 9.481257

so the tan. lat. of birth ——— 52.20-10.112406

to Sine of Ascens. differenc. -- 23. 6 -- 9.593663

Ascens. Rect. $\odot \Upsilon$ add ——— 227. 22

Asc. obl. $\odot \Upsilon$ cum lat. ——— 250. 28

VI. From the oblique Ascension of the Promittor subtract the Arch of Direction; the Remainder will be the Ascen. obl. of the Ascendent.

Asc. obl. $\odot \Upsilon$ ——— 250. 28

Arcus Directionis ——— 18. 3

Ascens. obl. Ascend. ——— 232. 25

VII. From the oblique Ascension of the Ascendent subtract the Radius or 90° the Remainder

mainder is the right Ascension of the *Medium Caeli* corrected.

Ase. obl. ascend. 232. 25

Radius subtrahere. 90. 00

Ascens. recta MC. 142. 25

VIII. Having the corrected A R. M C. (by 7. è.) if you take the difference between it and the R A. M C. of the supposed Time; then convert that difference into Time (by 1 è. 25.) and add it, or subtract it, to or from the supposed Time, according as A R. M C. corrected did encrease or decrease, the sum or difference is the true time corrected.

So $143^{\circ} 2' 27'' - 142^{\circ} 25' = 37' 27'' = 2 m; 29 s. 48''$ of time: sub. ex 3h. 46 m. 20 s. = 3h. 43 m. 50 s. 12''' the time correct: whose A R. is $55^{\circ} 57 m. 33 s.$

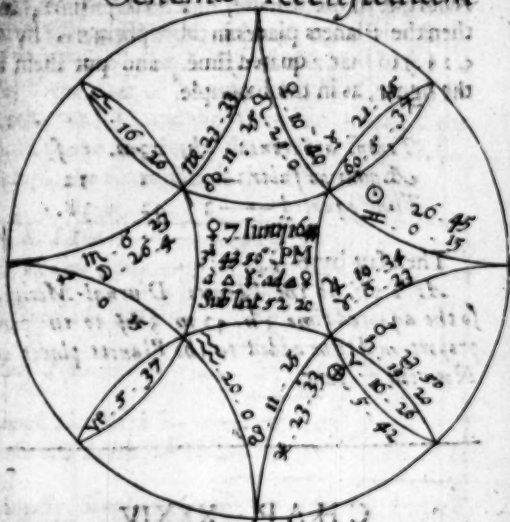
And this 3h. 43' 50" is the true corrected time; for which we draw the Scheme by Chap. 30. as in the following Section you may see.

IX. From the right Ascension M C. subtract the right Ascens. Time corrected: that remainder is the right Ascension of the Sun.

A. R. M. C. 142 25 00

A. R. Temp. 55 57 33

A. R. Solis 86 27 27

Schema Rectification²⁴⁰

The Planets Places calculated for the 7 and 8. days of June 1644. from the Caroline Tables.

1644	☿	♀	♁	♂	♃	♄	☾	☾	☾	☾	☾	☾	☾
Jun 7	16 36 19	10 19 31	13 44 10	54 21 35	24 13 11	16							
Jun 8	17 33 19	24 19 45	24 29 11	38 22 43	67 4 23								
Lat 7		24 0 55	1 33 15	8 1 7	4 49								
		md	ma	ma	sd	sd	sd						
Lat 8		24 0 55	1 33 15	8 1 7	0 58	5 2							

X. Lastly, (by 4^e. 25.) reduce the apparent time to the Middle, or equated time, and then the Planets places in the Ephemeris (by 6. 25.) to that equated time; and put them in the figure, as in the Example.

<i>Temp. apparent.</i>	3 h.	43 m.	50 s.
<i>Equation subtr.</i>	—	1	12
<i>Time equated</i>	— 3	42	38.

Then say by 6. 25.

As 24 h. to the Planets Diurnal Motion:
So the equated time 3 h. 42 m. 38 s. to the part
proportional to be added to the Planets places at
Noon the 7 June.

CHAP. XXXIV.

To find the Poles of Position of any Point
or Star.

I. **H**AVING the A. R. of the M. C. or J. C.
find the A. R. of the Point desired, both
according to its Longitude and Latitude: by 3,
4, 5, 6, 8. r. 27.

II. Take its Distance from the M. C. or
J. C.

I. C. in A. R. thus: if the Point or Star be between the M. C. and Ascendent, or between the I. C. and seventh, subtract from the A. R. of the Point, the A. R. of the M. C. or I. C. But if the Star be between the M. C. and seventh; or I. C. and the Ascendent: subtract the A. R. of the Star from the A. R. of the M. C. or I. C. the remainder is the distance.

<i>A. R. Luna</i> —————	234	56	
<i>A. R. Imi Cali</i> —————	322	26	
<i>Distantia ab I. C.</i> —————	87	30	
<i>Half distance</i> —————	43	45	
<i>Compl. lat. birth</i> —————	37	40	
<i>Declin. > South sub T.</i> —————	14	35	
<i>Co. Ar. Sinesum</i> —————	52	15	0.10198
<i>Sine difference</i> —————	23	5	9.59337
<i>Tang. half distance</i> —————	43	45	9.98103
<i>Tang. of an Arch</i> —————	25	23	9.67638
<i>Sine ascens. differ.</i> —————	18	22	9.49844
<i>Cotang. declinat.</i> —————	14	35	10.58474
<i>Tang. Pol. Posit. De</i> —————	50	27	10.08318

III. Take the half of this distance and reserve it

IV.

IV. Take the Complement of the Latitude of Birth to 90 degrees: Then find the Declination by 1, 2, 4, 5, 6. & 7. and find their sum, and difference.

V. Then if the Declination be North above, or South under the Earth, say:

As the Radius to the Com. Arith. of the Sine of the Sum, and Sine of the difference aforeſaid; ſo is the Tangent of the aforeſaid half diſtance, to the Tangent of an Arch.

But if the Declination be North under, or South above the Earth, ſay:

As the Radius, to the Sine of the Sum, and comp. arith. of the Sine of the difference, ſo is the Tangent of the ſaid half diſtance, to the tangent of an Arch.

VI. Take the difference (between the ſaid half diſtance, and the Arch laſt found) which is the difference of Aſcensions under the proper Pole of Poſition.

VII. Laſtly, as the Radius, to the Cotangent of Declination; ſo the Sine of the aſcensional difference aforeſaid, to the Tangent of the Pole of Poſition.

CHAP. XXXV.

To direct the Cusps of the Houses.

I. **T**O direct the Cusps of the *Medium & Imum Coeli.*

Subtract the A R. of the M C. or I C. from the A R. of the Promittor, the remainder is the Arch of Direction.

And after the same manner must you direct any Significator placed in the said Points.

II. To direct the Cusps of the eleventh, twelfth, Ascendent, second, and third Houses. First find the Declination of the Promittor (by 1, 2, 4, 5, 6 & 27.) then say,

As the Radius to the Tangent of the Pole of the Cusp of the House, so the Tangent of the Declination to the Sine of the ascensional Difference. Which, if the Declination be North, is to be subtracted from; but if South, to be added to the A R. of the Promittor, the Difference or Sum is the oblique Ascension: from which if you subtract the A O. of the House, the Remainder is the Arch of Direction.

A.O.

A. O. Ascend. sub.		
lat. — 52. 20	232. 25	Tan. 10. 11240
Decl. so \varnothing 19. 34		
m lat. 55'. No. —	16. 51	Tan. 9. 48126
Ascens. difference —	23. 6	Sin. 9. 59356
A.R. \varnothing in m cū lat.	227. 22	
A.O. \varnothing cum latit. —	250. 28	
Arcu ^s Directionis —	18. 3	

Or thus, by the Tables at the end of the Book,

Ascens. obl. ascend. sub.		
lat. — 52. 20	52 25	Tan. 0. 11240
Decl. So. \varnothing cum lati-		
tud. — 0. 55'. no.	16 51	Tan. 9. 48126
Ascens. difference —	23 6	Sin. 9. 59356
A.R. \varnothing cum lat. 55' no.	47 21	
A.O. \varnothing cum lat. 55' no.	70 28	
Arcus directionis —	28 3	

III. To direct the Cusps of the fifth, sixth, seventh, eighth, and ninth Houses.

This is done by directing the former Oriental Houses, the arches of Direction being the same.

IV.

IV. Lastly, this Arch of Direction thus found, is nothing else, but an Arch of the Æquator, interjacent between the Significator and Promittor.

CHAP. XXXVI.

To Direct a Significator placed either in the Ascending, or Descending part of Heaven.

I. **W**Hether the Significator be in the Ascending or Descending part of Heaven, first find his Pole of Position: by Chapter 34.

II If he ascends, find his oblique Ascension (by Chapter 28.) which write down over head (as in the Example at the 2^e. 35.) with the Tangent of his Pole: then find (in like manner) the A O of the Promittor; making Subtraction, the Remainder is the Arch of Direction.

III. But if he descends, then take the A O of the opposite point and subduct it continually from the A O of the opposite points of every Promittor; the Remainder is the Arch of Direction.

Ascen.

<i>Ascens. obl. ☉ ⊙ sub</i>		
<i>Pol. 37.39</i>	286 3	<i>Tan. 9.88733</i>
<i>Decl. So. ☉ ☿ 21.45.</i>		
<i>☿ lat. 1. 8'. So.</i>	22 52	<i>Tan. 9.62503</i>
<i>Ascensional differen.</i>	18 59	<i>Sin. 9.51236</i>
<i>A.R. ☉ ☿ cum lat.</i>	293 48	
<i>A.O. ☉ ☿ cum lat.</i>	312 47	
<i>Arcus directionis</i>	26 44	

Or thus by thus by the Tables at the end
of the Book.

<i>Ascens. obl. ☉ ⊙ sub</i>		
<i>Pol. — 37 39</i>	106 3	<i>Tan. 9.88733</i>
<i>Decl. So. ☉ ☿ cum</i>		
<i>lat. 1.8 m. So. —</i>	22 52	<i>Tan. 9.62509</i>
<i>Ascen. difference —</i>	18 59	<i>Sin. 9.51236</i>
<i>A.R. ☉ ☿ cum lat.</i>	113 48	
<i>A.O. cum lat. —</i>	132 47	
<i>Arcus directionis —</i>	26 44	

CHAP.

CHAP. XXXVII.

*Of the Measure of Time in
Directions:*

I. **T**He Measure of Time which we have chosen in Directions, is that of the learned *Naibod* (hinted at the 4 e 33.) which is the most rational and exact of all others, being constituted upon so rational a Ground as the Sun's mean Motion.

II. It is performed by this Table of *Æquations*, where on the left hand you must enter with the Degrees of your Arch of Direction; and against it in the same Column (under *Æ. M.*) you have the Minutes of *Æquation* to be added to the Minutes of the Arch you entered withall; which you may call the *æquated Arch*.

In the Example at 2. d. 35.

Arch of Direction	_____	18	3
Æquation add	_____	0	16
Arch æquated	_____	18	19

III. This Table of *Æquations* is made by help of the Table at the 4 e 37. thus: by subducting the
S
D:

<u>A.</u>	<u>A.</u>		<u>A.</u>	<u>A.</u>		<u>A.</u>	<u>A.</u>
<u>D.</u>	<u>M.</u>		<u>D.</u>	<u>M.</u>		<u>D.</u>	<u>M.</u>
1	1		31	27		61	53
2	2		32	28		62	54
3	3		33	29		63	55
4	3		34	30		64	56
5	4		35	31		65	57
6	5		36	32		66	58
7	6		37	32		67	59
8	7		38	33		68	60
9	8		39	34		69	60
10	9		40	35		70	61
11	10		41	36		71	62
12	11		42	37		72	63
13	11		43	38		73	64
14	12		44	39		74	65
15	13		45	40		75	65
16	14		46	40		76	66
17	15		47	41		77	67
18	16		48	42		78	68
19	17		49	43		79	69
20	17		50	44		80	69
21	18		51	45		81	70
22	19		52	45		82	71
23	20		53	46		83	72
24	21		54	47		84	73
25	22		55	48		85	74
26	23		56	49		86	75
27	24		57	50		87	75
28	25		58	51		88	76
29	25		59	52		89	77
30	26		60	53		90	78

Min.

Min.	Day.	Mon.	Min.	Day.	Mon.	Di. Æ.	Anni Christi.
1	13	Jun	31	12	D	1	1645
2	19	J	32	18	D	2	1646
3	25	J	33	24	D	3	1647
4	1	Jul.	34	31	D	4	1648
5	7	J	35	6	Jan.	5	1649
6	13	J	36	12	J	6	1650
7	19	J	37	18	J	7	1651
8	25	J	38	24	J	8	1652
9	31	J	39	30	J	9	1653
10	6	Aug	40	6	Feb.	10	1654
11	13	A	41	12	F	11	1655
12	19	A	42	18	F	12	1656
13	25	A	43	24	F	13	1657
14	31	A	44	2	Mar.	14	1658
15	6	Sep.	45	9	M	15	1659
16	12	S	46	15	M	16	1660
17	18	S	47	21	M	17	1661
18	24	S	48	27	M	18	1662
19	30	S	49	2	Apr.	19	1663
20	6	Oct.	50	8	A	20	1664
21	12	O	51	14	A	21	1665
22	19	O	52	20	A	22	1666
23	25	O	53	26	A	23	1667
24	31	O	54	2	Maij	24	1668
25	6	Nov	55	8	M	25	1669
26	12	N	56	14	M	26	1670
27	18	N	57	21	M	27	1671
28	24	N	58	27	M	28	1672
29	30	N	59	2	Jun	29	1673
30	6	Dec.	60	7	J	30	1674

D. M. and S. in the second Column from so many degrees as there are years adjoyning to it in the first.

IV. With the Minutes of this equated Arch enter the second Table, and by it in the next Column (under Day, Mon.) you have the Day and Month agreeing: and entering with the degrees of the same Arch in the third Table (under A. Æ. i.e. the years of Birth compleat) against it you have the year of our Lord answering in which the said Direction shall begin to operate.

So in the former Example: the Day, Month and Year wherein the Ascendens came ad 84, was the 1. Octob. 1662.

In the Example at the 3. è. 50. Arch direct 26°. 44': the Equation 23 m. arch equated 27. 7. therefore the direction inchoates 19: Julii 1671.

V. The second Table must be fitted particularly to every Geniture in this manner: against every Minute in the first Column add six days more to the days preceding it, from the day of Birth, beginning at one Minute and continuing till 60: save only at 11, 21, 34, 45, and 57. minutes, you must add 7 days to recompense the Parts proportional: the Example of which, in the second of the foregoing Tables you may more plainly see.

This manner of resolving the arch of direction
into

into time was first made publick by that ingenious man (and my very good friend) Mr. Henry Coley in his *Clavis Astrologiz*.

VI. There is another measure of Time, which is *Ptolomy's*, which some embrace for easiness sake, wherein is allowed for every degree a year; and for every minute six days.

CHAP. XXXVIII.

Of Revolutions, and how to direct them.

WE have already shewn how to find out the time of a Revolution at the 5, and 6. $\text{e } 22$. and at the 2, and 3. $\text{e } 43$. we now come to Direction. Therefore,

I. Whether the Revolution be Solar or Lunar, draw it into a brief Speculum, (such as that at the 1 $\text{e } 33$.) by Chap. 32. This done,

II. To direct the Cusps of the Houses.

Find by a Table of Houses the A R. in time (under time from noon) against the Cusp of the House, which subtract from the Right Ascension in time against the degrees of the Promittor, the remaining hours and minutes are the arch of direction.

	0	1	2	3	4	5
2	<i>J.</i> 9	<i>A.</i> 12	<i>O.</i> 14	<i>D.</i> 15	<i>F.</i> 16	<i>A.</i> 20
4	11	14	16	18	18	21
6	12	16	18	20	20	24
8	15	18	20	22	22	26
10	17	21	22	24	24	28
12	19	23	24	26	26	30
14	21	25	26	28	<i>M.</i> 1	<i>M.</i> 2
16	23	27	28	30	3	4
18	25	29	31	<i>J.</i> 1	5	6
20	27	31	<i>N.</i> 2	3	7	8
22	29	<i>S.</i> 2	4	5	9	11
24	<i>J.</i> 2	4	6	7	11	13
26	4	6	8	10	13	15
28	6	8	10	12	15	17
30	8	10	12	14	17	19
32	10	12	14	16	19	21
34	12	15	16	18	21	23
36	14	17	18	20	24	25
38	16	19	20	21	26	27
40	18	21	22	24	28	29
42	20	23	25	26	30	31
44	22	25	27	28	<i>A.</i> 1	<i>J.</i> 3
46	25	27	29	30	3	5
48	27	29	<i>D.</i> 1	<i>F.</i> 1	5	7
50	29	<i>O.</i> 1	3	4	7	
52	<i>A.</i> 2	3	5	6	9	
54	4	5	7	8	11	
56	6	8	9	10	13	
58	8	10	11	12	16	
60	10	12	13	14	18	

D	Ar. Di.	
	H.	M.
1	0	20
2	0	40
3	1	0
4	1	20
5	1	40
6	2	0
7	2	20
8	2	40
9	3	0
10	3	20
11	3	40
12	4	0
13	4	20
14	4	40
15	5	0
16	5	20
17	5	40
18	6	0
19	6	20
20	6	40
21	7	0
22	7	20
23	7	40
24	8	0
25	8	20
26	8	40
27	9	0

In the Solar Revolution at
the 3^e 43. the Ascend. ad ♂ ♀
in 48: ♂ □ ♂ in 288.

Ascend. 27 ✕ A R--176. 53m.

ad ♂ ♀ 48 ——— 19 00

Arcus Direct. ——— 1 7

ad □ ♂ 288 ——— 19 55

Arcus Directionis — 2 2

*And in this case whole de-
grees are exact enough.*

III. To direct Significators
in the Ascending parts of Hea-
ven.

*Take the right Ascensions in
time from the degree of their
places, under that House whose
Cusp they are nearest, and work
as before at the 2^e.*

*Where note, that although
this rule is not so exact as it
should be, yet the error is so in-
considerable, that it is scarcely
worth the taking notice of, it
seldom or never being above 2 or
3 days distant from truth.*

IV. To direct Significators in the Descending part of Heaven, you must work the same way, by their opposite points.

V. If the Revolution is Solar, find the Arch of Direction in the first Table, the hour over head, and the minutes (if any be) in the first Column on the left hand, the Common Angle will point out the day of the Month.

In the former Examp. Asc. ad 8 17. August: ad 13. October.

VI. If the Revolution be Lunar, find the Arch of Direction in the second Table, on the right hand, and against it on the left, you have the number of days, to be accounted from the day of the Revolution.

VII. As to the Number of your Directions, let the roots of your Tables limit you: in a Solar Revolution you may direct till your Arch of Direction is equal to 5 h. 50 m. in a Lunar, till it is equal to 9 h. beyond which you have no measure in that Revolution.

VIII. The Foundation of these Revolutionary Tables of measure of Time, is, the difference of Time between two Revolutions: which in the Solar never exceeds 5 h. 50 m. and in the lunar seldom above 9 h.

IX. The Lunar Table is perpetual: the Solar must be fitted to each particular geniture, thus: to every minute, allow a day from the day of birth, for every 22 minutes; but for the
three

three and twentieth minute, allow two days : and constitute the Table according to this our example.

X. The Judgments of a Revolution are easy to be determined, by considering in what House and Sign in the Revolution, the principal radical Significators are posited : for according to those Revolutionary Positions, and Configurations, so you must judge.

CHAP. XXXIX.

Of the Effects of Directions.

I. **VV** Ho so would truly judge of the Effects of any Direction, ought to consider the true Signification of the Significator, of the Promittor, and of the House ; first what they signify Essentially, and what by Accident : secondly what by Domination, and what by Position.

II. For those things signified by the Significator, shall either be augmented, or diminished, preserved, or destroyed, strengthened, or weakened, attained or lost ; according first as the House or Point where the Direction falls is fortified, or vitiated by the beams or presence of good or evil Stars.

III.

III. Therefore the Promittor shall signifie the means by which every thing shall be brought to pass : and the thing signified by the House, shall signifie the Matter upon which the Promissor will operate, to effect the good or evil (to the Significator) thereby signified.

IV. If the Significator disposes of the place of the Direction, the Direction shall not do so much hurt (if evil) as otherwise ; but if the Promissor be Dispositor of the place of an evil Direction, it will operate with a vengeance, according to the greatness of its Malignity ; & *contrario*.

V. If another Planet disposes of the place of the Direction, according as that Planet sympathiseth with the Significator either by Nature, by Body, or Beams, so the good or evil signified by the Direction shall be increased or diminished : if with the Promissor, whether good or evil, either will be augmented.

VI. If two Directions, the one good, the other evil, shall operate at one and the same time ; (unless they be diametrically opposite one to another) the effects of both shall fully appear, but that more especially, which coheres with the Revolution of the year.

VII. If *Saturn*, *Jupiter*, or *Mars* be Significators, they will not be so much hurt (as other Significators) by evil Promissors :
but

but if they be Promissors and evilly affected, they will effect what they promise with violence,

VIII. If the Significator and Promissor shall sympathise together, and that the good Direction shall fall in *Sextile* to the radical place of the Significator, or near the Body of an eminent Fixed Star, cohering in Signification, that Direction will famously manifest its influence.

IX. Directions to the Bodies of the Fixed Stars of the first, second, or third Magnitude, according as they in nature agree or disagree with the Significator, so they shall of a suddain and unexpectedly, with great violence either help or hurt him, and chiefly in and by those things signified by the House in which the Direction falls, by 3^e

X. The Ascendent signifies the Body, Mind, Life: the *Medium Cæli*, Preferment, Honour, Offices, Trade, Friendship of great Men: the Sun, Health, Life, Body, Mind, Honour, Preferment, Dignity, Office, Friendship of Great ones: *Luna*, the Body, Mind, Life, Affections, Journeys long or short, Marriages, Wives: *Pars Fortuna*, the Mind, Life, Body, Estate, Fortune, but chiefly those things signified by the House it is posited in.

XI. *Saturn* signifies Fathers, Inheritances, Possessions,

Possessions, Buildings: *Jupiter*, Wealth, Prosperity, Ecclesiastical Honour, Law, Justice: *Mars*, War, Contentions, Law Suits: *Venus*, Women, Marriage, Lovers, Pleasures: *Mercury*, Learning, Industry, Trade, Merchandising, &c. This is the Opinion of the Ancients. *But more truly,*

XII. These said five Planets shall chiefly (whether as Significators or Promissors) signify those things, signified by that House in which they are posited.

XIII. Lastly, according as the significator and Promissor are both strong, and essentially dignified in the Radix, so the Effects of the Direction shall powerfully operate, and be durable (whether good or evil) till the same or other Significator meets with another Promittor: & *è contrario*, if they be both weak: If the Significator be strongest, the Direction will operate, with ease, though the Native be careless of himself; but if the Promissor, the Effects of the Direction will scarcely be answerable to his Pains and Industry, though never so careful.

CHAP XL.

*Of the Radical Solution of all manner
of Questions.*

I. **L** Et the Radix and Revolution be drawn into a *Speculum*, and both fully and compleatly directed.

II. Consider the matter about which the Question is proposed, whether it be momentary or durable.

III. Consider to what House the thing belongs, what Planet is the Significator thereof, the Ascendent and its Lord, and the Planets which may confirm or destroy the business.

IV. What Planets are hurtful to the Significator of the thing (and so consequently to the Querent) which are such as are Lords of the Seventh or Twelfth House, or in Quartile or Opposition to them in the Radix.

V. Then if the Lord of the Ascendent come by Direction or Transit to the Body, or good Aspect of the Lord of the House signifying the thing, or Planet posited therein, or they contrariwise to the good Aspect of the Lord of the Ascendent, the matter shall come to pass or take effect.

VI. So

VI. So if a Planet by Direction or Transit hath lately separated from the Significators of the thing, and immediately applys to the Conjunction, Sextile, or Trine of the Lord of the Ascendent or Planet therein, it shews the same.

VII. If the Significators of the thing, or Lord of the Fourth from the House signifying the thing, Transit the Ascendent, or come by Direction thereto, it shews good.

VIII. If the Radical or Revolutionary Significators apply by good Aspect in the *ephemeris*, or are in reception, or another Planet makes a translation, or collection of their Lights, it shews the perfection of the matter.

IX. If the aforesaid Directions or Transits (at the 3, 6, 7, &c.) happen to be in mutual reception to their Radical Places, it shews so much the more eminent good.

X. If also the Significators be strong at the time of the Direction or Transit, or else, if weak, if they were strong in the Radix, their Significators will be the more firm.

XI. If any Planet collect the Light of both Significators, and at that time Transit the Ascendent, or House signifying the thing, it perfects the matter.

XII. The same, if by Direction or Transit they come to one anothers places in the Radix, or to any eminent fixed Star upon the Cusp of the Eleventh House, or *Medium Cali*. XI. I.

XIII. Consider what House the Planet, which translates or collects the Light of the Significators, is Lord of, and posited in, and judge from persons or things signified by those Houses, the Matter shall be perfected.

XIV. If the Sun, Moon or Part of Fortune transit the *Medium Cali*, or House signifying the thing, or come thereto, by Direction, it signifies good.

XV. But if there be suddenly neither Direction nor Transit, good nor evil, it is requisite you should suspend your judgment till another time.

XVI. If it be a weighty and durable thing which is desired, it will scarcely be performed without a good Direction; and in this case if there be no present Direction or Transit, yet you may judge thereof according to the next that comes, as it is either good or evil.

XVII. But if the opposite evil to what we have said (at the 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, &c.) happen, judge just contrary to what we have spoken; if both good and evil happen, judge according to the more weighty and greater number of testimonies.

XVIII. And whatsoever we have said of the Radix, if the same Configurations happen in the Revolution, judge the same; yet the effects will not be so powerful.

XIX. Lastly, Consider to what points in
the

the Revolution, the Radical Significators approach by Transit or Direction; or contrariwise, to what points in the Radix, the Revolutionary Significators apply; and according as it is good or evil, joyn all with the other Configuration aforesaid, and accordingly judge.

CHAP .XLI.

Of Radical Elections.

I. **I**F any thing be really intended to be obtained, the time of the beginning and undertaking thereof, ought to be elected from the Radix of Life, and from nothing else.

For at that time, once for all, the Great God deputed every Significator to a certain purpose or signification; and firmly establish'd the same; forever unalterable by the power of Nature.

II. Therefore in making an Election, first certainly learn, what Planet is the true and real Significator of the thing desired (for without the true knowledge thereof all is in vain;) secondly, consider the nature and quality of the thing, whether it be proportional to the capacity of him which desires it, or impossible.

III. Consider also, to what House of Heaven the same doth appertain; and what eminent
Fixed

Fixed Stars was upon or near the Cusp thereof, and what Planets in the Radix behold it by friendly Aspect.

IV. Consider the Revolution also, what Sign is upon the Cusp of the same House, what Planet is Lord thereof, and who beholds it by good Aspect.

V. Consider the Promissor, or Planet and House signifying that or them, by or from whom, the thing is hoped for to be obtained or performed.

VI. Then consider in every Election the 4th House from the House signifying the thing, its Lord, and Planet posited therein; for that hath signification of the end of the matter.

VII. As well as having the Radix directed, let all the Significators of the Solar Revolution for the same year, in like manner be directed; together with a *Speculum* of the Radix, and Revolution compleatly fitted, thereby suddenly to observe (with a glance of the Eye) all the Transits of every Significator, whether good or evil.

This done,

VIII. Observe at what time the Significators come by Direction or Transit to the Body or good Aspect of the Promissor in the Radix or to the Lord of the Fourth, or Planet posited therein, or eminent Fixed Star of the nature of the Promissor, or at what time there is any translation made by the Promissor, Sun or Moon, by

T

good

good Aſpect to the Cusp of the Aſcend. Lord thereof, or Planet poſited therein, as alſo at what time in the *Ephemeris* they come to any good Aſpect, and make your Election for the ſame.

IX. Obſerve when thoſe Radical Significators come by Direction or Tranſit to the Body or good Aſpect of the aforeſaid Revoluſional Promiſſors.

X. Obſerve when the Cusp of the 4th from the Houſe ſignifying the thing, or its Lord, by Direction or Tranſit comes to the Body or good Aſpect of the Aſcend. or its Lord, or tranſlates the Light of the Significator or Promiſſor there-to, or comes to the Houſe, or the Lord thereof, ſignifying the thing.

XI. Obſerve when the Revoluſional Significators come by Direction or Tranſit to the Body or good Aſpect of the aforeſaid Promiſſors, whether Radical or Revoluſional.

XII. Obſerve that there be no evil Direction or Tranſit at the ſame time, neither Radical nor Revoluſional, accompanying the aforeſaid Configurations.

XIII. Let the Significators, but eſpecially the Promiſſors, be eſſentially fortified or in \circ \ast or Δ with their places in the Radix, if poſſible.

XIV. Let the *M.C.* in the Radix, as alſo the Sun and Moon, and Lord of the Eleventh be free from all affliction, and haſtening by Direction or Tranſit to ſome good Configuration.

XV. And

• XV. And let the same Sign and Degree, if possible Ascend at the undertaking, which did in the Radix (for then the Significators are the same;) if that cannot be, let the Sign upon the Cusp of the House signifying the thing Ascend, or let the Sun and Moon be posited in the House signifying the thing; taking heed that the Radical Infortunes may be Cadent, if possible, and not Angular.

XVI. Observe if there be any reception between the Radical Significators and Promissors; the same observe in the Revolution; or whether the Radical and Revolutional are in reception one with another, at the time of the Directions or Transits at the 8, 9, &c. to 15; &c. for that is very good, and those times only propitious to make Elections in.

XVII. Lastly, know if the Radical Significators be weak or unfortunate, there can be no strong or firm Election made for that native; for what good can be expected to succeed from weak, afflicted, impotent and unfortunate Promissors and Helps? 'Tis true; there may be an accidental good, but that can never overcome the power of an essential or Radical Evil; yet if an Election be made for such a one, let the Significators be essentially strong at the time of the Election, or in Trine to their Radical Places.

CHAP. XLII.

*An Addition of Meteorological
Observations.*

ALthoough it be something beside our business, to treat of this Subject here, yet because it was the request of some Friends, and the Printer also desired it, we could do no less than gratifie them with the following Lines.

I. *Saturn* is the Author of Cold and Dryness: *Jupiter* of Heat and Moisture: *Mars* and *Sol* of Heat and Dryness: *Venus* and the Moon of Cold and Moisture: *Mercury* of Winds.

II. The σ or Aspect of Cold Planets, with Cold, strengthen the Cold for a long time: and of hot the contrary: but hot Planets conjoyned with cold give a sharp extremity of the Nature and Quality of that Planet which is strongest, or weightiest.

III. The Strength of the Planet is discovered from his essential Dignities by House or Exaltation, or Sympathy with the Nature of the Signe; and so much more if he be the more weighty.

IV. And these Effects shall be the more exact or remiss, if at the same time that Planet from whom you require Judgment, be joyned to any eminent fixed Star, of first or second Magnitude, either of the same, or contrary Nature.

V. *Saturn* with the Head of *Medusa*, gives Cold and Moisture: with the *Pleiades*, Clouds, Rain and Snow: with *Orion*, Winds and Showers: with *Arcturus* Wind and Rain: with *Spica Virginis*, *Precept*, *Hyades*, *Regulus*, *Syrius*, Winds, Rain, Thunder and Lightning: with the *Dolphin*, *Lucida Corona*, *Lyra*, Goats Tail, Moisture and Clouds, with Snow or Rain.

VI. *Jupiter* with *Regulus*, Fair and Warm in Winter, and Heat in Summer: with the Neck of the *Lion*, Winds: with *Arcturus*, Fair and Clear: with *Arcturus*, *Aquila*, Tail of the *Dolphin*, *Lucida Corona*, Wind and Hail, and Thunder if in Summer, Warmth in Winter.

VII. *Mars* with the Goats tail, a Moist time: with *Erys Scorpis*, cold Rain or Snow: with *Arcturus*, great Winds, Rain, Thunder, and Lightning: with *Aquila*, great Cold, Rain and Snow: with *Orion*, *Regulus*, *Hyades* and the *Dogs*, great Heat.

VIII. *Sol* rising with the *Pleiades*, causeth an East Wind: with the *Dolphin*, *Arcturus*, Star of

the Triangle, stirreth up Winds: with *Head*, *Rams Horn*; *Succula*, produce Rain: with the greater *Dog*, Heat: with *Orion's Girdle* a troubled Air: with *Syrinx* and *Aquila* Tempests: with the *Hyades*, Rain and the South Wind: with *Orion* the West Wind: with *Regulus* the South Wind: with the *Assell*, Thunder, Lightning, Showers: with *Aquila*, tail of the *Goat*, *Caput Medusa*, Snow: with *Aldebaran* and *Stars of Orion*, Wind, Rain, Thunder and Lightning: with *Cauda Leonis*, *Lucida Hydra*, *Corona*, *Frons Scorpii*, a Cloudy Season.

IX. *Sol* setting with *Cauda Leonis*, causeth the West Winds to blow: with *Arcturus* *Pleiades* the South Wind and Rain: with the *Hyades* troublesome Air: with *Lucida Corona* Tempests: with *Regulus* the North Wind, and sometimes Rain: with the *Dolphin* Wind and Snow: with *Vindemiator*, the North North-east Wind: with the *Harp*, a Cold and Moist Time: with *Syrinx*, a Fair and Warm Time: with *Orion* and *Aldebaran*, a Turbid, Windy, Wet Air: with *Achernar* and the *Stars of Jupiter*, a Serene and Pleasant Season: with *Stars of the Nature of Saturn*, cold Rain or Snow: of the Nature of *Mars*, Thunder and Lightning: of the Nature of *Venus*, Rain and Moisture: of the Nature of *Mercury*, Wind: the Matutine setting of the *Hyades*, Rain: of
Athenus,

Arcturus, good Weather: of *Aquila*, great Heat, and the South Wind: of the *Succua*, Rain.

X. *Venus* in the first ten Degrees of *Cancer* shews Rain: with the *Pleiades*, *Hyades*, and the *Affelli*, a moyst Season.

XI. *Mercury* with the *Pleiades*, Wind and Rain: with *Aquila*, Snow and Rain: with Stars of *Orion*, *Hyades*, *Regulus*, or the *Dogs*, Winds, Showers, Thunder and Lightning: with the *Goats Tail*, Cold, Wind, Snow, and Rain: with the *Neck of the Lyon*, Wind and Rain: with *Cauda Leonis*, *Spica Virginis*, *Ljra*, a sudden change to Wind and Rain.

XII. The Moon's Latitude is to be considered, with the Sign she is in: for, ♀, ♄, ♀ shew North-west Winds: ♂, ♃, ♃, South-east: ♀, ♃, ♃, North-east: ♄, ♃, ♃, South-west: And her Latitude, in Northern Signs, being North augments her Power, but being South diminishes it: and in Southern Signs the contrary.

XIII. The opening of the Flood-gates of Heaven, called in *Latin* *Aportio portarum*, is always an infallible sign of a Cold, long, and terrible Rain.

And that is, when the Planets, whose Houses are opposite, are in ♄, ♃, ♃, ♄, ♄ to one another; as 1. *Saturn* and *Sol*: 2. *Saturn* and *Luna*: 3. *Jupiter* and *Mercury*: 4. *Mars* and *Venus*.

XIV. And the aforesaid Judgment is the more confirmed, if either just before, or after the Moon, translates the Vertue 1. of *Saturn* to *Sol*; or *Sol* to *Saturn*: 2. of *Jupiter* to *Mercury*, or *Mercury* to *Jupiter*: 3. of *Mars* to *Venus*, or *Venus* to *Mars*: these being infallible signs of Rain.

XV. *Saturn* in Aspect with *Jupiter* shews cold Rain, Hail, and Tempests: with *Mars*, Wind, Rain, Hail, Thunder, Snow, according to the season; where if *Saturn* is strongest it is the colder; if *Mars* the hotter: with *Sol*, opens the Gates, in Winter Snow and Cold; in other times Cold, Cloudy, or Rainy Weather: with *Venus*, Rain or Snow; in dry Signs Frost: with *Mercury*, Cold, Wind, Dryness or Moisture, as the Sign is: with ☽, according to the Sign: in dry Signs in Winter Frost and Cold.

XVI. *Jupiter* in Aspect with *Mars*, changeth the Air to the Sign, giving Heat, Rain, Winds, Thunder: with *Sol*, Winds, Thunder, and Remission of Cold: with *Venus*, Wind and serene Air in dry Signes; Moisture in humid: with *Mercury*, Wind, Rain, or Snow, according to the Sign and Time: with ☽ a Temperate season, or the nature of the Sign.

XVII. *Mars* in Aspect with *Sol*, shews Heat, Wind, Dryness, Thunder and Lightning, in Winter Remission of Cold; with *Venus*, is *apertio portarum* to Rain; in Winter Snow, specially

pecially if *Saturn* aspect also : with *Mercury* Dryness, Wind, Hail, with the Moon, Rain, Hail, Tempest or Wind.

XVIII. *Sol* in \odot of *Venus*, Moisture and Rain; in Summer Thunder; in \odot *Mercury* in Signs Airy and Fiery, Winds; in Watery, Rain: in \odot \square $\&$ \triangleright , in humid Signs Rain; in fiery more fair: in the 18th Rain.

XIX. *Venus* in a moist Sign shews Rain: in \odot \triangleright \ast *Mercury*, much Wind and Wet; in Winter Snow: applying to *Mars* in \square brings Rain immediately: in an Angle at the \odot $\&$ \square of \odot and \triangleright is a certain sign of Rain.

XX. \triangleright in any Aspect with \odot $\&$ \square (all in \square) shews continual Showers that day.

XXI. $\&$ in Airy Signs in Aspect with *Saturn*, shews South-west Winds; but being in moist Signs, generally inclines the temper of the Air to Moisture: And so likewise *Saturn* being in dry Signs, to Dryness, because these are the most weighty Planets.

XXII. Observe, first that the Air will be according to the nature of the more strong and weighty Planet, and the Sign in which he is posited.

XXIII. Secondly, that this temper of the Air, alters by little and little, according as that Planet meets with fixed Stars, or Aspects of other Planets essentially fortified.

XXIV. Thirdly, that the separating from an old

old Aspect, and immediately meeting with another of the same Quality, viz. hot, cold, moist or dry, may be called a Renovation of the Aspect, and Continuation of the former Quality.

XXV. Fourthly, that in this last case a * or ♈ may be the causes of the continuation of bad Weather, as well as a ☐ or ♀.

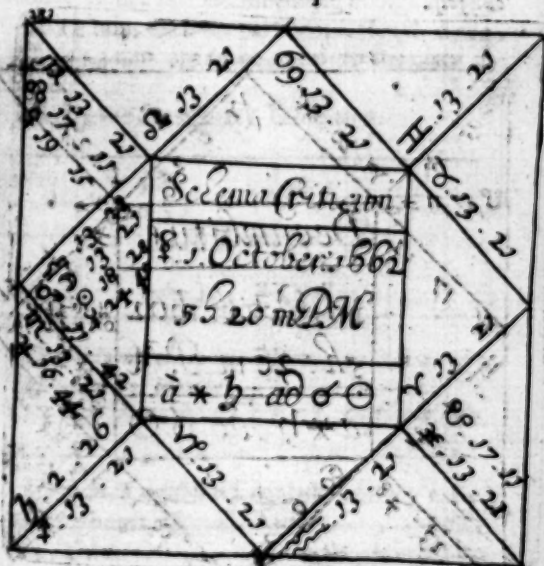
XXVI. Fifthly, that the Moons Transits (or of any other inferior Planet) by the Degree in which any eminent Configuration lately happened, may renovate the former influence, according to the Nature of the Planet.

XXVII. Sixthly, that those influences may more especially manifest themselves in those Countries subject to the Sign in which the Configuration happens.

XXVIII. Seventhly; lastly, that the Season of the Year, and Latitude of the Place be considered: for as it would be an ill Judgment to go think of Frost or Snow in June, or soutry Heat in December; so it would be as great madness to predict Rain in Egypt, or the Polar Coldness under the Equinoctial, when the Sun is there.

CHAP. XLIII.

*The former Rules Illustrated by
an Example.*



VV Hat we have hitherto delivered by
Precept, we now come to clear by
Example, of which if it was said (upon a very
small account)

At isthuc periculum in filia fieri grave est:
We may well say, where life was concerned, it was
a hard case for these experiences to be made upon
our self.



Fell sick the 1 October 1662. at 5 h. 20 m.
P.M.

1. To find ☉ and ☽ true place: by 7° 14.

The Suns place at Noon 18. 15. 21;
his Diurnal Motion. ——— 60 min.

As 24 hours Comp. Arith. ——— 6021

to 60 minutes, the diurnal Motion ——— 0000

so 5 hours 20 min. time from noon ——— 10512

to 13 min. 20 s. the part proportional. 6533

Which 13 min. are to be added to his place at Noon.

2. By the Sexagenary Table thus.

$$60 \times \left\{ \begin{matrix} 5 \\ 20 \end{matrix} \right\} = 5 \ 20 \ (13'.$$

$$24) \ 5 \ 12$$

$$24) \quad 8 \ (20".$$

The Moons place at Noon, 12 41

Her diurnal motion ——— 12 0

As 24 h. to 12 d. so 5 h. 20 m. to 2 d. 40.

1. By the Logistical Logarith. at the 7° 14.

As 24 hours, Compl. Arith. ——— 6021

to 12° degrees ——— 6990

so 5 h. 20 min. ——— 10512

to 2 gr. 40 min. ——— 13523

Cri-

Critici	Loc. D	Temp. Incid.	Punct. Af.
1 Indic.	m 13 21	3 Oct. 17 29	2 8 26
1 Inter.	z 13 21	6 Oct. 6 8	8 19 13
1 Crifis.	w 13 21	8 Oct. 17 35	2 12 37
2 Indic.	as 13 21	11 Oct. 2 6	w 26 50
2 Inter.	x 13 21	13 Oct. 7 59	5 1 20
2 Crifis.	y 13 21	15 Oct. 8 18	5 6 48
3 Indic.	8 13 21	17 Oct. 7 52	5 3 4
3 Inter.	II 13 21	19 Oct. 7 28	II 29 30
3 Crifis.	5 13 21	21 Oct. 9 20	5 23 38
4 Indic.	Q 13 21	23 Oct. 14 45	w 22 44
4 Inter.	w 13 21	25 Oct. 23 46	w 4 6
4 Crifis.	2 13 21	28 Oct. 11 32	Q 22 35
5 Indic.	m 18 28	31 Oct. 8 24	5 20 42
5 Inter.	z 18 28	29 Nov. 16 55	m 12 50
5 Crifis.	w 18 28	29 Dec. 1 59	II 22 30

Or this by the Sexagenary Table.

$$12 \times \left\{ \begin{matrix} 5 \\ 20 \end{matrix} \right\} = 1 \quad 4 (2 d$$

$$24) 0 \quad 48$$

$$24) \quad 16 (40$$

Which

Syzyg. D	Radical Transits.	Transitus Decubit.
a ♂ ♂	⊙ ad ♂ h: ♀ ad * ♀	D ad ♂ ♀: ⊙ ad ♂ ♀
ad * ⊙	⊙ ad □ ♀: & ♂ ♂	D ad ♂ h: D ad □ ♀
ad * ♂	♀ ad Asc. ♀ ad * ♀ D	♂ ad ♂ ♀: D ad M C
ad □ ♀ ♂	⊙ ad Δ ⊙	♀ ad ♂ ⊙: D ad Δ ⊙
in Δ ♀	D ad ♀: ♂ ad ♂ ♀	D ad Δ ♂: ♂ ad * ♀
ab ♂ ♀	♂ ad Δ ♀: ♀ ad ♂ ♀	D ad Δ h: D ad ♂ ⊙
ad ♂ ♀ ♂	♀ ad ♂ ♀	D ad ♂ ♂: & ♂ ♀
in Δ ♀	♀ ad * ♀: ⊙ ad Asc.	D ad Δ ⊙: D ad ♂ h
ad □ ♀	♀ ad ♂ D: ♂ ad ♂ D	♀ ad ♂ D: D ad Δ ♂
ad * ♀	♀ ad D 13: ⊙ ad □ ♀	⊙ ad ♂ ♂: D ad Δ h
in * ⊙	♀ ad Δ ♀: ♀ ad S M	♀ ad ♂ ⊙: D ad □ h
a * h	♀ ad ♂ ♂	⊙ ad ♂ ♀: D ad ♂ ⊙
ad ♂ ⊙	⊙ ad ♂ ♀: D ad ♂ ♀	♂ ad ♂ h: D ad ♂ ♀
in ♂ h ♀	⊙ ad □ h: ♂ ad Δ ♀	D ad ♂ h: D ad ♂ h
ad ♂ ♀	h ad Δ ♀	D ad M C: ♂ ad * ♀

Which 2 d. 40 m. added to 10. 41. makes
 12. 21. her true place at the Decumbiture.
 And to 5 h. 20' we draw the rational Figure.

II. To find out truly the Critical Times: by
 8, 9, & 14.

We will take for example the first lunar Crisis
 in 12. 21.

D place S Octob. at Noon ————— 4 22

her diurnal motion ————— 12 18

Difference a Decumbit. ————— 9 1

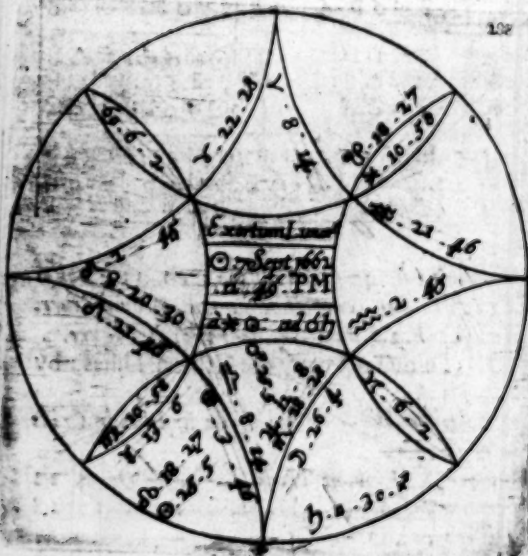
As

As 12 d. 18' to 24 h: so 9 d. 1 m to 17 h. 36'.

1. By the Logistical Logarithms, at the 8^e 14.

As 12 gr. 18 m. Comp. Arithm. ———	3118
to 24 hours ———	3979
so 9 gr. 1 min. ———	8231
to 17 gr. 36 min. ———	15328

2. Or thus by the Sexagenary Table.



$$24 \times \left\{ \begin{matrix} 9 \\ 1 \end{matrix} \right\} = 3 \ 36 \ 24 \ (17 \ h.)$$

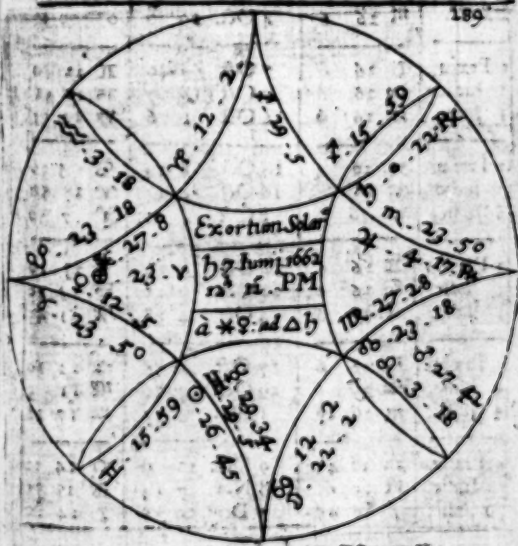
$$\begin{array}{r} 3 \ 24 \\ \underline{5 \ 6} \end{array}$$

$$12 \ 18) 3 \ 29 \ 6$$

$$12 \ 18) \quad 7 \ 18 \ (35')$$

$$\begin{array}{r} 7 \ 11 \\ \underline{} \end{array}$$

7. R



Δ

38

So that it appears that the first Crisis happened at about 17 hours, 36 minutes. And after the same manner you must take the rest.

Where note, that a little Practise, will make the use of the Sexagenary Table, as facile as any other way whatsoever.

Judic.	Loc. p	Temp Incid.	Punc. Af.
Exort.	m 26 6	4 Oct. 19 30	o 00 m
1 Praju.	2 26 6	7 Oct. 7 40	II 12 0
1 Judic.	27 26 6	9 Oct. 18 7	22 12 11
1 Judic.	27 26 6	12 Oct. 1 6	27 20 11
2 Praju.	4 26 6	14 Oct. 8 14	25 5 30
2 Judic.	7 26 6	16 Oct. 4 45	7 15 50
2 Judic.	8 26 6	18 Oct. 4 0	7 7 10
3 Praju.	II 26 6	20 Oct. 4 20	7 13 10
3 Judic.	15 26 6	22 Oct. 7 31	15 3 10
3 Judic.	20 26 6	24 Oct. 14 32	22 17 43
4 Praju.	22 26 6	27 Oct. 0 16	22 31 20
4 Judic.	25 26 6	29 Oct. 13 16	22 17 10
4 Judic.	27 26 6	1 Nov. 1 33	22 17 45
5 Praju.	29 26 45	9 Oct. 12 0	21 14 0
5 Judic.	31 26 45	11 Nov. 7 24	25 15 10
5 Judic.	1 26 45	7 Dec. 20 5	2 14 0

III. To find out the Solar or Lunar Revolution: (by 9 & 14: and 5, 6. & 12.

We will find the preceding Solar on 7 Junii 1663.

Sols place 7 Junii at noon ————— II 26 18

His Diurnal Motion ————— 0 57

Differentia à Radice ————— 0 19

Syzyg D	Exortive Transl. D	Exort. Transl. Sol.
in ♂ h	♂ ad ♂ ♀: ☉ ad * ☉ D a ♂ ♀: ☉ ad □ D	
ad □ ♀	☉ ad ♂ ♂: ad ♀ ♂ ☉	D ad ♂ ☉: D ad * ♀
in □ ☉	♀ ad * h:	☉ ad Δ ☉: D ad MC
ad Δ ☉	♀ ad ♂ ♀: ♀ ad ☉	D a * ♂: D ad □ h
ad Δ h	♂ ad □ ♀.	♂ ad Δ D ad □ ☉
ad ♂ ☉	♀ ad I C.	☉ ad ♂ ♀: D ad ♂ h
ad ♂ h	♀ ad □ ♀: ♀ ad □ ♀	D ad □ ♂: & ♂ h
ad Δ ☉	♂ ad * ☉: ♀ ad * ☉	D ad ♂ ☉
ad Δ ♂	♂ ad ♂ D: ♀ ad ♂ D	♀ ad ♂ ☉: & Δ ♂
in □ ♂	♀ ad ♂ h: ♀ ad ♂ h	♂ ad □ ♂: ☉ ad ♂ ♀
ad * ♂	♀ ad * ♀: ☉ ad * ♀	♂ ad ♂ h: ♀ ad Δ h
in ♂ ♀	♂ ad ♂ h: ♀ ad ♂ h	D ad □ D: & Δ ☉
ad ♂ h	♂ ad * ☉: & ♂ D	D ad ♂ h: ♂ ad h
ad Δ ♀	D ad ♂ D.	D ad ♂ D: & Δ ♂
in □ ♀	D ad Δ ☉: ♀ ad □ ♂	D ad Δ ☉: & ♂ ♂
ad Δ ♀	D ad * ♀: & Δ D	D ad MC: D ad Afc.

As 57 min. to 24 hours: so is 29 min. to 12 hours, 12 min.

1. By the Logistical Logarithms.

As 57 min. Comp. Arith. —————	777
to 24 h. —————	3979
so 29 min. —————	3158
to 12 h. —————	7914

2. Or thus by the Sexagenary Table.

$$24 \times 29 = 11\ 36\ (12\ h.)$$

$$57 \overline{) 11\ 34}$$

$$57 \overline{) 12\ (12\ 38'}$$

So that 7 Junii about 12 h. 13'. P M. is the time of the Revolution.

To find the preceding lunar Revolution on the 7 Sept. 1662.

D's place at noon 7 Sept. ————— 19 54

Her Diurnal Motion ————— 11 33

1. *Mercuria & Radiis* ————— 6 10

As 11. 33. to 24 h. so 6. 10. to 12 h. 49 m.

1. By the Logistical Logarithms.

As 11 gr. 33 m. Comp. Arithm. ————— 2844

to 24 hor. ————— 3979

so 6 gr. 10 m. ————— 9881

to 12 h. 49 m. ————— 6704

2. Or

2. Or thus by the Sexagenary Table.

$$24 \times \left\{ \begin{matrix} 6 \\ 10 \end{matrix} \right\} 2 \quad 28 \text{ } 00 (12 \text{ h.}$$

$$2 \text{ } 12$$

$$6 \text{ } 36$$

$$11 \text{ } 33) 2 \text{ } 18 \text{ } 36$$

$$11 \text{ } 33) 9 \text{ } 24 \text{ } 00 (48'$$

$$9 \text{ } 14 \text{ } 24$$

$$9 \text{ } 26. \text{ R.}$$

So that I conclude that 12 h. 49 m. is the time of the Lunar Revolution. To which Points of Time, we have drawn the aforesaid Revolutions both Solar and Lunar.

IV. To observe the Transits of the Radix, Decumbiture, Solar and Lunar *Exortum*.

"In this case let those Schemes severally
 "be drawn into Speculums (by Chap. 32.)
 "then take notice every day that you desire to
 "know what Transit occurs, in what place each
 "Significator is posited in the Ephemeris, and
 "compare the same with your Speculum; if it
 "passeth by any principal Point, take notice of
 "it.

"After this Method we compleated the 5.
 "and 7. Columns of the two preceding Tables,
 "all which is easy to perform: and he which
 "shall observ: but this thing only, nay if it be
 "but the Transits of the Decumbiture or Ra-
 "dix alone, shall not enough wonder at the
 "wonderful Harmony and Product of Cele-
 "stial Significations, which will so strangely
 "discover the Increase or Decrease of the Dis-
 "ease, according as those Transits be good or
 "evil.

Directiones Exorti Lunares. 1662.					
Fausa.			Infaua.		
MC ad Δ	26	♊ Oct. 1	A ad ♂	25	♊ Oct. 1
MC ad Asc.	3	♋ Oct. 1	♂ ad 8	22	♋ Oct. 1
MC ad Δ	1	♌ Oct. 1	♂ ad ☐	15	♌ Oct. 1
☉ ad *	25	♍ Oct. 1	☉ ad ♂	17	♍ Sep. 30
☉ ad *	26	♎ Oct. 1	☉ ad ☐	1	♎ Sep. 29
☉ ad *	1	♏ Oct. 1	♂ ad ♂	21	♏ Sep. 30
☉ ad *	12	♐ Oct. 3	♂ ad ☐	12	♐ Sep. 30
♂ ad Δ	28	♑ Oct. 3	♂ ad ☉	25	♑ Oct. 3
♂ ad Δ	12	♒ Oct. 3	A ad ♀	12	♒ Oct. 4
MC ad ♀	1	♓ Oct. 4	☉ ad ☐	25	♓ Oct. 4
			♂ ad ☉	25	♓ Oct. 4

V. To observe the Revoluti-
ons.

"According to the Method delivered in
"Chap. 52. we have observed and inserted
"some of the chief Exortive Directions, both
"Solar and Lunar, as occurred near the day
"that the disease broke forth; together with a
"Continuation of the Solar till near the Termi-
"nation of the Disease.

Directiones Exorti Solares 1662.			
Fausta.		Infauſta.	
♂ ad Δ ☉ 28 ☾	Sept. 28	☉ ad ♂ ♀	12 ☿ Oct. 3
♂ ad Δ ♀ 28 ☾	Oct. 1	♂ ad ♂ ♂	18 ♀ Oct. 5
☉ ad * ☉ 28 ♀	Oct. 4	♂ ad ♂ ♀	4 ♀ Oct. 7
MC ad * ♀ 1 ☾	Oct. 24	A ad ☐ ♂	18 ☿ Oct. 13
♂ ad * ♀ 4 ♀	Oct. 26	♂ ad ☐ ♀	1 ♀ Oct. 18
♀ ad Δ ♂ 27 ♀	Nov. 6	A ad ♂ ♀	1 ♀ Oct. 20
♂ ad Δ ♀ 22 ♀	Nov. 8	♂ ad ♂ ♀	12 ♀ Oct. 13
♂ ad Δ ♀ 12 ♀	No. 18	♀ ad ♂ ☉	27 ♀ Nov. 6
☉ ad Δ ♀ 1 ♀	No. 19	MC ad ☐ ♀	4 ☾ No. 10
♀ ad MC 19 ♀	No. 24	☉ ad ☐ ♀	4 ♀ Dec. 3
♂ ad ♀ 22 ♀	Dec. 15		

CHAP. XLIV.

*Judgments upon the preceding Example.*I. **T**O find where the Disease lies.

The Ascendent in the Decumbiture, afflicted by the Opposition both of *Sol* and *Mercury*, and the Moon Combust, their Lord being free, are arguments that the Disease lies in the Body not in the Mind, by 1, 2, & 24. lib. 1.

II. *To find the Cause of the Disease.*

This is discovered in the Decumbiture, by the position of *Mars* in *Scorpio*, to proceed from great repletion, corruption and malignity of evil Salt, sharp and watery Humours (by 1, 2, & 23. l. 1.) or a Surfeit, by eating much Fruit the Summer before; the Signs upon the Cusps of the Ascendent and Sixth, being fiery, argue the saltness and sharpness of the Matter.

The same judgments arise from the Radix, for it was the Ascend ad δ Ψ in m : Then δ and Ψ himself, the Author of the Disease, transiting also the Radical Ascendent, the which also he did at the times both of the Solar and Lunar Revolutions.

In the Solar Revolution, *Mars* Lord of the Ascendent is not only in *Leo* a fiery Sign, but also in the Sixth House: In the Lunar, the Cusp of the Sixth in the Solar ascends; and *Saturn* Lord of the Sixth is just got into *Sagittarius*: From whence judge, the Disease arose not only from moisture, but also heat and corruption.

III. *To judge the greatness of the affect.*

In the Decumbiture, the Lord of the Ascendent in π applying to $\odot \mathcal{V}$: the Moon Conbust of the Sun Lord of the Sixth in the Aerial Sign π , argues the affect to be so great as to afflict the whole Body, and so much the more because of the transit of \odot by $\delta \text{ h}$ in π , by $4 \delta 12. l. 1. 4 \delta 18. l. 1. 5 \epsilon 27. l. 1$ and $7 \delta 29. l. 1$. In the Radix there is the A. ad $\delta \mathcal{V}$ in π : in the Solar Exort. *Sol* is in π , and the Moon in \odot : in the Lunar both \mathcal{V} and D are in π and δ in π , the effect must needs be great: it could not be small, if the *directiones infusae Lunares* at the $5 \delta 43$. be but considered (by $7 \delta 29. l. 1$.) where there are eight several Directions in watery and airy Signs.

IV. *To determine the Humour abounding.*

This may sufficiently be determined by what we have even now already said, to be partly corrupted Blood inflamed, and partly phlegm, by $4 \delta 18. l. 1$. and the 4 and $5 \epsilon 26. l. 1$.

V. *To determine the Parts of the Body afflicted.*

The

The principal parts afflicted were the Head, Heart and Back, by 8 & 27. and 1, 5, 7, & 2. l. 1. and were essentially afflicted by 2 & 27. l. 1. but the effect was so great, that all the Body was universally afflicted by Accident (by 8 and 5 & 27. and 7 & 29. l. 1.) for in the Decumbiture *Aries* Ascended, *Leo* was upon the Cusp of the Sixth, and *Luna* was Combust of *Sol* in *Libra* in Opposition to the Ascendent; in the Radix *Jupiter* and *Mars* Transited the Ascendent, and near the place of the Opposition of *Jupiter*, which caused almost a Frensie, by afflicting the Head, by 1, 3, 4, & 21. l. 1. *Mercury* at the same time Transiting the Opposition of *Mars*: In the Solar Exortu *Aries* was in the Ascendent, *Mars* with *Regulus* in *Leo* in the Sixth; and on Oct. 3. the Sun came to Conjunction with the Moon by Direction: In the Lunar *Leo* Ascends, and *Jupiter* (Author of the Disease) Transits the Ascendent.

VI. To determine the Disease.

It might very well be judged to be the Small Pox (as indeed it was) or else some other Disease near of kin to it, by what we have already said, by 1, 5, & 2. l. 1. 2, 4, & 4. l. 1. 5 & 11. l. 1. 4 & 25. l. 1. 4 & 18. l. 1. 4 & 12. l. 1. 3, 12, 14, & 28. l. 1. for in the Decumbiture the Moon coming to Conjunction of the Sun in *Libra* could do no less than give a violent Feaver, and *Jupiter* and *Mars* in *Scorpio* Ir-

rruptions

ruptions of the Skin, by 12 & 28. l. 1. In the Radix *Jupiter* and *Mars* Transited its Ascendent, and the Ascendent came to Opposition of *Jupiter*, which might partly determin the Disease, by 13, & 33. l. 1. In the Solar Exortum the Sun came to Conjunct. with the Moon in *Cancer*, and the Moon to Conjunction with *Mars* in *Leo*, gives the Small Pox, by 8 & 30. and 3 & 31. l. 1. and by the 2 & 11. and 4 & 13. l. 1. for *Mars* is in *Leo*, and the Sun in *Gemini*. See the 8, 11, 12, & 35. l. 1.

VII. To discern whether the Disease be curable, or not.

In the Decumbiture *Mars* Lord of the Ascendent (in *Scorpio*, disposing of *Jupiter* Lord of the Eighth) is the strongest Planet in the Figure, and is a good token, although the Moon applied to Conjunction with the Sun: and *Mars* to Conjunction with *Jupiter*, by 1, 4 & 6. In the Radix the Ascendent to Opposition of *Jupiter* could not kill, being Lord of no evil House in the Nativity. In the Lunar Exortum the M. C. to Trine of *Saturn* and the Ascendent, as also Part of Fortune to Trine of the Sun, Sextile of the Moon, and Sextile of *Saturn*, were eminent Signs of Recovery, by 1, 3, & 18. and notwithstanding the Moon coming to Conjunct. with the Sun and *Mars* to Conjunct. with *Jupiter* in the Decumb. and the Sun to Conjunct. with *Mars* in the Lunar Exort. were dangerous;

rous; yet because of the strength of *Mars* at the Decumbiture, and the Transits of *Mars* to the Radical Trine of *Sol*; and *Sol* to the Radical Sextile of *Luna*; and *Venus* to the *Medium Coeli*, at the Lunar Exort; and *Mars* to the Radical *Medium Coeli*, in the Solar Exort; and because that in neither of those preceding Revolutions; any of the Radical or Exortive Significators of Life were in the Eighth, nor disposed of by the Lord of the Eighth, by 1, 3. & 6: 5, & 8, and 1, 3. & 18. judgment was given that the Disease would end in Life, and so it did.

VIII. To discover whether it will be long or short.

In the Decumbiture the 15. Ω on the sixth, and *Mars* in 12. η : in the Radix A ad Oppositionem *Jovis* in 29 η : in the Solar Exort: *Jupiter* in 4 η , and 3 Ω on the sixth: in the Lunar Exort. 3 Ω ascending, *Sol* Cadent and *Saturn* Lord of the Sixth, newly entered into the Common Sign \mathcal{F} , were all Signs of an extream sharp Disease, and very long: by 17 & 3. 2, 3, 4, 5, 9. & 5: and 6, 9, 11. & 17. it continued about 13 weeks.

IX. To give judgment of the Critical Days, by Chap. 15.

Upon the first Indicative viz. Octob. 3. the Sick was speechless, yet the Disease began to manifest it self: the Intercidental pr. saged an evil

evil Crisis: on 8 *Octob.* the Critical day, the Sick was much disturbed in the Brain, the Feaver strangely encreased, so that Life was despaired of, at what time *Mars* Lord of the Ascendant transited \odot Lord of the Eighth; but *Luna* ad *M. C.* gave hopes again: the 11 *Octob.* the Feaver abated, and the Pox fell in: on the 13. the Feaver encreased, and dangerous Signs appeared, thereby presaging an evil Crisis: the 15 day being Critical the hope of Life was small, the Pox came out as it were again anew, at what time *Luna* came ad *Conjunctionem Saturni*, and 14 ad \odot 14: upon the 17 day the Feaver more encreased, and Death was every moment expected: the 19 day the Sick continued the same: on the 21 day thence appeared some signs of Health: on the 23 day the Feaver was again excited: on the 26 *Luna* ad \square h fore-shews an evil Crisis: on the 28 day, being Critical, the fear of Death was not small, even till 31 *Octob.* the Solar Indicative, a little after which the Feaver abated, and the Disease became Chronick, and upon the Solar Crisis, to wit the 29 December, the Sick went abroad again, at what time \odot came ad *M. C.* and \odot ad \square 14. See the 8^o 15.

X. And after the same manner must you run over the Prejudicial, Judicate, and Judicative days deduced from the Lunar Exortum, by Chap. 23. taking along with you in judgment, the good

good and evil *Exactive Directions* (at the 5 & 43.) All which being thoroughly considered, it is almost impossible you should miss the true judgments of a Disease.

We have been thus plain, because we would be understood; and this we have spoken in short; it would have required a Treatise alone to have compleatly discoursed this Example; yet we hope, we have said enough for an ordinary capacity to do the like, and laid a foundation sufficient for others to build upon; it not being requisite in every case to venture in to this intricate Labyrinth.

CHAP. XLV.

The General Prognosis from Hippocrates.

I. The natural Prognosticks are taken from things natural, non-natural and preternatural.

II. The Disease is discerned to be long or short, curable or mortal, by the Strength, Constitution, Age, Season, Diet, Cause, Kind, and Symptoms of the evil; all which are to be noted, in respect of the *Actions, Excrements, and Qualities* of the Body of the Sick.

III. If the Body is repleat with strength, the Sick, without doubt, will escape and not die.

For none dies so long as strength remains; but when that decays then Death follows.

IV. To foresee the time of Death, note how much the strength of the Disease, exceeds the strength of the Body, and the time of the greatest extremity; for if the Disease is much beyond the strength, so that Nature cannot subsist, Death will presently follow: but if otherwise it will be longer: And if Nature be strong enough to overcome the Malady, Health ensues.

V. And from hence it appears that all the other Signs of Life or Death, are no otherwise Signs, but as they indicate, or hold forth, the strength or weakness of Nature in the combat with the Disease.

VI. **ACCONSTITUTION**, not too fat nor too lean, too hot nor too cold, too moist nor too dry, indicates great strength, and that Nature will overcome: but on the contrary that Nature may go by the worse: for these latter die sooner than the former.

For in fat people the Veins are narrow and straight, having but little Blood and Spirits, so that if any other inconveniences occurring, the natural heat soon extinguished, and contrarily lean people, more abounding in Blood and Spirits, more easily overcome: yet observe that lean-

ness

ness is soonest hurt, by external causes, fatness by internall.

VII. YOUTH hath more strength and natural heat than OLD AGE; and so Sickness is longer in Old people than in Young.

And the reason is because they were abounded with cold Humours, have a weaker Digestion, and a decay of natural heat.

VIII. Diseases in the SPRING are less dangerous than Diseases in the HARVEST (which prove more often deadly:). The Summer shortens Sickness; but the Winter prolongs them.

For in the Summer the Pores being open, the cold Humours being stirred up and rarified by the heat of the Air are transpired; but in Winter being closed and condensed by cold they are retained within.

IX. A Dry SEASON is more wholesome; and not so deadly as a Rainy: for Dryness resisteth Putrefaction, Humidity causeth Superfluities, Excrements and Diseases: when the Season is constant, the Disease is constant; but inconstant, the Sickness is the more variable, and a dangerous Crisis is to be expected, from whence either Death, or the matter of a new Sickness may be looked for.

X. According to the Greatness of the CAUSE is the Greatness of the Disease: Hence a violent Cause against Nature shews a great and dangerous or mortal Sickness.

XL

XI. Choler causes short and acute Diseases : Melancholy causes long Diseases, by reason of its Coldness, Dryness and Thickness : Flegm shews mean Diseases between Choler and Melancholy.

XII. The KIND of the Disease is considered as it hath resemblance with the Nature, Constitution, Age and Sex, for here it is less dangerous, in regard it coheres with the Temper and Complexion of the Sick : but that is more dangerous which hath no affinity with the aforesaid Notions, because it proceeds of a much greater and stronger cause.

Exempli gratia. In two Burning Fevers equal in strength or greatness : that which falls out in Summer to a lean, young, hot constituted man, shall not be so dangerous, as that which falls out in Winter to a fat, old, cold complexioned person.

XIII. Gentle and mild Diseases are commonly long : sharp, acute, and fierce are ended within about 14 days : extream hot in about seven days.

There can be no certain judgment of hot and sharp Diseases, by reason that as they on a sudden wax great, so in that extremity they as suddenly end, as well in life as in death : wherefore while the Humours are in motion suspend judgment, for it is not certain whether they will fall on a noble or ignoble part, within or without the Vessels.

XIV. If the Humour be staid in a certain place (known by Critical Rubo's, Tumours, &c.) yet do not positively affirm the Sick shall escape, but with this provision, that no new change befall, and he follow the advice and prescription of his Physician.

XV. If a Woman with Child have a fiery or hot Disease, she is in apparent danger of Death.

For the hot Fever requires a slender Diet, which she cannot observe; (lest the Child, for want of Nourishment, prove an Abort) in this case, she by too much eating encreases the Fever, and so brings her self into manifest danger.

XVI. In any other violent Disease, as the Epilepsie, Apoplexy, Convulsion, &c. it is almost impossible she should be ever able to overcome.

XVII. Lastly there are two principal ways left unto us (by the Learned Hippocrates,) how to judg of Diseases, the first is by Accidents: the second by Crisis.

CHAP. XLVI.

Prefages by Accidents.

I. **T**O foretell the Events of the Disease, it is necessary to consider the part afflicted, whether it be noble or ignoble, publick or private, containing, or contained, for from the Dignity and use thereof judgment is to be drawn.

II. An undisturbed Fancy or Brain, and a good Appetite, are good signs, foretelling Health.

The first shews the temperate disposition of the Brain, Marrow of the Back and Nervous parts, the latter the good disposition of the Stomach and Liver.

III. A disturbed Brain and bad Digestion are evil signs, shewing the Animal and Natural parts to be disaffected.

All such that are troubled with pain in any part of the Body, and are not sensible thereof, have a disturbed Sense, Brain or Reason.

IV. To sleep in the night, and and wake in the day are good signs: but continual watching night and day will cause Distraction, or an Alienation of the Mind.

V. Sleep overmuch, is also evil: for it shews

extream Coldness of the Brain : which will cause a Lethargy, if the Brain be moyst : or a Catalepsie, if it be dry.

VI. *Much Sleep*, in the Declination of a Disease (and troublesom) foreshews Death.

VII. The *Pulse* is a faithful Witness of Life, or Death : for being great and strong, it signifies Vigor and Strength, on which Rock stand all the hopes of Health : little and weak the contrary, from whence comes fears of Death.

VIII. The inequality of the Pulse continuing is an evil sign : and its intermission in young folks is most dangerous, foreshewing present Death, especially if it should proceed from an Obstruction of the Arteries.

IX. Free Respiration and Breathing is healthful, in all sharp and acute Diseases ; for it shews the Temperature of the Breast and parts therein contained, and the natural Heat to be strong, and contrariwise, Difficulty of Breathing shews the Vital parts to be suffocated, and the Spirits almost extinct.

X. But the Respiration great and often, shews Inflammation of the parts within the Breast. And great and rare, shews a future alienation of the Spirit : so little and rare foreshews Death, for it proceeds from the Extinction of natural Heat, which is perceived by the Coldness of the Breath at Nostrils and Mouth.

XI. A *strong Heart* is a good sign, for they
that

that fall often into a *Lypothimy* or Swoounding, without any manifest cause, will in the end die suddainly, because of the weakness of the Vital Spirits.

XII. *Excrements* well digested foreshew a good Crisis: but crude or raw, that either there shall be no Crise; or that the Sick shall be in extremity; or the Disease shall continue; or that it shall afterwarde return; or that Death shall follow on it.

For if Nature proves Victrix, the Digestion appears: the contrary when she is overcome.

XIII. So the Egestion, soft, equal, yellow, is well digested; but thin, watery, white, pale or of a dirt Colour is a sign of Indigestion. The Urine also mean in substance, Citrine, Sedement white, united, and equal, is singular good; but watery, small, white, and much shining, or without sedement, it is raw and without Digestion.

XIV. *Excrements* like what they were in health, shew the Disease to be light; but if the difference be great the Disease is deadly.

XV. If they be black, livid, or green and stinking (without a Crisis) they are mortal signs: the same if the Urine be black, thick and troubled. But if they be Critical, it is healthful.

XVI. *Sweats* in all sharp and acute Diseases (on Critical days) foreshew Health: But other

Sweats which bring no ease, are cold, and appear only about the Head, Face, and Neck, are most evil, and in an hot, acute Feaver, foreshew Death: and in gentle Diseases the length thereof.

XVII. Long cold Sweats shew long Diseases; hot Sweats, short Diseases; as proceeding from a subtil Matter which in a short time will be dissipated.

XVIII. The Countenance like it self in Health is a good sign; but contrariwise evil; as if the Nose is sharp, the Eyes hollow, the Temples fallen, the Ears cold and drawn in, the Skin of the Face hard, extended, and dry, its Colour pale, black, livid or leaden, and it proceed of no manifest cause (as want of Sleep, or Meat, or a Flux of the Belly) it foreshews Death to be near.

XIX. When the Body is sometimes hot, sometimes cold, sometimes of one Colour, and then of another, it foreshews a long Disease; and this diversity of Mixtures shews the Disease to proceed of variety of Humours, in the Concoction whereof, Nature will require much time.

XX. The Hypochondres (that is the space under the short Ribs) on both sides soft, equal, fat, and without pain, are good signs, shewing the Temperature of the Epigastrick Muscles, the Mesentary, the Liver, Milt, and stomach; and on the contrary it is bad. on

XXI. The *Hypochondres*, gross, fleshy, and fat, are signs of Strength, thereby augmenting natural Heat, by which the parts within being warmed, they digest better the Meat, and so makes better Blood.

XXII. Lastly, in these accidents of the Body, if you take notice of a good sign, think not for that, that the Sick shall escape; or of an evil sign that therefore he shall die: for a good may be out weighed by an evil being great; and an evil may be overcome by a good being stronger.

CHAP. XLVII.

Presages by Crisis.

I. **T**HE Disease wholly leaves the Sick at once by way of *Crisis*: or by little and little by way of *Resolution*. Now *Crisis* is a sudden change of the Disease into Health or Death.

Of *Crisis* there are two sorts, the first is by Excretion by a Flux of Blood or Sweat, or a Flux of the Belly or Urine, or Vomit, the second by Abscess.

II. When there appears a Cloud in the Water, not only red but white, and yet rather a

white Hypostasis or ground, united, and equal (if the Motion of the Disease be quick) it is a presage of the future Crisis.

III. When the *Crisis* draws near, the Night preceding is very troublesome, but that which follows is ordinarily more easy: for while Nature is at work the Sick is troubled.

IV. The *Kind of the Crisis* is taken from the Disease, the part that is diseased, and the Nature of the Patient: for hot and acute Diseases are judged by Excretion; cold and long by Abscesses.

V. An Inflammation in the Gibbous part of the Liver causes the *Crisis* to be by a Flux of Blood at the right Nostril, or by a Flux of Urine: if the Inflammation be in the hollow part of it, expect the *Crisis* by Flux of the Belly, or Vomit, or Sweat.

VI. If the Brain and all the Head be inflamed, the *Crisis* is by an Hemorrhagic at the Nose: if the Stomach and Mesentary, by Vomit or Flux of the Belly.

VII. A Flux of Blood falls oftener to young men, Sanguine or Cholerick, overtaken with a sharp Feaver: but a Flux of the Belly to old men, Flegmatick or Melancholy.

Hitherto the general Prognosticks of a Crisis: the particular follow.

VIII. Redness of the Face, extream pain of the Head and Neck, beating of the Arteries in the

the Temples, Distention of the Hypochondres : Difficulty of Breathing, Dimness and Watering of the Eyes, Singing of the Ears, and Itching of the Nostrils, shew the Crise to be by Flux of Blood at Nose.

IX. A Heat and Heaviness of the Loyns, with a Pain and Extention of the *Hypogaster*, foreshews the Crise to be by Flux of the *Terms*.

X. A Suppression of the Water, with a Pricking and Shivering of the whole Body, with Pulse soft and watery, and the outward parts of the Body hot and moist, shews the Crise to be by Sweat.

XI. Wind, a bending of the Belly, and pain of the Reins, shews the Crises to be by Flux of the Belly.

XII. Loss of Appetite, Loathing of Meat, Pain at the Stomach, Soreness of the Head, Dimness of the Sight, great Spitting, Bitterness in the Mouth, and Trembling of the under Lip, shew the Crise to be by *Variation*.

XIII. When signs of Concoction hath gone before, and the motions of a Crise hath been perceived, especially when the Sick feels an Heaviness in the Hypogaster, and a Heat about the end of the Yard (having made much thick Water during his Disease) he being also aged, the Crise may be expected by Flux of Urine;

Urine, if there appears no mark of a *Crisis* by Flux of Blood, nor of the Belly, nor by Sweat, nor by Vomit.

XIV. A Heaviness and Pain of the Head with deep Sleep, Difficulty of Breathing, with Deafness succeeding, without any manifest Cause, falling to one long sick, points out the *Crisis* to be by an Abscess behind the Ear.

XV. If there be no sign of Equality, and that the Sick hath had his Urine of a long time, clear and undigested, having a Heaviness, Pain, Bending and Heat in the Hypochondres, the *Crisis* will be by abscess in the lower parts: if any part of the Body hath been lately hurt before, the Abscess or Aposteme shall be there.

Where note, that an abscess falls out most commonly in Winter; and often an imperfect *Crisis*.

XVI. That is a good *Crisis* which falls out with a manifest Excretion or a notable Abscess, and without dangerous Accidents.

VII. A perfect *Crisis* is that which evacuates all the vitious Matter: an imperfect, that which voids but a part. The first is sure, but the latter ought not to be trusted to; for evil Humours remaining after a *Crisis* are wont to bring a Relapse.

XVIII. The *Crisis* is also known to be perfect and firm, by restoring the Functions,

ons, Natural, Vital, and Animal; by the Concoction of the Excrements; and by the Quality and Form of the Body reduced to perfect Health.

XIX. *Lastly*, trust not to any Ease which comes without Reason; nor fear evil Symptoms which arise without Cause: for the most part those are unconstant, and last not long.

For evil Symptoms ceasing without Evacuation by Hemorrhage, Vomit, Sweat, Stool, or Signs of Concoction, is no assured Testimony of Health, but sometimes threatens greater Evils, or Death to follow: so also Difficulty of Breathing, Frasia, Madness, Shivering, and Exasperation of the Fever, without any foregoing Causes or Reasons, are not always to be accounted evil; but contrariwise they oftentimes presage a good Crisis, and sudden Recovery.

C H A P. XLVIII.

*Presages by the Parts of the Body
in Acute Diseases.*

I. **I**F the Face look as it did in Health, there is hopes of Recovery ; but the Nose sharp, Eyes hollow, Skin of the Face hard & dry, and loose, as if 'twere tann'd, Ears cold, shrunk and almost doubled, Face black, pale, or deformed, are signs of Death, if the Sickness hath been four or five days before the Symptoms ; and no Flux, nor Watching, nor Fasting did precede.

II. Loss of Eye-sight, Weeping against the will, one Eye becoming less than the other, looking as if they would fall out, the White becoming reddish, and the Eyes wax bleared, gashful, staring up and down, sunk into the head, squinting, sleeping with the Eyes open, and not so accustomed before (no Flux nor Purg-ing preceding) are certain signs of Death.

III. The Neck, Hands and Feet extended, stiff, and inflexible, suddain starting up out of the Bed, desiring to lye at the Feet, tossing and tumbling from one end of the Bed to the other

ther, sleeping with the Mouth open (contrary to custome) are signs of Death.

IV. To sleep with the Belly downwards (contrary to custome) shews Madnes: Rising upon a Critical day. is dangerous: a violent Disease touching the Lungs (on a Crisis) may prove mortal: and if the Sick desires to go out of one Room into another, mistake the Room for a World.

V. Gnashing of Teeth in a Feaver, with Deprivation of the Senses (if it be not a Frensey:) or if an Ulcer or Issue dry up, become green, black, or swarthy, and the Patient wax still worse: or, if the Sick pull the Bed-cloaths Rugs, or Straws (if he could find them) or take violent hold of any thing (and it be no Frensey) Death will prove the Physician.

VI. If the Distance between Breathing be too long, and the Breath be cold or gentle, are all arguments, that Death is at hand.

VII. Sweats on Indicative and Critical days are good, the better if universal, and if the Sick be eased by it, it shews Health: but Sweats first of all cold; only in one part of the Body, chiefly the Forehead and Face (if the Sick dye not) the Disease will prove long.

C H A P XLIX.

*Prefages by Aposthumes in
Acute Diseases.*

I. **P**Ain, Inflammation, Tumour, or Hardness upon or near the Ribs, on one or both sides, 'tis a bad sign; if there be great Pulsations and Pain, it shews Deprivation of Sense; and if withall the Eyes move faster than they should, there is danger of a Frensey.

II. An Aposthume on the left Side, is more dangerous than on the right; and if it continue twenty days without Diminution, and the Feaver cease not, it will come to Maturation: a Flux of Blood through the Nose upon the first Crisis, gives ease to the Patient, and is a good sign.

III. The Tumour soft and without Pain, is not very dangerous; and may continue two months before it be ripe: but if hard, great, and painful it is (if not mortal) very dangerous.

IV. Some Aposthumes purge only outwards, and they are little, round, and sharp pointed,
and

and are most healthful : such as are large, gross or round and flat are more dangerous.

V. Aposthumes that break within the Belly (making a Tumour outwardly) are dangerous : if they make no Tumour outwardly they are generally mortal : and if the Matter which flows out be white, and not of an ill savour, it is healthful.

VI. When the Yard and Testicles are shrunk, and apparently diminished against Nature, it shews Pain and Anguish, and that Death will suddenly follow.

VII. If the Pain of an Imposthume cease not by Spitting, or Laxative Medicines and letting of Blood, it is likely to come to Suppuration : and when it is broke, if Choler abound it is dangerous : and if the Matter come upon the first Crisis, 'tis to be feared Death will come upon the second Crisis.

VIII. It is most wholsom for Aposthumes to break upon Critical days ; and Coughing, Spitting, Spawling, Pain and Difficulty of Breathing, are signs that the Aposthume is near breaking.

IX. Sometimes an Aposthume breaks, and yet the Sick dyes, and sometimes they live : if when the Aposthume is broken the Sick fall to his Victuals stoutly, and the Matter be white, equal, salt, and come without Pain, the Sick will live : but if the Fever cease not, or if ceasing, there

there be a Relapse, prepare for Death, for he is at hand: if after the Feaver cease, the Thirst remains, it will return again.

X. If there be Pain and Heaviness on both sides, both sides are aposthumated; but if there be more Pain on one side than on the other, let the Sick lye on the best side.

XI. Aposthumes about or under the Ears: being ripe and broke, the Bitterness of Death is past: the Aposthume is known by Swelling; pain, Heat, Burning, Redness and Inflammation about the place.

XII. In dangerous Diseases of the Lungs small Pustules or Aposthumes in the Feet, much help the Sick: and in all Aposthumes if the Pain ascends upwards it is dangerous.

XIII. If the Spittle also change from red to white, Health is coming; & *contra*, the aposthumated Parts are in danger of shrinking; and then if the Aposthumes vanish, Death ensues.

XIV. Aged people are more troubled with Diseases in the Lungs than young; and easie spitting, white Spittle, and not stinking, are commendable signs in all Diseases of the Lungs: but Spittle, black, red, or stinking is deadly.

XV. Hardness and Pain in the Bladder in a Quotidian, or if the Urine be stopped, Death hastens: but in Aposthumes of the Bladder, if the

the Urine be like Matter, the Pain cease, Fever mitigate, and the Bladder be mollified, the worst is past: those of the Bladder seldom happen but to Children, between the seventh and fourteenth years of their Age.

CHAP L.

Prefages by Excrements in Acute Diseases.

I. **L** Andable Excrements be neither too thick nor too thin,; but the thicker are worser; for Astringency in a Fever is naught: yet Looseness shews the Sick kept ill Diet before: and those Excrements of the Belly are best, which are according in Colour to the Food taken; and if the Sick go to Stool without pain, or violence it is good.

II. Yet know often going to Stool weakens the Body, spoils the Digestion, hurts the Retentive Faculty, and makes the Sick froward and faint.

III. Worms coming forth of the Body with the Excrements at the end of the Malady is a good sign, but at the Beginning desperate.

IV. Excrements of the Belly watery, white, or very red, or frothy, are very dangerous: but if they be black, green, or slimy, or mixed therewith, they are deadly signs: and and it is very dangerous, when little Skins, like the peeling of Guts, come forth with the Excrements.

V. Wind going forth gently and voluntarily, is healthful: but going forth with Pain and Gripping, it is worse; but when it is retained, and cannot get forth at all, it is dangerous.

VI. If the Urine have residence neer the bottom, white, or pyramidal, it is healthful: but gross Resolutions, like Dust or Bran, in the bottom of the Urine, is an evil sign; but it is worse when it is like Scales of Fishes.

VII. Urine white and clear signifies Melancholy, is very bad; and shews a long Disease: but a white Cloud hanging in the Urine is healthful; a black is dangerous; and the more black the worse: Urine yellow, clear and subtil shews length of the Disease, and in such a case there is fear lest the Sick die before the Humour comes to Concoction.

VIII. Slimy, muddy, tawny, dirty, filthy, black, stinking Urine (if not Critical) it generally mortal by 15. & 46.

IX. A Childs Urine pale and clear, like
Conduit

Conduit Water, is very bad, and shews Melancholy, which is cold and dry, to wit, just opposite to a Childs temper, which is hot and moyst.

X. A thing lik a Cobweb swimming on the top of the Urine, is an evil sign; and continually making a thick Urine argues a thin Body, and that the Sick is in a Consumption.

XI. But in all things relating to the Urine, have relation to the Bladder; for if that be diseased, all these Presages are in vain.

XII. If in a violent Feaver, the Urine appears like that of a healthy man, there is danger of Death; and the reason is, because the Disease works upon the Spirits not upon the Body.

XIII. Vomiting of Flegm and Choler is a good sign: but if what is vomited up be green, livid, or black, (and there be no Crisis) 'tis dangerous; if mixed of these, it is mortal: if it stink much, and have but one of these Colours, Death comes galloping.

XIV. Spittle in all Diseases of the Lungs, and of the Ribs, or Spleen, if in the beginning of the Illness it be well digested, of a good Colour, and not viscous, it is good: but if it be with great Coughing and Pain, it is an evil sign.

XV. Spittle white, tough, knotty, green or
Y 2
fleshy

fleshy, is very dangerous in a Fever; but more dangerous is Spitting of Blood: black Spittle is worst of all, for it shews Death is nigh at hand: the same if the Matter remains within the Lungs, and stops the Wind-pipe.

VI. But if Pain be eased by Spitting, it is very good, let the Spittle be what it will, and in this case black Spittle is less dangerous than otherwise.

CHAP. LI.

Prefages by Affections in acute Diseases.

I. **C**old, or cold Sweats on the Head or Face (by 7. & 48.) but the Belly and Sides hot and burning, indicate that Death is a coming: but it is healthful when the parts of the Body are equally hot, though they be something hotter than they should be.

II. The Body heavy, and the Nails of a leaden, swarthy colour, shews Death will turn Physician, but enduring the Sickness without anguish, shews strength of Nature.

III. Consider the custome of the Body when it was in health, which if the Spittle, Sleep, or Excrements be like healthful, Recovery comes apace: but the more these signs differ from what they were in health, the more is the danger.

IV. Sleeping in the night, and waking in the day, is a hopeful sign: and sleep in the morning is more commendable than at other times of the day; Continual watching is dangerous, and shews a Frensie is near.

V. Sneezing in hot Diseases (though never so dangerous) is a very hopeful sign: but in illness of the Lungs, if it come with much Rhume; and Pain be felt after, it is dangerous, whether it be in extremity or otherwise.

VI. All manner of Dropsies in Feavers are dangerous, if not mortal; for the one is hot and dry, the other is cold and moist; in this case there is danger of Putrification of the Liver, by reason of the extream Inflammation and Humidity: and then the Sick hath a dry Cough, spits but little, the Belly is hard, goes to Stool with Pain, Feet and Legs swell, there is Tumour and Inflammation in the Sides, sometimes dissipating, sometimes swelling, and sometimes a Flux follows, with great distemper of the Bowels and Guts.

VII. If good signs appear at the Decumbiture, the Sick recovers before the first Crisis,

to wit, at the first intercritical : but if evil signs accompany the intercritical, Death is to be feared at the Crisis.

VIII. Feavers happening to Women in Childbed, take the Decumbiture at the time of her Delivery, and the Crisis from thence : and if the Feaver continue to the third Crisis, it presages Bleeding at Nose, and it is much if it comes not upon the day of the third Crisis, or near it : but if they bleed not at Nose, there is an Imposthume in some of the inferiour parts of the Body : but a Flux of Blood in those cases generally happen to people under 30 : Imposthumes to elder.

IX. Young persons oftner dye at the first Crisis in Feavers then ancient ; and the reason is, because their Nature is hotter : but old persons sooner dye upon Relapses than young, because their Bodies are weaker.

X. Ulcerations in the Throat in hot Diseases are generally mortal.

XI. Feavers continue longer in ancient people than in young ; and ancient people are more subject to Quartans than young, because their Bodies are colder.

XII. All Quinsies are dangerous, if hot mortal : the most dangerous signs in a Quinsie are, great pain, difficulty of Breathing, and no Swelling appearing outwardly : but if the Tumour be outward, the external part of the Throat

is most afflicted, and then there is the less danger.

XIII. If the Swelling appear not outwardly, they usually kill within four days at farthest without a Crisis, to wit, upon the first indicative: for *Luna* to the Semisextile of her place, in extream acute diseases often kills, because she is then in a Sign opposite in respect of active Qualities, Nature and Sex.

XIV. If a red Tumour appear outwardly, and fall in again, the danger of Death is great; and if the Tumour in a Quinsie increase upon a Critical day, and neither break inwardly nor outwardly, Death or a Relapse is to be looked for.

CHAP. LII.

The Prognosis of Tumours.

I. **A** Tumour is either curable, dangerous, painful, stubborn, or mortal.

II. Those are *curable*, which are in the muscular parts, in Bodies of good temperature.

III. Those are *dangerous*, which pierce the In-

Inwards, or which are very large, and not pointed (saith *Hippocrates*) or in places very tender and sensible.

IV. Those are *painful*, which are in the Nerves and Membrains, proceeding of a sharp biting Humour.

V. Such are *stubborn* and long in healing, which happen in tender and delicate Bodies, which refuse fit Remedies, as also in Melancholick, Hydroptick, Elephantick or Cachetick Bodies.

VI. Those are *mortal*, which are venomous, or in the noble parts, or cause a Flux, Effusion of Blood, Wasting of the Spirits, Swounding, or Convulsion.

VII. *Phlegmon*, if small, doth often resolve (which is known by the abating of Symptoms and Wasting :) but if great, and the Matter be thick, and deep in the Flesh, it doth often suppurate : if the Inflammation vanishes, and the Tumour suddenly strikes inward, with a Fever, or other evil Accidents, it is dangerous : if it neither resolves, returns back, nor comes to suppuration, it grows into a Schirrous hardness.

VIII. *Bubo* (if not maligne) being in the extrem parts, soon suppurates, and is not dangerous : if it ripens slowly, it may turn to a Fistula : those in the Arm-holes soon ripen ; in the Groin they are longer : behind the Ears with much more difficulty.

IX.

IX. *Carbunculus*, if black, it is often mortal, so also if it vanish, or happen in the Emunctories, or near to principal Members, or about the Stomach or Jaws (where it generally choaketh:) but if it be little, appear first red, and afterwarde yellowish, with Pustles, it is the less dangerous.

X. *Gangrena*, if it be not presently helped, the part straightway dieth, as also the parts adjacent, and so suddenly causeth the death of the whole Body: but if the Sick be young, the constitution good, and the Nerves and Muscles be unhurt, it is less dangerous.

XI. *Gutta Rosacea*, a red Face, is difficultly cured, but much more hardly, if it be full of Pustles, and as though it was ulcerated: if it be from the Birth, it is unremovable.

XII. *Erysipelas* (if simple) commonly resolves: if composed, it ulcerates, and is then more commendable: if it happens in the Face, Head, or Matrix, it is very dangerous, if not mortal.

XIII. *Herpes*, the Shingles, are seldom dangerous: but if they encompass the Body round, they are mortal.

XIV. *Pruritus*, oftentimes turns into Scabs: in old people it is rarely cured: in gross Bodies it is evil: if it comes of Melancholy, it endures a long time: in Consumptive persons, if the
Body

Body be bound, it is deadly, saith Hippocrates.

XV. *Sudamina*, is seldom or never dangerous, nor continuing many days.

XVI. *Lichen*, a Ring-worm, it is not dangerous, and (if new) easily cured: but if it happen in a melancholick Constitution, it is more hard, and turns into a Leprosie.

XVII. *Oedema*, it seldom comes to maturation (except in hot places) because the Matter is cold; and therefore often ends in resolution: sometimes it turneth to Schirrus, Nodosity, or the like, from the much using of Digestives, which makes the Matter wax hard.

XVIII. *Struma*, the Kings evil, if it be superficial, moveable; and with few Kernels, there may be resolution: but if many, fixed, hard, and malignant not. If the Tumour be great, and near the *Trachea Arteria*, or encompassed with Veins, it will be difficult to be opened, by reason of the Nerves recurrent, and a Flux of Blood: which if they should be pricked, or cut; the Sick would either become dumb, or very hoarse (like as in a Cold.)

XIX. *Ganglion*, seu *Nodus*, a Wen, if it be great and of long continuance, it will never come to resolution; if it be about a Joynt, there is scarcely any cure, for in that case cutting is dangerous.

XX. *Schirrus*, if it come once to have no feeling, it is incurable: in all other cases it is very difficult: if it suppurates, it degenerates into *Cancer*: but in the Beginning (whilst it is little) there may be hopes of Resolution.

XXI. *Cancer*, if it happen in the Stomach, Paps, Head, Shoulders, Neck, or under the Arms, it is generally incurable, because those parts are dangerous to be cut, for the great Flux of Blood which may ensue.

If it happen in the Face or Nose, it is called *noli me tangere*: if in the Legs or Thighs, *Lupus a Wolf*: but in other parts it is called *Cancer*.

XXII. *Scabies*, Scabiness, if dry, it is more difficult to cure, than if moist: sometimes it is Critical.

XXIII. *Lepra*, scarcely admits of cure, by any ordinary means: if old, and in old people it is incurable.

XXIV. *Thymon*, a Wart, it often vanishes alone: if cut off, and the root be remaining, it grows again.

XXV. *Clavus*, a Corne, never goes away without cutting or pulling up by the roots.

CHAP. LIII.

The Prognosis of Wounds.

I. **I**F you would know whether Health or Death might be expected, consider the parts wounded; whether they be easie to heal, difficult or mortal: together with the Action, Substance, Situation, and Figure of the Wound; having respect also to the Temperature, Age, Sex, Region, Season, and Constitution of the Time.

II. Wounds in the Nerves, Tendons, Joynts, and Bones, without appearance of Tumour, or evil signs, shews the Humours recourse to the noble parts, thereby presaging Death.

III. *Hippocrates* saith, that a Wound in a Joynt, with Flux of the Belly, is for the most part mortal.

IV. Wounds with Fra^{cture} behind in the Head, presage a Convulsion: but before, danger of raving or Frensie.

V. Convulsion in a Wound, after great Inflammation, shews the Nerves to be hurt, and is for the most part mortal.

VI. If Symptoms appear, or a great drought,
after

after ten days time, in Wounds of the Head, it presages an abscess to be in the Liver.

VII. Wounds with great loss of Blood, and Convulsion, are dangerous; as also all pricks in the Nerves or Tendons, accompanied with Vomitings and long Inflammation.

VIII. Wounds with great Contusion are dangerous, and so much the more, if the Veins or Arteries be hurt.

IX. A Nerve half cut is more dangerous and painful, than if it were through cut: Wounds in the Joynts also, are for the most part mortal, because of the *Aponcuris* of the Tendon and Membrains; with which they are covered and knit.

X. A mans Biting when he is fasting in the morning, *Aegineta* saith is venomous.

XII. The Biting of a mad Dog is venomous, and for the most part mortal (without sudden Cure:) for though the Sick feel not much in the beginning, yet after a month or more, it seisseth the Brain and Heart: The Bitings of Serpents is present Death, without speedy Remedy.

XII. Wounds in the Brain, or its Membrains, and in the Loyns, cause Senselesness, Convulsion, Raving: in the Breast, fleshy part of the Diaphragma, Veins and Arteries, there may be hopes of Recovery: in the Brain, Heart, Diaphragma, Veins and Arteries in the Breast, Stomach,

mach, recurrent Nerves, Liver, Spleen, Intestines, Reins, Bladder and Marrow of the Back Bone, nothing but Death can be expected.

CHAP. LIV.

The Prognosis of Ulcers.

I. **U**lcers which remain uncured a year or more, either rot the Bone or much alter it.

II. Ulcers that are evil coloured and black, are maligne.

III. If an Ulcer, (being fill'd up, and ready to cicatrize) begin to run again without manifest cause, it is in danger to become Fistulous.

IV. *Hippocrates* saith, that Ulcers having no Hair about them, are hard to heal and cicatrize, as also such as come from some Disease, as the Dropsie, and Cachexia.

V. He also saith, that they who have Ulcers accompanied with a Tumour, do neither fall into Convulsion, Raving nor Frensie: but if the Tumour go away without manifest cause, and the Ulcer be in the Back, there followeth a Convul-

Convulsion: but if in the fore part of the Body, a Raving or Frensie; if in the Breast, an Empiema or Pleurisie.

VI. Ulcers accompanied with Varices or Intemperature, or whose Sides, or Lips are callous, are hard to heal.

VII. Ulcers in the extremities of the Muscles of the Arms or Legs; or such as penetrate the Body, are very dangerous and difficult to heal.

VIII. Ulcers in the extremities of the Body, as Feet or Hands, often times create Phlegmons, or other preternatural Tumours, which in a Crisis are difficult to cure.

IX. Hippocrates also saith, if one sick, having and Ulcer, dye; that Ulcer will be (before he dies) dry, black, blew, or pale.

X. Fistula's with many Cayerns are hard to heal: if near to any noble part (as in the Breast) or in the Bladder, Womb, or Bowels, are dangerous and mortal: in the Ribs, Back, Joynts, or in Ano, they are dangerous and difficult: In Cacherick Bodies they are long in curing.

CHAP. LV.

The Prognosis of Fractures and Dislocations.

I. **F**Ractures in hard and dry Bones, Chole-
rick and old people, are hard to heal; in
very old, impossible.

II. Fractures in the Ribs, with Inflammation, and spitting Blood, are most dangerous.

III. But simple Fractures in the Ribs; in the middle of the Arms, Legs, and Fingers, and made transverse, and in soft and humid Flesh, or young people, are not dangerous but easie to cure.

IV. All Fractures near the joynts, and in the heads of the Bones, and such as press inwards: as also Fractures in the Scull, or in the Thigh, and where there is Marrow, or many broken pieces, or accompanied with Wounds; are not only difficult to Cure, but also very dangerous.

V. Fractures in the Head are healed in thirty five or forty days; in the Thighs, Legs, Shoulders or Arms, in fifty or sixty days; in the Jaws, Nose, Hands or Feet, in twenty or twenty five days

days, in other places, according to the quality of the Bone, Age, Air, Season, Temperature, Diet, Medicine, and ordering of the Sick, which things, rightly done, shorten the time of the Cure.

VI. Dislocations in the Wrist, Fingers, or Knee, as also in lean members, having moist nervs and ligaments, are easie to reduce.

VII. Dislocations of the Shoulder or Elbow, in tender, fat, and gross People, with Fracture or Aposthumation, are hard to Cure.

VIII. Those which have been long out, are almost impossible to be reduced.

IX. The two uppermost Vertebres of the Neck being dislocated, hindreth breathing, and bringeth Death within two or three days time.

CHAP. LVI.

Of Diseases of the upper Ventricle, or Head.

I. **C***ephalagia* proceeding from what cause soever is not dangerous, but easily curable, and so much the more as the cause is light from whence it proceeds.

II. *Cephalæa*, is generally curable, but with
Z difficulty.

difficulty, and is often in danger of returning, having intermission of Fits, as in the Falling-sickness, so that for a time they do seem perfectly whole: this Disease doth vex Women more than Men, by reason of their long Hair.

III. *Hemicrania*, the Megrim is sometimes with intermission, sometimes with continuance; being not so dangerous as violent, and generally curable in short time.

IV. *Vertigo* (and *Scotoma*, which is when all things seem to turn round) will be quickly changed into pernicious Diseases, as the Falling-sickness, and *Apoplexia*; and if the things which the Sick sees appear Bloody and reddish, he is in danger of Madness: if purple colour, the Falling-sickness: The *Scotoma*, or dark *Vertigo* is worst in Winter or beginning of the Spring, and shews that the Falling-sickness will follow.

V. *Phrenitis* is said to be (by *Galen* and other learned men) most sharp and perilous, and for the most part incurable and deadly. *Hippocrates lib. 4. Aphor. 72.* saith, that Urine white and clear in those that do rave, is a very evil and deadly token.

VI. *Mania*, Madness, if it proceed of thick and gross Choler, it is hard to cure.

VII. *Lethargus*, if it be of long continuance, and

and in fat, grofs and old people, it is incurable.

VIII. *Carnus* dead Sleep, *Coma* a deep Sleep, if they follow taking Opiats, or things of like nature, are generally incurable, and the Sick dies.

IX. *Apoplexia* is impossible to be cured, (saith *Hippocrates lib. 2. Aphor. 24.*) if it be a strong one, and not easie to cure if a weak one; they causing speedy Death. If it seise a young person in Summer time, it is most dangerous; and if at any time it be cured, it, for the most part, leaveth the Palsie, either in the whole Body, or in part behind it.

X. *Catalepsis*, if soon cured, often times degenerate into a Lethargy, or *Apoplexia*.

XI. *Epilepsia*, most commonly happens to Children, but if it falls to any one after twenty five years of Age, *Galen* saith, it is incurable.

XII. *Convulsio*, a Convulsion, if it be of long continuance, and universal, it is incurable, if taken in time, it may be cured with much ease.

XIII. *Paralysis*, the Palsie, is, for the most part, curable, it happeneth, for the most part, to old people, and in Winter time: if it be caused by a Sinew cut, it is incurable, and if

the Paralitick member do grow less and less, or change colour, it is hard to cure, or rather incurable.

XIV. *Tremor*, Trembling oftentimes goes before a Palsie.

XV. *Melancholia*, is long and tedious, if it happen to ancient people, it is incurable.

XVI. *Incubus*, if it continue, will degenerate to *Apoplexia*, *Epilepsia*, or *Mania*.

XVII. *Amaurosis*, or total Blindness, proceeding from Obstruction of the Optick Nerves is, for the most part, incurable: but if the Sight be not totally extinct: there is some hopes of Cure: if it comes by Humours gathered into the fore part of the Head, compressing the Nerves, it is curable.

XVIII. *Ophthalmia*, or Blood-shot may be taken away with great ease; it is seldom or never incurable.

XIX. *Albugo*, Pin and Web, if it comes after a Wound or Ulcer, and is a Scar, is not easily cured.

XX. *Cataracta*, a Suffusion, if it be newly begun, and the Patient be young, and can see as through a Mist, if the season be suitable it may be cured; but if it be confirmed and the Matter be very gross, it will not yield to Medicines, but must be couched. The green coloured Cataract like Water standing in moist places;

ces, and that Cataract wherein the Pupil of the Eye is dilated, so far that no Circle may be seen within the Tunicles of the Eyes, and the Eye seemeth all black or all white, are both incurable.

XXI. *Surditas*, Deafness from the Birth, or if it be absolute and of long continuance, or if the Tympany be broken, it is incurable: but if it proceed from a Feaver, the Cure of the Feaver is the Remedy; and if it increase or decrease, or come from a Distemper of the Brain, it is curable.

XXII. *Odontalgia*, the Tooth-ach proceeding from rotten or hollow Teeth, is seldom or never cured without abstraction of them.

XXIII. *Hemorrhagia*, Bleeding at Nose is dangerous (if not critical) except it be soon stopped.

XXIV. *Catarrhus*, Distillation in old people, or a much extenuated Body are incurable.

XXV. *Angina vera*, a true Quinsey is dangerous if not mortal: by 12. 13, 14. & 51.

C H A P. LVII.

*Of Diseases of the Middle Ventricle
or Breast.*

I. **T***ussis*, a Cough suddenly ceasing upon an Obstruction of the Lungs, in aged people shews Death is a coming.

II. *Asthma*, if it happen in the French Disease is incurable. In Children, if it be not speedily cured, it turns into a Catarrh, and Death ensues: in Men it generally ends in a Cachexia or Dropsie: and in most it is hard to cure: if it turn to a Pleurisie or Peripneumonia, it is mortal.

III. *Pleuritis*, a Pleurisie in old people, or asthmatical persons, or such as have had it often is dangerous; if the Feaver be violent, and the Breath be fetched with difficulty, no Matter being raised, or the Spittle be bloody, or very white, green or black; or if there be much spitting and no ease, the case is dangerous: by 14. & 49. but vomiting Choler is a good sign: by 13. & 50.

IV. *Peripneumonia*, is dangerous if it follow a Pleurisie, and for the most part mortal.

V.

V. *Empyema*, an Ulcer of the Lungs having green Pus, livid or froathy, brought up difficultly, and a loose Belly, is mortal, or very dangerous, and contrariwise: if the Matter be not spit forth in forty days, it turns into a Consumption: Suppuration on both sides is more dangerous than that of one, and that on the left side is worst: if the matter flow much by Stool and Urine, and the Sick be very strong, it indicates Recovery.

VI. *Hæmoptosis*, spitting of Blood in general is evil, especially from the Lungs: it foreshews a Consumption, if it be not critical, or in Women from Obstruction of the Menstrues.

VII. *Phthisis*, a Consumption is difficult to cure, because the Lungs always move, and Coughing increases the Ulcer: but if the Ulcer be but new begun, it is curable: if a Consumption comes with an acute Disease, or the consumptive fall into an acute Disease, or spitteth stinking Matter, or cannot spit at all, and have a Looseness, Death approaches.

VIII. *Dolor Ventriculi*, Pain of the Stomach is dangerous, if it be accompanied with a Fever: if the extream parts be cold, Death is near: if Worms cause it, it is less dangerous, if Wind cause it, and it cannot be removed, a Tympany follows.

IX. *Palpitatio Cordis*, Trembling of the Heart

Heart is dangerous in acute Diseases : if it come of a Tumour, or is peculiar to the Heart, it is incurable : *Galen* saith, Youth or middle Age affected herewith, live not to be old.

X. *Syncope*, Swounding, often without manifest cause, they will dye suddenly : with manifest cause, it is less dangerous : if a Feaver, it is deadly.

XI. *Pica*, depraved Appetite may be of long continuance, but is seldom dangerous : if it be not cured, Obstructions, *Cachexia's*, Dropsies, and Pains of the Stomach follow.

XII. *Nausea*, Vomiting (if on a Crisis) is good ; so also after a Flux of the Belly : see 13. & 50.

XIII. *Anorexia*, want of Appetite, if it proceeds from the want of natural heat, it is far more dangerous, than if caused by the abounding of evil Humours. In Children it is more dangerous than in men. If it be in declining of a Disease, it signifies a Relapse.

CHAP. LVIII.

*Of Diseases of the lower Ventricle
or Belly.*

I. **C**olicus dolor, the Cholick if it be gentle, and the Belly soluble, it is easily cured; but if great, fixed, and the Belly bound, with Watching, Vomiting, Hiccough, cold Sweats, and Coldness of the extreame parts, it is deadly: if it come of Cholerick Humours, it sometimes degenerates into the Palsie, Falling-sickness, or Gout.

II. *Iliaca passio*, accompanied with the Stranguria or Vomiting, for the most part, is deadly, & contra.

III. *Dysenteria*, a Bloody Flux caused by black Choler (and not critical) or loathing of Meat, and a Fever, or pieces of Flesh be voided, or there be much Watching, great Thirst, black, bloody, stinking Stools, without mixture of humours, Hiccough, cholerick Vomiting, Pain in the Liver and Midriff, it is for the most part deadly: if Choler or sharp Diet be the cause, it is easily cured.

IV. *Lienteria*, *Celiacus passio*, if it last long

is very dangerous, and the Sick falls either into a Dropsie or Atrophy : if it follow other Diseases it is generally deadly.

V. *Diarrhea*, a Loosness (if critical) is good : if Symptomatical, evil : the Egestion yellow, green, black, blew, or of mixt colours is evil : in a Woman with child it is dangerous : in a Dropsie it shews Recovery, if the Sick be young, strong, and the Disease but begun, and contrariwise.

VI. *Tenaxum* is easily cured, but yet of long continuance if it come of Melancholy, and hazards a Cancrous Ulcer; in Women with Child shews danger of Abortion.

VII. *Hæmorrhoides*, the Piles if critical are healthful, and so in Women, whose Terms are stopt; otherwise the immoderate Flux is dangerous, bringing Weakness, Coldness, Cachexia, Atrophy and Dropsie.

VIII. *Lumbrici* Worms in the beginning of a Disease to be avoided is almost deadly, whether they be alive or dead, for it is by great putrefaction that they are sent out : in the end of a Disease it is good.

IX. *Emphraxia*, Obstruction of the Liver, newly begun, may be easily cured; if old, with great difficulty : what comes of crude, slimy Humours is worse than that which comes of Wind: it is the root of many Diseases.

X. *Icterus*, the Jaundice happening in a
 Leaver

Feaver before the Crisis, is dangerous, and contrariwise if on a Critical day; if it comes upon an Inflammation of the Liver, it ends in an Impostume; if upon a *Schirrus*, it ends in a Droplic; upon Obstruction of the Gall, it is Curable.

XI. *Obstructio lienis*, if it be of long continuance degenerates into the Scurvy, a *Schirrus*, and afflicts the sick with great pain in the side, and deep Melancholly.

XII. *Cholera*, if its original be from evil food, when the sharp matter is cast forth, it will end; if very violent, with Convulsions, swoondings, or coldness of the extreme parts, Death is at hand.

XIII. *Melancholia hypochondriaca* with continual pain and giddiness of the head, gives fears of the Epilepsie, Apoplexie or Blindness; if accompanied with a moderate Flux of the Belly, Vomiting, or the Hemorrhoids, it is good; this Disease is generally long, and seldom cured.

XIV. *Calculus Renum*, Stone in the Reins, is dangerous causing Inflammations, Exulcerations, Pains, Feavers, Watchings, Stoppage of Urine and Death. *Hippocrates* saith it is difficult to cure, if not incurable in old men; if there hath been long and violent pain (the extreme parts waxing cold) Death is at hand, accompanied with an Ulcer in the Kidnies, it is incurable.

XV. *Calculus Vesicae*, Stone in the Bladder, is alike dangerous as that in the Reins.

XVI. *Dia-*

XVI. *Diabetes* is deadly, if not cured in the beginning, and the sick be young; for it brings a Consumption.

XVII. *Dysuria*, Scalding of the water, is not dangerous, unless it continue long and so ulcerate the Neck of the Bladder: if the sick be ancient it is sometimes difficult to cure.

XVIII. *Stranguria* is always dangerous, if it continue above seven days it is mortal; the sick hath an Hicchough or *Tenasmus*, or it come by a blow or wound upon the back bone, or if the breath stink of piss.

XIX. *Iscuria* hath the same judgments with the 18^e.

XX. *Gonorrhoea* in women is hard to cure: if the head of the Ureters be broken by a Catheter being put into the Bladder it is incurable.

XXI. *Mensium suppressio*, Stoppage of the Terms is dangerous, and causeth many other Diseases.

XXII. *Mensium profluvio*, if great, long, and from exulceration, it is dangerous; and if the be something old, and grow weaker, and the Flux more violent with Faintings, Death is not far off.

XXIII. *Suffocatio Uteri* is generally of long continuance; young women after Child-bearing are sometimes cured; old women seldom: it is also dangerous to women with Child, and such as lye in.

CHAP. LIX.

Of Diseases which affect the whole Body.

I. **C***hlorosis* the Green-Sickness sometimes continues a long time, but is seldom dangerous, by its continuance it breeds *Cachexia's*, Dropsies, great Obstructions, Consumptions and Feavers, ending in Death.

II. *Cachexia*, if it continues long, it degenerates into *Hydrops*.

III. *Scorbutus*, the Scurvy, proceeding from Melancholy is hard to cure; sometime it bringeth a Dropsie, Consumption or Rheumatism; and sometimes acute Diseases, which end in Death.

IV. *Hydrops*, the Dropsie (of every kind) is hard to be cured, *Anasarca* is least dangerous: if a Dropsie come upon an acute Disease it is dangerous; if the Liver be full of water and discharge it self into the *Omentum*, Death will cure the sick; if in the beginning of a Dropsie, there be a Flux of the Belly, with concoction the Disease vanishes: if the sick make much Urine, and more than he drinks, it is a healthful sign: Imposthumes or spots in the Legs, or a Tympany

pany, in a melancholy person, with stopping of Urine, or a relapse, all presage the Disease will end in Death.

V. *Exanthemata*, the Small Pox, is an acute Disease (whose judgments agree with Chap. 48, 49, 50, 51.) if they soon come out, and easily ripen, or symptoms be not great, breathing free, and appear white and round, there is no danger; but a great Fever, difficult breathing, great thirst, looseness, bloody Flux, bleeding at Nose or otherwise, are signs of Death; the same, if they be green, blewish or black, or go in again, black or blew spots, with black or livid Urine, is dangerous.

VI. *Lues Venerea*, accompanied with *Asthma*, is incurable.

VII. *Rheumatismus*, Distillation of Rheum, to the joynts or running Gout, in old Age, or in *Asthma*, is incurable.

VIII. *Arthritis*, the Gout, if it be knotted in the joynts, or in extreme Age, is said to be incurable.

CHAP. LX.

Of Fevers.

I. **E**phemera generally ends in one day.

II. *Synochus non putrida*, lasteth to the fourth

fourth or seventh day, if it ends not then, it becomes putrid.

III. *Synochus putrida*, a putrid Feaver, with looseness or vomiting choler is good.

IV. *Febris continua*, a continual Feaver with a Pleurisie, Quinsie, Ulcer, or Inflammation of the Lungs, is very dangerous, if not mortal.

V. *Causos*, a burning Feaver, is dangerous: if signs of Concoction appear about the fourth day, the Disease ends about the seventh: red Urine with signs of Concoction is healthful, but with signs of Crudity mortal; white Urins or healthful Urins, are dangerous.

VI. *Quotidiana intermittens*, a Quotidian Ague is dangerous, because it generally continues long, and at last oftentimes degenerates into a Cachexia, Dropsy or Lethargie.

VII. *Tertianā intermittens*, a Tertian Ague, if exquisite, seldom lasteth above seven Fits, and without danger, unless malignity be joyned with it; breaking out, and a looseness is very healthful.

VIII. *Quartana intermittens*, a Quartan Ague of all is of longest continuance, enduring sometimes half a year, a year or two, or longer: black Urin is good: it sometimes degenerates into a Dropsie: if it degenerates into a continual Quartan, or fall to one above sixty years of Age, it is mortal.

IX. *Febris hectica*, the heStick Feaver is dangerous, if it turn into *Marasmus*, which is
when

when the Eyes are hollow, bones stick out, colour of the Skin like lead, cold and dry, and the Guts or Belly seem to stick to the Back, it is then incurable.

X. *Febris purpurea*, the Spotted Fever, generally ends in seven days time; if the spots turn livid or black, and the Urine look as it did in health, prepare for death, for it is coming.

XI. *Pestis*, the Plague or Pestilence, is always dangerous; but if no bubo's come out, or if they appear and go in again, or spots appear of a livid or black colour, it is deadly.

S A L M O N.

Libri Secundi Finis.

SYNOPSIS
MEDICINÆ.
THERAPEUTICA.

Containing the *Therapia*, or Methodick way of Curing Diseases.

Astrologically propounded, and *Physically* applyed, both after a General and Particular Method; fitted Universally to the whole Art of Healing.

Liber Tertius.

By *William Salmon* Φιλαμαθης,
Professor of Physick.

— *Carpe diem, quàm minimùm credula postero.*

LONDON,
Printed for *Richard Jones* at the *Golden Lion*
in *Little-Britain*, 1671.

22 NOV 21

MEDICINE

THE ART OF

Containing the Principles of Medicine
and the Art of Prescribing

As it is now practised, and the
Art of Prescribing, both after a General
and a Particular Method, from the
first Principles of the Art of Healing.

By John Keene.

London, Printed by J. Knapton, at the
Sign of the Sun in St. Dunstons Church
Lane, 1707.

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To the Honourable THOMAS
SALMON, of Hackney in the
County of Middlesex, Gent.

Sir,

AS it is the Duty of every one, (and
I doubt not but the Care of most)
to seek to preserve that, which
may make for the general good of all: so
herein, a double Obligation lyes upon me;
First, to propagate and defend this, which
may make for so common a Good: Secondly,
to preserve its memory in a good esteem; the
obliterating of which, as it might be a great
wrong to Learning and Arts, so it might
be of greater prejudice, to the Ingenious
Student and Professor. To satisfy which,
and to fortifie it against the ruines of Time,
and injury of Ignorance and Scorn, I knew
no better way to make it live, but (as it
was brought forth in your Name, so to en-
deavour) to bring it up in your Family;

The Epistle Dedicatory.

the kind *Affect* of whom, will not only
nourish it, and cherish it, at present, but
also cause it to grow and encrease to a much
more comely *Stature*. Thus wishing to you
health, the encrease of happiness in this
World, and Glory hereafter, together with
the Prosperity of your worthy Name and
Family, I shall ever rest,

Sir,

Your Obsequious Servant,

WILLIAM SALMON.

Synopsis



Synopsis Medicinæ.

Liber Tertius.

THERAPEUTICA.

CHAP. I.

Of the general Method of Physick.

I. **I**ATEIA & ἰατρικὴ, Græcè; *Medicina*,
 Latine; *Physick*, in English, is the Art
 of Healing. Or otherwise according to
 Galen, *Scientia salubrium, insalubrium, &*
neutrorum, the knowledge of things healthfull,
 unhealthfull, and neutral.

II. *The thing to be healed, is the body of Man :*
 Or thus; *The subject of Medicine is mans body,*
and the end is health.

For as all Arts and Sciences have a subject
 about which they are exercised, (as that of
Grammar, which is Speech; of *Rhetorick*,
 which

which is Eloquence ; of *Logick*, which is Reason ; of *Arithmetick*, which is Number ; of *Geometry*, which is Measure ; and of *Musick*, which is Sound ;) so also hath *Medicine* or *Physick*, its proper subject, the which is the Body of man ; whose description, quality, and affections, are hereafter to be declared.

III. *This subject, as a body, hath alwayes a cause and a sign, the which is to be considered, as it is healthfull, unhealthfull, and neutral.*

For as *Galen* and *Herophilus* say, the body doth receive (either health, sickness, or neutrality ;) the cause doth effect (the aforesaid affections ;) and the signs signifie (the aforesaid causes ;) for where there is an effect, there must be a cause ; and where there is a cause, there will be some sign of it.

IV. *Medicine is either Speculative, or Active.*

The difference between Speculation and Action (in Medicine) is this : the one Passively looks upon and contemplates the whole Art or Science ; the other Actively makes use of the same, and puts those Speculations in practice.

V. *The Speculative part of Medicine is threefold : to wit, in Physiologia, Hygiene, and Pathologia.*

VI. *Πρωταρχα, Physiologia, the knowledge of things natural in Medicine, is that which considers*

considers the nature of mans body, the which is twofold: to wit, First, Anatomically, considering its parts: Secondly, Physically, the affection of the same.

VII. Τημεν, Græcè; *Ars sanitatis tuendæ*, Latine; the knowledge of things not natural in Medicine, is that by which we are taught to preserve health.

For having considered mans body both as to its parts, and to its affections, being in health, it was necessary (to follow exact order and method) to shew that part of the Art in the very next place, which (being in health as aforesaid) should preserve it in that due Decorum, and make it able to withstand Diseases.

VIII. Παθολογία, Pathologia, the knowledge of things besides nature, is that which enquireth into the causes, signs, and judgements of preternatural affects in mans body, that is of diseases, either in their beginning or confirmation, the which is either neutrality, or real sickness.

IX. And it is threefold, to wit, in *Ætiologia*, *Diagnostica*, and *Semiotica*.

X. Αιτιολογία, *Scientia causarum morborum*, the Doctrine of causes, is that by which we search, both Philosophically and Medicinally, into the Original causes of all diseases, thereby to direct the intellect so far, as (by knowing what that is which hurts nature, and obstructs

her course) to prepare those things which shall be
intimical to the same.

XI. *Anagnorica*, Diagnostica, the knowledge
of signs or Indications, is that by which we know
and understand, the cause of every affect, through
every part of the body.

XII. *Enononon*, Prognostica, or the Judge-
ments of Diseases, is that by which we predict
(in a probable way) the future contingency and
event, of every accident: And this is twofold,
to wit, *Natural* and *Astral*.

Hitherto of the Speculative part of Medicine;
the Active follows.

XIII. The Active part of Physick, which
the Greeks call *Therapeutica*, and the Latins *cu-
ratoria*, the Curative part, is that by which we
extirpate and destroy diseases.

And this is the fourth, most excellent, and
most compleat part of Medicine.

XIV. Therapeutica, the Therapeuticks or
Active part of Physick, is either Material, or
Relative.

XV. The material part, is that which reach-
eth the matter of Physick, which the Latins
call *Medicamenta*, and we in English Medicines;
and is fivefold, to wit, in *Botanologia*, *Min-
eralogia*, *Zoologia*, *Parascualogia*, and *Phar-
macentice*.

XVI. *Botanologia*, the knowledge of Veger-
ables, *Mineralogia*, the knowledge of Miner-
rals,

ralis, Ζωολογία, the knowledge of Animals, teach the form, temperature, virtues, properties, appropriations, and several uses of Herbs, Plants, Shrubs and Trees; Earths, Stones, Semi-metals and Metals; Beasts, Fowls, Fishes, and Insects, together with their Appendices.

These three subjects of the material part of the Therapeuticks, we shall not consider in that large extent as have *Gherrard, Parkinson, Gesner, Bauhin*, and others, in regard we see not that necessity; but only hint at so much, as may make this our present Work compleat in it self, without the help of any other Author, but especially, so much as may fit the Apothecaries Shop, and some other intents and purposes hereafter mentioned. And hitherto only of the matter of Medicine, as it is simply and singly considered in it self, in relation to Physick; in the next place, we shall consider the matter, as to its Preparation and Composition.

XVII. *Παράσκευαστολογία, Ars Medicamentorum ptaparandi, the Art of preparing of Medicines, is that which teacheth how to make Medicines fit to be used about the body of man; and is twofold, to wit, Gallenical, by Infusion, Decoction, and Expression; or Chymical, which is called in Greek παρασκευὰ ἑκ μίξεως. Chymis, seu Medicina Spagirica, which teacheth how to Extract the very essence and life of things by the force*

force of Fire, bringing forth either Spirit or Oyl by distilling, or Flowers by subliming, or Salts by calcining.

What every of these particular Operations are, in their place shall be shewed.

XVIII. *Φαρμακονομια*, the Pharmaceuticks, shew the preparation and composition of all Official Medicaments, the which are twofold, either General, as those comprehended in the Pharmacopæia; or Special, as those which are practised by the Author.

Hitherto of the Material part of the Therapeuticks; the Relative follows.

XIX. The Relative part is that which considers the operation of the matter, as it hath relation to the subject, (by the 2, e.) considered in Chirurgery and Pharmacy.

XX. *Χειρουργια*, Chirurgia, manual operation, is that by which we know how to cure all External Diseases, the which is considered in Tumours, Wounds, Ulcers, Fractures, and Dislocations.

Under which five Denominations, are couched the substance of external Practice.

XXI. *Φαρμακεια*, Pharmacia, internal Medicine, is that which teacheth the cure of all Internal Diseases, as they have relation to internal parts; and it is either particular, or general.

XXII. Particular, is that which doth consider Diseases, as they affect only one particular part of the body.

Of this sort are, 1. All Diseases of the upper Ventricle, or Head. 2. All Diseases of the middle Ventricle, or Breast. 3. All Diseases of the lower Ventricle, or Belly.

XXIII. General, *are all such as universally affect the whole body.*

And they are either, 1. Such as (being without violent Symptoms) are Chronical, as the Pox, Dropsie, Scurvy, Gour, &c. or 2. Such as (having violent Symptoms) are Acute; of which sort are all Feavers.

XXIV. *Hitherto of the method of teaching; the practical part follows, which is that which shews in what order the foregoing Precepts ought to be entertained and exercised.*

For which purpose, that we might not be wanting to any herein, we have done our endeavour in this Third Book of our *Synopsis*, to answer the reasonable expectations of all, having fitted it as well for Military Chyrurgione, both by Sea and Land, (if understood) as otherwise, for the young and ingenious Physician, the whole indeed containing, *a compleat method of Practise.*

CHAP. II.

Of Simples appropriated to each Planet.

I. **T**O *Saturn*, Barley, Fumetory, Beech-tree, Bitoyle, Birds-foot, Bistort, Bucks-horn, Plantain, Wild-campions, Pilewort, Cleavers, Clowns-woundwort, Comfrey, Codweed, Crosswort, Darnel, Dodder, Epithymum, Elm-tree, Osmond-royal, Fleawort, Flixweed, Goutwort, Stinking Gladon, Winter-green, Hounds-tongue, Hawkweed, Hemlock, Hemp, Henbane, Horstail, Knapweed, Knotgrass, Medlar, Moss, Mullkin, Night-shade, Polypody, Quince, Rupterwort, Rushes, Solomons-seal, Yarrow, Saracens-confound, Service-tree, Ceterach, Tamarisk, Melancholy-bistle, Black-thorn, Thorowax, Tutani, Aconite, Agnus castus, Asphodil, Starwort, Orach, Shepherds-purse, Fearn, Black Hellebor, Mandrake, Opium, Lead, Lapis Lazuli, Allum.

II. To *Jupiter*, *Agrimonia*, Alexander, Asparagus, Avens, Bay-tree, Elecampane, Beets, Bettony, Bilberies, Borrage, Bugloss, Chervill, Colts-foot, Sweet-Cicely, Cinkfoile, Alecost, Dandelion, Docks, Bloodwort, Quichgrass, Endive, Harts-tongue, Hyfop, Liverwort,
Lung,

Lungwort, Sweet-Maudlin, Oak-tree, Red
 Roses, Sage, Saucealone, Scurvey-grass, Suc-
 cory, Ladies-thistle, Cherries, Barberies,
 Strawberries, Liquorice, Apples, Mulberries,
 Myrobolans, Olives, Peaches, Pears, Self-heal,
 Wheat, Madder, Mastick, Sugar, Honey, Tin,
 Saphir, Jacinth, Emerald, Coral.

III. To *Mars*, Arsmart, *assarium*, Barbary-
 bush, Sweet-Basil, Broom, Broom-rape, Bur-
 chers-Broom, Bramble, Brooklime, Bettony,
 Crow-foot, Wake-robin, Cranes-bill, Cotton-
 thistle, Toad-flax, Garlick, Furs-bush, Haw-
 thorn, Hops, Madder, Masterwort, Rocker,
 Mustard, Hedge-Mustard, Nettles, Onions,
 Dittany, Carduus Benedictus, Radish, Horse-
 Radish, Rheubarb, Rhapontick, Monks-Rheu-
 barb, Thistles, Woolly-thistle, Star-thistle,
 Treacle-Mustard, Dyers-weed, Wormword,
 Birthwort, Camelion-thistle, Danewort, Esula,
 Cornell-tree, Euphorbium, Spearwort, White-
 Hellebore, Spurge-laurell, Monks-hood, Leeks,
 Scamony, Colloquintida, Elaterium, Iron,
 Steel, Antimony, Auripigmentum, White Ar-
 nick, Load-stone.

IV. To *Sol*, Angelica, Avens, Ash-tree,
 Bawm, One-blade, Burnet, Butter-bur, Camo-
 mel, Celandine, Centaury, Eye-bright, Fig-
 tree, Saint-Johns-wort, Lovage, Marigolds,
 Milleto, Peony, Peters-wort, Pimpernell,
 Pellions, Rosa solis, Rosemary, Rue, Saffron,
 Tormentil,

Tormentil, Turnsole, Vipers-Buglos, Walnut-tree, Cloves, Mace, Nutmegs, Scabious, Sorrel, Wood-Sortel, Borrage, Gentian, Ivy, Lavender, Bay-tree, Olive-tree, Mines, Date-tree, Oranges, Citrons, Time, Vine, Zedoary, Mirrh, Frankincense, Aloes, Gold, Aetites, Lapis Calaminaris, Amber, Carbuncle.

V. To *Venus*, Alehoof, Alder-tree, Apple-tree, Stinking Arach, Alkakengi, Archangel, Beans, Burdock, Ladies-bed-straw, Bishop-weed, Blites, Bugle, Chickweed, Chich-peafe, Clary, Cocks-head, Cowslips, Daisies, Devil-bit, Elder, Eringo, Featherfew, Figwort, Filipendula, Fox-gloves, Gromwell, Groundsell, Kidneywort, Ladies-Mantle, Mallows, Marsh-Mallows, Herb-Mercury, Mint, Motherwort, Mugwort, Parsnep, Penyroyal, Periwinkle, Primrose, Ragwort, Roses, Sow-thistles, Spinage, Tansie, Wild-Tansie, Teasles, Violets, Vervine, Maiden-hair, Coriander, Melilot, Daffadil, Stone-Parsly, Sanders, Satyrion, Wild-Time, Musk, Copper, Brass, Tutia.

VI. To *Mercury*, Calamint, Carrots, Carrowayes, Chamepitys, Dill, Ferne, Fennel, Hogs-Fennel, Germander, Horehound, Hasslenut-tree, Liquorice, Sweet Marjoram, Mulberry-tree, Oats, Parsly, Pellitory of the Wall, Sampire, Savory, Smallage, Southernwood, Trefoyle,

Trefoyle, Valerian, Honey-suckles, Annis, Columbine, Juniper-tree, Peony, Quick-silver, Marchasite.

VII. To *Luna*, Adders-tongue, Cabbages, Coleworts, Ducks-meat, Waterflags, Lillies, Water-lillies, Flowerdeluce, Fluellin, Lettice, Loostrife, Moonwort, Mouse-ear, Orpine, Poppies, Purslane, Privet, Rattlegrass, White-Roses, White and Burnet Saxifrage, Wall-flowers, Willow-tree, Toad-stools, Water-Plantin, Water-Agrimony, Water-Betony, Turneps, Housleek, Silver, Pearl, Camphir.

CHAP. III.

Of the gathering of Herbs and Plants.

I. **O**bserve the place where Herbs delight to grow naturally, and gather them there, such as are green, full of juyce, and no way declined.

II. Let the Planet that governs the Herb be *angular*, and *strong*, if possible, or in the Houses they delight in, and let the Moon apply to his good Aspect. *If this cannot be,*

III. If you use Medicines of the Lord of the tenth, then let him be in, or apply to the good Aspect of the Lord of the Ascendant at the decumbiture,

cumbiture, or Planet therein, if a fortune, or contrariwise, if Medicines of the Lord of the Ascendant, let him in like manner be configured with the Lord of the tenth, or Planet therein, if a fortune. Or,

IV. It may be much more effectual in this case, if the Lords of the *Ascendant*, or *Medium Caeli* of the Radix, be considered, as those in the decumbiture. *If this cannot be,*

V. Consider what Planet that is which afflicts the *promissor*, or Author of the Disease, and let the Planet which governs the Herb be in good Aspect with him. Or,

VI. Observe that time in which the said Planet, or the Moon, transits the good beams of the Lord of the Ascendant, or tenth in the Radix, or other fortunate Planet, or Cuspe of the radical Ascendant, or by transit casts his partil Trine thereto. Or,

VII. Wait till the said Planet is joyned to a fixed Star of his own nature: if at that time he be also essentially *fortified*, *angular*, and in good Aspect to the Ascendant, tenth, or their Lords, you may do wonders with your Medicine.

CHAP. IV.

Of the principal Virtues.

I. **T**HE virtue *Procreative* is seated in the instruments of Generation, and is under *Venus*, and fortified by her Herbs and Plants; but diminished and cleansed by those of *Mars*; and extinguished by those of *Saturn*.

II. The virtue *Conservative* is either *Natural*, *Vital*, or *Animal*.

III. The *Natural* virtue resides in the Liver, and is dispersed through the body by the Veins, and is under *Jupiter*, from whence springs Blood, *Flegm*, *Choller*, and *Melancholly*.

IV. Blood is hot and moist, made of food perfectly concocted, and is under *Jupiter*.

It is increased by his Herbs and Plants; cooled by those of *Venus* and the Moon; purged by those of *Mars*; corrupted by those of *Mercury*; and destroyed by those of *Saturn*.

V. *Flegm* is cold and moist, made of meat not perfectly digested; its seat is the Lungs, and is governed by *Venus* and the Moon.

It makes the body slippery, qualifies the heat of *Choller*, and cools and moistens the heart; it is

purged by Herbs of Jupiter, and destroyed by Herbs of Mars.

VI. Choller is hot and dry, made of food more than perfectly concocted; its seat is the Gall, and is under Mars.

It heats the body, comforts the brain, and purges all the humours; it is destroyed by Herbs of Luna.

VII. Melancholly is cold and dry, hard choller, or the sediment of blood; its seat is the Spleen, and is under Saturn.

This strengthens the retentive faculty, fortifies the memory and abates lust; it is destroyed by Medicines of Sol and Jupiter.

VIII. The Vital Spirit resides in the heart, is dispersed by the Arteries, and is under the Sun.

This Mars diminishes, and Saturn destroys; the Herbs of Sol strongly fortifie it.

IX. The Animal Spirit resides in the brain, and is governed by Mercury and the Moon.

The Moon rules the bulk of the brain and sensitive part; Mercury the rational; and this is the reason if in a Nativity ☿ is stronger than ♀, sence overcomes reason: but if ♀ be strong, and the ☿ weak, reason overcomes sence.

X. The Animal virtue is either Intellectual, or Sensitive.

XI. The Intellectual consists in Imagination,
Judge

Judgement, and Memory, and is under Mercury.

XII. *Imagination* is hot and dry, seated in the fore part of the brain, and is under Mercury: *Judgement* is seated in the middle of the brain, is hot and moist, approving of what is good, and rejecting what is bad, and is under Jupiter: *Memory* is seated in the hinder part of the brain, is cold and dry, recording things past or to come, and is under Saturn.

XIII. The *Sensitive* part of the *Animal* faculty consists in seeing, hearing, smelling, tasting and feeling.

XIV. The *sight* is cold and moist, resides in the eyes in the Chrystalline Humour, and is under the *Luminaries*: the *hearing* is cold and dry, resides in the ear, and is under Saturn: the *smelling* is hot and dry, resides in the nose, and is under Mars: the *taste* is hot and moist, resides in the pallet, and is under Jupiter: the *feeling* is hot, cold, moist, and dry, is seated in no particular Organ, but is spread abroad over the whole body, and is under Mercury.

CHAP. V.

Of the Administring Virtues.

I. **T**HE *Attractive* virtue is hot and moist, and is under Mars and the Sun.

Let it be fortifying when the Moon is in γ , δ , or ϵ , or when one of those ascend.

II. The *Digestive* virtue is hot and moist, and is under Jupiter.

In fortifying of it, do it with the Herbs of Jupiter, and let the Moon be in Π , III , or IV , or let one of them ascend.

III. The *Retentive* virtue is cold and dry, and is under Saturn.

Fortify it with his Herbs, and let the Moon be in δ , II , or γ , or let one of them ascend.

IV. The *Expulsive* virtue is cold and moist, and under Venus and the Moon.

In fortifying of this let the Moon be in ϵ , III , or δ , or let one of them ascend.

CHAP. VI.

Of the time of Purging.

L Et not the *Moon* be in ♀, ☿, or ♄, or joyned to a Planet that is Retrograde; for that, saith *Hermes*, causeth Vomir.

II. Let not the *Moon* be in Aspect with *Saturn* nor *Mars*: for *Saturn* through his cold, thickens the humours, stops the pores, and hindreth the operation: *Mars* through his heat, often sharpens the humour, to the drawing of blood, if the Medicine be strong.

III. The *Moon* in ☿, ♀, or ♄, and the Lord of the Ascendent in good Aspect with a Planet under the Earth, is a good time to purge in; but joyned to, a Planet above the Earth, especially in the tenth, endangers vomiting.

IV. To purge the *Spleen*, let *Jupiter* be strong, fortified, and well disposed, and let *Saturn* be weak.

V. To purge the *Liver*, let *Saturn* be fortified, and *Jupiter* weak.

VI. It is evil to purge, when *Sol* is in the Ascendent, tenth, or seventh Houses: but then it is good to take cordial Medicines.

VII. Purge the *Lungs*, when *Jupiter* is weak;

weak ; the Gall when *Mars* is weak ; the Instruments of Generation, when *Venus* is weak ; the Brain when the *Moon* is weak.

VIII. Administer no purgation when *Leo* ascends, lest it cause vomit.

IX. *Ptolemy* saith, that from the New Moon to the First Quarter, and from the Full to the Last Quarter, the humours move from the inward parts to the outward ; and therefore then it will be best to take sweating Medicines ; and from the First Quarter to the Full, and from the Last to the Change, they move from the outward parts inward ; and therefore then it may be the better purging.

X. But in all these respects you must see of what Houses every Planet was Lord in the *Radix*, and in what House posited, for accordingly it may be either profitable or dangerous.

XI. The *Moon* in ♉, in Sextile or Trine with *Venus* not combust, purge Choller ; with *Sal*, purge Flegm ; with *Jupiter*, Melancholly, and that with Eleaquares.

XII. The *Moon* in ♊ in Sextile or Trine with *Venus* not combust, purge Choller ; with *Sal*, purge Flegm ; with *Jupiter*, purge Melancholly, and that with Potions.

XIII. The *Moon* in ♋ in Sextile or Trine with *Venus* not combust, purge Choller ; with *Sal*, purge Flegm ; with *Jupiter*, purge Melancholly, and that with Pills.

CHAP. VII.

Of other Physical Administrations.

L Et the humours be prepared for purgation, when the Moon is in Gemini, Libre, or Aquarius, (because they are aereal Signs, in which the humours come to be rarified and made thin) and let the Lord of the Ascendent be free from affliction.

II. In provoking vomit, let the Ascendent, its Lord, and the Moon, be in Aries, Taurus, or Capricorn.

III. Purge by sweating, when the Moon is in Cancer, Leo, or Virgo.

IV. Take Glysters when the Moon is in Aries, Libra, or Scorpio.

V. Take Gargarisms when the Moon is in Cancer, or Aries.

VI. Stop Rheums and Fluxes when the Moon is in Taurus, Virgo, or Capricorn, and in Aspect with Saturn, especially also in an Earthly Sign.

VII. Bath for cold diseases when the Moon is in Aries, Leo, or Sagittary, and joynted in good Aspect to Jupiter, Mars, or Sol.

VIII. Bath for hot diseases, the Moon in

Cancer, Scorpio, or Pisces, in good Aspect with Saturn, Venus, or Mercury.

IX. In *bathing* also let this rule be observed, that the Moon be in a Sign contrary to the nature of the disease.

X. *Sweat* when the Moon is in Aries, Leo, or Sagitary, or in an aereal Sign, being two or three dayes after the Change, or at the Full.

XI. *Sweat* at such time as the Sun is below the Horizon, after the sick hath taken some comfortable Cordial of the nature of *Jupiter* and *Sol*.

Where note, that if the body be dry and lean, a little sweat may serve; but if fat, they may sweat well.

XII. In *purging by Urine*, let the Moon be in Libra or Scorpio, in good Aspect with *Sol* or *Mars*, in the descending part of Heaven.

CHAP. VIII.

Of Phlebotomy, or Blood-letting.

AS it is inconvenient either for a lean and weak man, or for a gross and fat man, to be let blood; so neither ought a child under

under 14 years of age to bleed, nor an aged person above 56.

II. That as in the extremity of heat and cold, as in Summer and Winter, it is not convenient to be let blood; so likewise custom ought to be considered; that they that do not use it, may avoid it, unless necessity urge it, lest it should breed a farther inconvenience.

III. That blood-letting is not to be used when the Moon is in Gemini or Leo, or Sign ruling the member cut.

IV. Let the *Sanguine* blood, the Moon in ♈, ♉, or ♊ : the *Chollerick*, the Moon in ♋, ♌, or ♍ : the *Flegmatick*, the Moon in ♎, or ♏ : the *Melancholick*, the Moon in ♐, or ♑.

V. Let blood in *Youth*, from the Change to the First Quarter; in *middle age*, from the First Quarter to the Full; in *elder age*, from the Full to the Last Quarter; in *old age*, from the Last Quarter to the Change.

VI. The Moon in ♈ or ♉ with ♅, ♄, ♃, ☉, ♁, ♂, or with ♀ or ☿, forbids the opening of a vein both a day before and a day after; but more especially if ♄ and ♅ be combust.

VII. The Moon in Square of ♅, ♄, or ☉, forbiddeth blood-letting six hours both before and after.

VIII. *Luna* in ♈, ♉, ☉, or ♌ with ♄ or ♅ not

not combust; or in ♄ or ♀ with ♄ or ☉, and she in a good Sign, giveth a good time for blood-letting.

IX. Whatsoever we have said of *Phlebotomy*, apply the same to *Ventoser*.

X. Lastly, in a Pleurisie, Quinsie, Phrensie, Apoplexy, Cephalæa, Pestilence, Feaver *causes*, and obstruction of the Terms, you must with all convenient speed let blood, not waiting for an elect time, lest farther mischief ensue.

CHAP. IX.

Therapeutical Observations in general.

IF the Lord of the tenth, or Planet upon the Cusp of the tenth, be strong, and in good Aspect with the Ascendant, or its Lord, use those Medicines under the government of that Planet.

II. Fortifie the body with Medicines of the nature of the Lord of the Ascendant, whether he be a fortune, or an infortune.

III. Let the Medicine be Sympathetical with the Sign ascending; but Antipathetical to the Lord of the sixth or twelfth.

IV. If the Lord of the twelfth be Lord of the

the Ascendent, make use of the Medicines of the light of time.

V. Fortifie the part affected by Sympathetical remedies.

VI. In all cases, with Solar Medicaments fortifie the heart; lest if that go to decay, the whole Fabrick should fall to the ground.

VII. Lastly, as the *Ascendent* is for the Sick, so the *seventh* House is for the Physician, and the *tenth* for the Medicine; and so accordingly as their Lords are configured with the Lord of the Ascendent, the honesty of the Physician, and goodness of his Medicaments, may be estimated.

CHAP. X.

The time of Administration, from Affections of the Decumbiture.

I. **L** Et the true time of the Significators coming to the good Aspect, to wit, of the Lord of the Ascendent, and Lord of the tenth, or body of any eminent fixed Star, or good Aspect of a fortune, or Planet upon the Cusp of the tenth, be observed; as also the transits of the Lord of the Ascendent, or tenth, or Planets posited upon their Cusps, by the places

places or good Aspect of one another, or of a fortune.

II. And at what time soever these good Aspects or transits shall happen, it will be good to administer Medicine without delay; letting it be much of the nature of the Promissor, or Planet shewing good.

III. Observe also the time of the evil transits, and evil Aspect, and with much care, avoid the giving Physick at such a time.

IV. If you cannot wait the aforesaid time, observe when the radical Lord of the tenth either transits the Cusp ascending in the Decumbiture, or body or good Aspect of the Lord of the Ascendent; or otherwise applys to the good Aspect of the Lord of the Ascendent, and then give those things of the nature of the Lord of the tenth.

V. Observe in the Decumbiture, when the Moon or other light Planet, transits the light of the Lord of the seventh or tenth, or Planets therein by good Aspect, to the Lord of the Ascendent, for that is a proper time of Administration.

VI. There can be no better time, than when the Moon, having last translated by good Aspect the light of the Lord of the tenth, to the Lord of the seventh, shall then immediately apply by good Aspect, to the Lord of the Ascendent.

VII. Ob-

VII. Observe at what time the Lord of the sixth or twelfth is afflicted by a strong and weighty Planet, then (especially if he be Lord of the seventh, ninth, or tenth) administer your Medicine, for you need not doubt of good success.

VIII. Observe in what House of Heaven they make their Aspect or transit; if in angles, you may give nimble purging Physick; if in succedents, more slow and weak; if in cadents, purge not at all, rather strengthen.

IX. Consider the Sign, in which the Aspect or transit happens; if in movable Signs, let the Medicine be in a liquid form; if in common Signs, like an Electuary; if in fixed Signs, in Pills or Troches.

CHAP. XI.

Affections of the Radix considered.

I. **W**hen the Moon translates by good Aspect, the light of the Lord of the tenth to the Lord of the Ascendent, or applies to the Trine of its Cusp, it is a good time to administer.

II. It is also a good time, when the Lord of the Ascendent transits the Cusp of the tenth,
or

or body of its Lord; or the Lord of the tenth, the Cusp of the Ascendant.

III. When the Lords of the sixth and twelfth afflict one another by Aspect or transir, the disease weakens; and then the Physician may happily become a friend to nature.

IV. Observe if there be any good direction of the Ascendant or its Lord to the body, good Aspect, or Antiscion of a fortune, or Lord of the tenth, or body of a benevolent fixed Star; or of any of them to the Ascendant, it is a real good time to administer Medicine in.

V. Observe also all the conflicts by the bodies or Aspects of good or evil Significators, and in which House and Sign they happen, and upon the time of good transir, administer your Medicine; upon the time of the evil, forbear.

VI. But let this be a general rule, in the worst of times, that with Cordials you fortifie the heart, (by the 6. c. 9. of this Book) for a Cordial, with safety may be given at all times, but more especially in those times when there is most need thereof.

VII. Consider also in the Ephemerides when those radical Significators, or lights of time, come to the good Aspects of one another; or the Significators of evil are afflicted, and take that advantage to combat with the Disease.

VIII. Con-

VIII. Consider in what House and Sign the direction happens; if it be \star or Δ to the Ascendant, the Medicine will act on natures behalf beyond expectation.

CHAP. XII.

Affections of the Exortum considered.

I. Consider if the Disease proceeds from any thing signified in the Exortum, and if so, from thence also you shall have a remedy.

II. If it comes from the affliction of the Exortive, Ascendant, or its Lord, or Planet therein, by Aspect, transit, or direction from the tenth of the Exortum, seek your remedy.

III. The times of Administration, in this case, are to be observed in like manner as in the Radix; to wit, at the time of the Exortive Significators approach either by Aspect, transit, or direction, to any benevolent configuration of a good Promissor.

IV. But if you cannot wait any of those times, then see when any of the Significators of life in the Radix, by Aspect, transit, or direction, come to a benevolent configuration
of

of the Lord of the tenth, Planets therein posited, or other benevolent in the Exortum, or otherwise, when any of the Significators of life in the Exortum, come to the same, of the Lord of the tenth of the Radix, or Planet therein posited, and at that time, administer your Medicine.

V. The Significators of life either in the Radix, or Exortum, coming to the * or Δ of the Radical or Exortive Sol or Lun; either by transit or direction, shew a very proper time of Administration.

Thus have we in these three last Chapters, completely delivered the method of the Astrological Therapeuticks, never written on before, by any man: from whence it may evidently appear, how necessary the knowledge of Astrology is, in the Administration of Medicine, the Ignorance of which in a Physician is to be discommended; and with Hippocrates we say, Cujusmodi Medicus est qui ignorat Astronomiam & Astrologiam, nemo debet se committere manibus ejus, quia non est perfectus Medicus.

CHAP.

CHAP. XIII.

Of the Therapeuticks in general.

I. **Ⓢ** *Regnum. Curatoria*, the Curative part of Medicine, is that by which we extirpate and destroy Diseases.

II. The Therapeuticks are either Material, or Relative.

This division was necessary, for as it was not convenient to set you to make Brick without Straw, or to build a House without Materials befitting; so it could not but be as unreasonable, to desire you to cure a Disease, without having any matter to do it withall: We thought good therefore, (in short) to speak of the matter of Medicine, before we speak of the Cure, or of any thing relating therunto.

III. The matter of Physick, is that which the Latins call *Medicamenta*, and we in English *Medicines*; considered in their, 1. Temperatures. 2. Appropriations. 3. Properties. 4. Virtues. 5. Preparations. 6. Uses. 7. Doses.

IV. A Medicine is either Simple, or Compound: Simple is that which is made of one single Herb, Root, Seed, &c. Compound is

A a

that

that which is made of the mixture of several single things of different kinds together.

V. The *Temperature* doth discover the degrees of heat, coldness, dryness and moisture; the *Appropriation*, what part of the body each sympathize withall; the *Properties*, whether it alters only, or purges; the *Virtues*, how they have relation to particular Diseases; the *Preparation*, how to make them fit to be received in, or applyed to the body, or any of its parts; the *Use*, after what manner it is to be done, and when; the *Dose*, the quantity in relation either to Age, Time, or Sex.

Of all which things in the following Chapters we shall speak in order.

CHAP. XIV.

An Explanation of Temperaments.

I. **A**Ll Medicines simply considered in themselves, are either hot, cold, moist, dry, or temperate.

The qualities of Medicines are considered in respect of us not of themselves; for those Simples are called hot, which heat our bodies: those cold, which cool them: and those temperate, which work no change at all in us, in respect of
either

either heat, cold, dryness, or moisture: And these may be temperate, as being neither hot nor cold, yet may be moist or dry; or being neither moist nor dry, yet may be hot or cold; or lastly, being neither hot, cold, moist, nor dry.

II. In temperature there is no degree of difference; the differences of the other qualities are divided into four degrees, beginning at temperature; so that a Medicine may be said to be hot, cold, moist, or dry, in the first, second, third, or fourth degrees.

The use of temperate Medicines, is in such cases, where there is no apparent excess of the first qualities; to preserve the body temperate, to conserve strength, and to repair decayed nature. And note that those Medicines which we call cold, are not so called, for that they are really cold in themselves; but because the degree of their heat, falls below the heat of our bodies, and so only in respect of our temperature are said to be cold, being in themselves really hot; for without heat there could be no vegetation, springing, nor life.

III. Such as are hot in the first degree, are of equal heat with our bodies, and they only add a natural heat thereto, if it be cooled by nature or by accident, thereby cherishing the natural heat when weak, and restoring it when it is wanting.

Their use is, 1. To make the offending hu-

humours thin, that they may be expelled by sweat;
 2. By outward application to abate inflammations
 and feavers, by opening the pores of the skin;
 3. To help concoction, and keep the blood in its
 just temperature.

IV. Such as are hot in the second degree, as
 much exceed the first, as our natural heat ex-
 ceeds a temperature.

*Their use is, to open the pores and take away
 obstructions, by cutting tough humours through
 their own essential force, when nature cannot.*

V. Such as are hot in the third degree, are
 more powerfull in heating, being able to in-
 flame and cause Feavers.

*Their use is, to provoke sweat extremely, and
 cut tough humours, and therefore all of them
 resist poison.*

VI. Such as are hot in the fourth degree,
 burn the body if outwardly applyed.

*Their use is, to cause inflammations, raise bli-
 sters, and corrode the skin.*

VII. Such as are cold in the first degree, fall
 as much on the one side of temperature, as hot
 do on the other.

*Their use is, 1. To qualifie the heat of the
 stomach, and cause digestion; 2. To abate the
 heat in Feavers; and 3. To refresh the spirits
 almost suffocated.*

VIII. Such as are cold in the second degree,
 are chiefly of use to abate inflammations.

IX. Such

LX. Such as are cold in the third degree, are such as have a repercussive force.

And their use is, 1. To drive back the matter, and stop deflections; 2. To make the humours thick; and 3. To limit the violence of Cholera, repress sweat, and keep the spirits from fainting.

X. Such as are cold in the fourth degree, are such as stupify the senses.

They are used, 1. In violent pains; and 2. In extreme watchings, and the like cases where life is despaired of.

XI. Drying Medicines consume the humours, stop fluxes, stiffen the parts, and strengthen nature.

But if the humidity be exhausted already, then these consume the natural strength.

XII. Such as are dry in the first degree, strengthen; in the second degree, bind; in the third, stop Fluxes, but spoil the nourishment, and bring Consumptions; in the fourth, dry up the radical moisture, which being exhausted, the body must needs perish.

XIII. Moist Medicines are opposed to drying; they are lenitive, and make slippery.

These cannot exceed the third degree: for all things are either hot or cold; now heat dries up, and cold congeals, both which destroy moisture.

XIV. Such as are moist in the first degree, ease Coughing, and help the roughness of the Wind-pipe; in the second, loosen the belly; in the third, make the whole habit watery and flegmatick, filling it with Dropsies, Lethargies, and such like dull diseases.

XV. Thus Medicines alter according to temperature; whose active qualities are heat and cold, and whose passive are dryness and moisture.

XVI. The active qualities eradicate diseases; the passive are subservient to nature.

So hot Medicines may cure the Dropsie, by opening obstructions; and the same may cure the Yellow Jaundies, by its attractive quality, in sympathizing with the humour abounding; and contrariwise, cold Medicines may compress or abate a Fever; by condensing the hot vapours: and the same may stop any defluxion or looseness.

Thus much of temperature; we now come to consider Medicines, as they are appropriate specially to the parts of the body.

CHAP. XV. .

Of the Appropriation of Medicines.

I. **C**EPHALICKS are such Medicines as are appropriated to the Head, and help against such diseases as it is subject to.

1. Cephalicks are some hot, some cold, and so manifestly alter the disposition of the head : others, from the disposition of the mind, as sweet smells, pleasing harmony, delightful sights. They are known from their signatures, from their warming, cleansing, cutting and drying, and from their thin, subtil, and spiritual substance. Watchings and Head-achs, must be remedied by cooling Cephalicks; dulness and sleepiness, by heating. 2. If the brain be afflicted, before you strengthen it, purge it : and when you purge it, let it be done with Cephalicks; and before you purge it, let the whole body be cleansed, lest it be soon filled with vapours again. 3. Under the name of Head, are contained the eyes, ears, nose, pallet and teeth; and most things (if not all) which respect the brain, respect them also. In externals, apply not to the eyes things too hot, sharp, hard, biting nor viscos, nor yet things

Oily. To the nose, apply not things stinking, because they hurt the brain. To the pallet, not things ingratefull, because they subvert the stomach. The ears because they are very dry in substance, require very drying Medicines. The teeth are soon hurt with sour, sharp, and austere things, because they are not covered with either skin or flesh to defend them, they require things cleansing and binding; sweet and fat things rots them.

II. PECTORALS are such as are appropriated to the Breast and Lungs, and these either regard the parts afflicted, or the matter afflicting.

As in ulcerated Lungs, things glutinative and binding are used, which are naturally enemies to the Lungs, because they hinder respiration and cleansing: Lenitives are most proper, because they open and remove the matter which sticks, and cause free breathing, and such cause easie spitting: in Distillations if the matter be so thin that it cannot be expectorated, it must be made thicker; if too thick, it must be cut and made thinner: those which make thick, are cold by nature, (as Popies, Opium, &c.) those which make thin, are hot, (as Bawm, Colts-foot, &c.) but such are natural Pectorals, whose essential properties are to strengthen the Breast and Lungs.

III. CORDIALS are such Medicines as

are

are appropriated to the Heart, and these cheer, comfort, and revive the spirits.

The heart is afflicted either by too much heat, by vapours, or by poyson: and therefore such things as cool the heat of Feavers, strengthen the heart, and resist poyson, are Cordials. Yet are not all cold things Cordial, for Henbane is as cooling as Coral or Pearls, yet not a Cordial as they are; and of Counter-poysons some strengthen the heart against poyson, others by antipathy oppose it: such as strengthen it, do it either by similitude, or by attraction, which is a forcible drawing away of what offends.

IV. ORECTICKS or *Stomachicals*, are Medicines appropriated to the Ventricle or Stomach, which by a pleasing sharpness contract it, and by a gratefull taste delight it.

Their use is, 1. in appetite lost; 2. concoction weakned; and 3. where the retentive faculty is destroyed. The first is cured by cleansing and acid things: the second, by heating, aromatical and strengthening things: the third, (from whence comes belchings, vomitings, &c.) by astringent Medicines: The first ought to be given, after due cleansing of the stomach; things to strengthen concoction, before meat; things against vomiting, after meat.

V. HEPATICALS are such Medicines

as are dedicated to the Liver, to strengthen it, and correct its vices.

Such things delight and strengthen the Liver, as are sweet, and do gently bind : (but because the Liver is most subject to obstructions, have a care of great binders :) Such things correct its vices, as either hinder obstructions, or open them ; and these are such as cut, attenuate, and cleanse with a gentle heat. But if after obstruction there be inflammation, you must use cooling Hepaticks ; here then beware that you hurt not the concoctive faculty, or so cool the Diaphragma, as to hinder breathing.

VI. SPLENETICALS *are such things as are appropriated to the Spleen, the seat of Melancholly.*

And these are such as are appropriated to Atra bilis, or Melancholly ; removing obstructions of the Spleen occasioned by that humour ; and is done, 1. by cordial, cooling and moistning Medicines ; 2. by cutting and opening Medicines, which differ from Hepaticks in this ; these are more loosning, those bind, (by the s. c.)

VII. RENALS or Nephreticks, *are such Medicines as are dedicated to the Reines and Bladder, remedying their vices.*

The Urine is stopped by Stones, humours, or inflammations ; and therefore these Medicines either, 1. break the stone ; 2. cut gross humours ;

mours; 3. or cool. Binding things in these cases are dangerous, because they stop Urine; and therefore those are only proper, which are lenitive, cut and extenuate, without violent heat.

VIII. *HYSTERICALS* are such things as are appropriated to the Womb, and these are most of them *Cephalicks*.

These are known chiefly by their scent: for sweet scents draw the Womb that way they are applyed; stinking scents the contrary: and the reason is, because it sympathizes with the head and brain, from whence the nervous parts take their beginning: And therefore those are said to be *Hystericals*, which (as well as by their intrinsic virtue) have a force or power in their scent to repress vapours, and fits of the Mother.

IX. *ARTHRITICALS* are such Medicines as are appropriated to the Joints, having a drying, heating, and gentle binding quality.

Their use is either in easing of pains, or strengthening the part that is weakned: Pain is either taken away (by taking away its cause) or asswaged: It is asswaged by Anodyns, when the symptoms are so great, as to cause fluxion, inflammations, or Feavers: if you respect the pain, use Anodyns; if the part, use Narcoticks. If by the pain there be an influxion, 'tis a sign
the

the matter proceeds of Blood or Flegm : Such things as take away the cause, are strong Cephalick cutters and drawers : after the pain is ceased, and the cause taken away, apply astringents, not only to strengthen the parts lately weakned, but also to hinder future defluxions.

CHAP. XVI.

Of the Terms of Property.

I. **E** MOLLIENT Medicaments are such as soften, and reduce a hardness to an equal temperature : Or thus, an *Emollient* is that which by heat and moisture, warms what is congealed, and moistens its dryness.

Cold thickens the humours, and dryness hardens them; and this in a tumour requires an *Emollient*. Their use is, 1. in Melancholick tumours, where if the humour be complicate, so must the Medicine; and if the humour be very tough, the Medicine must be the hotter; 2. in softning hard places; 3. in sinews shrunk. And these are known, 1. by taste, as being sweetish or flattish, fat and oylie; 2. by feeling, as being smooth and slippery : of which kind are all marrows of Beasts, fat of a Stag, Horse, Calf, Bear, Hog, Hen, Capon, Goose,

Goose, Duck, Sheep, Goat, &c. Gum armoniacum, Galbanum, Rosin, &c. Figs, Currans, Raisins, Dates, &c. Wheat, Barley and Bean flower, Mault, Fennugreek seed, Linseed, &c.

II. RELAXERS are such as loosen any member distended through cold, dryness, or repletion of wind, humours or other matter; and they are a little hot, and very moist.

This property of stretching chiefly belongs to the musculous and nervy parts of the body, to which Relaxers are generally applyed, and therefore less heat and more moisture is required: Their use is chiefly in Convulsions, Cramps, and such like diseases.

III. RARIFYING Medicines are such as being of thin and subtil parts, make tough and thick humours thin and rare, and so fit them for expulsion; being only so hot, as neither to draw matter together, nor yet to discuss it being gathered.

Their use is, to open the pores of the skin, make matter thin, and to ease pain.

IV. APPERITIVES are such as (being of thick parts, and biting) open the mouths of the vessels, warming and comforting them.

Their use is chiefly, 1. in opening the mouth of the stomach, the *Affera arteria*, and other vessels dedicated to the Lungs; 2. to ease the violence of Coughing: They are known by
taste

Taste, being sharp and piercing, biting the tongue like Pepper.

V. ATTENUATING Medicines are such as by a gentle cutting quality, loosen the bowels, and open obstructions there.

The bowels Being obstructed by thick, tough and viscous humours, require Medicines of a cutting thin substance, being either hot or cold: Their use is, 1. to open the bowels; 2. to cleanse the breast of Flegm; 3. to expell the Terms. Let them be used after some gentle Purge: they are generally in taste sharp, sour, or bitter, dilating the tongue, and not contracting of it.

VI. ASTRINGENTS are such as by their harshness, and roughness, contract, dry up and bind the places where they come.

These are all dry by nature, being either hot (as Cinamon,) or cold (as Opium,) and are known by their contracting the tongue; and are generally opposed to loosening or lenitive Medicines: Their use is, 1. to make the humours thick; 2. to hinder defluxions; 3. to stop fluxes of the belly; 4. to contract the pores of the skin,

VII. ATTRACTIVES are such as by their heat and thinness, draw humours or matter to any part of the body desired.

And they do it either, 1. by natural heat, (as Onions, Leeks, Garlick, Briony, Spurg, Nettles,

Nettles, Aron, Euphorbium, Ditany, Mustard, Pellitory of Spain, Crowfoot, Cantharides, Oyls of Turpentine, Bricks, Bays, Castorium, &c.) 2ly. *by putrefaction*, (as Leaven, Pigeons, Hens and Goats dung, and all other excrements :) or 3ly. *by sympathy*, (as all Purges and Vomits, *Viscus Quercinus*, Peony, Amber, Magnet, &c.) Their use is, 1. inwardly, to take away corrupt humours out of the body, and to expell poyson: 2. outwardly, to draw out poyson, fire, or the offending matter, from the internal to the external parts: 3. to warm parts over-much cooled, and help forward the Crisis.

VIII. REPERCUSSIVES, *Repulsives*, or *Repellers*, are such as by a cold quality, being astringent also, drive back the matter or humour to some other place.

And so these are opposed to *Attractives*, (as Whites of Eggs, Horstail, Roses, Purslain, Lettice, Nightshade, Housleek, Mellons, Cucumers, Duckmeat, Quinces, Ballanstins, Pomgranate peels, Poppy, Opium, dried Toads, *Unguentum Populeum*, & *Mercuriatum*, &c.) Their use is chiefly, 1. to stay influxions, and repell vapours; 2. in inflamations, hot tumours, head-achs, and the like: they may be best used in the beginning, *Discussives* in the latter end; but if the matter be venomous, or pain be great, take heed of *Repulsives*, or forbear

forbear them till due purging; take heed also lest you too much contract the pores with them.

IX. DISCUSSIVES are such as generally disperse the matter; and so dissolves it insensibly.

Their uses are chiefly externally, 1. in opening the pores, and making the matter thin, 2. to dissolve tumours, of which sort are Melilot, Marjoram, Rosemary, Spicknard, Lavender, Camomil, Rue, Wormwood, Arnis, Dittany, Leeks, Onions, Garlick, Vinegar, *Spiritus vini*, Oyl of Euphorbium, Turpentine, Oyntments of *Agrippa*, *Arrigon*, *Martiatum*, *Emplastrum de baccis lauri*, *Oxicroceum*.

X. CLEANSING Medicines are such as by a drawing quality, have power to take away the sanies, filth or matter of Wounds or Ulcers, and make them clean.

In a putrified sore it is necessary to cleanse it before it can be healed; and those Medicines do it by a certain kind of roughness, sharpness, or nitrous quality; of which kind are Salt, Allum, Urine, White-Wine, Smalage, Mirrh, Aloes, Turpentine, Vertdegreece, Bullocks-gall, Briony, Aron roots, Hellebore, Birthwort, *Unguentum Nicosiana*, *Apostolorum*, *Aegyptiacum*, &c. Their use is chiefly external; yet sometimes internal, in Ulcers of the Lungs.

XI. A N O.

XI. ANODYNES are such as by a gentle, warming or temperate quality, ease and take away pain, without having regard to cause, or any thing else.

These are generally hot, and so abate the pain and heat of inflammations, by opening the pores, and letting those hot vapours out: of which sort are Oyls of Almonds, Eggs, Hypticon, Hens, Ducks, and Goose grease, Oyle of Camomil, Dill, Bayes, Juniper berries, Rosemary, Elder, Wax, Earthworms, *Unguentum Althææ*, *Arregon*, *Nicotiana*, *Rosarum*, *Populeon*, &c.

XII. NARCOTICKS, (improperly called *Anodynes* also) are such things as by reason of their exceeding cold quality, ease pain by stupefaction, or dulling the senses.

These take not away pain at all, but only stupefie the senses that you cannot feel it: they are mostly used when the symptoms appear more dangerous than the disease: but in the beginning and height of Feavers, beware of them inwardly, unless prepared with a sharp or nitrous spirit: if the pain be in the skin, let the Anodyne or Narcotick be liquid; but the deeper it lyes, the more solid. The chief are these, Lettice, Houfleeke, Purslain, Nightshade, Hemlock, Henbane, Mandrakes, Poppies, Opium, *Philonium*, *Tersicum*, *Romannum* & *Magistrale*,
Bb
Laudannum

Laudanum Paracelsi, Emplastrum Vig-
netum, &c.

XIII. **CARMINATIVES** are such as
 by a heating, rare and Anodyne quality expell
 Winds.

Of this kind are Annis-seeds, Caroways,
 Cardamoms, Grains of Paradise, Ginger, Pep-
 per, &c. their chief use is in the Chollick,
 Stone, Gripping of the Guts, and the like
 diseases.

XIV. **DIAPHORETICKS** are such
 as provoke sweat, and work by insensible
 transpiration.

Their use is to expell serous, thin humours,
 and filthy vapours, lying in the outward parts
 of the body, and near the surface of the skin:
 but if there be gross matter withall, (as in tu-
 mours) they are dangerous; for by sweating
 the thin matter being transpired, nothing but
 an incurable hardness is left behind: they are
 to be used generally in the declining of the
 disease, unless in diseases proceeding from
 blood, where they are used in their encrease
 and state: they are of a hot quality, and thin
 parts; of this sort are *Bezoarticum minerale*,
Antimonium Diaphoreticum, Salt of Tartar, and
 other things of like nature.

XV. **ALEXIPHARMAKS**, called also
Alexiteria, are such as resist poison.

They are twofold, 1. such as strengthen
 nature

nature against poyson: or, 2ly. such as overcome it by a contrary quality. If poysons kill by their quality, let them be overcome by their contraries: as cold poysons, by hot antidotes; corrosives, by lenitives, &c. The best way is to do it speedily, by vomit, purge, or sweat; let vomiting be first, purging next, and sweating last, according to the nature and motion of the poyson: for if it be newly received, and in the stomach, use vomiting: if by longer time, it hath infected the blood and spirits, or be the biting of a mad Dog, or other venomous beast, use sweating: if the body be full of evil humours, purge: if blood abounds, bleed: lastly, the cure ended, strengthen the parts of late afflicted.

XVI. PYROTICKS are such Medicines as by their exceeding heat, burn or scald the skin.

These are threefold; 1. *Catheretica*, or Corrosives, which by excessive drying consume the excreescences of the flesh: their use is in Ulcers to eat away dead flesh: such are Vertegreete, Copperas, and Allum burnt, burnt Sale, Antimony, Mercurius precipitate and sublimate, Euphorbium, *Unguentum Aegyptiacum*, *Apostolorum*, &c. 2. *Septica*, or Putrefactives, which by their vehement heat ulcerate the skin with very little pain: their use is to draw Blisters: such are Arsnick,

Crowfoot, Spurg, Mustard-seed, Cantharides, Euphorbium, &c. 3. *Escarotica*, or Causticks, which consume all they come near: their use is to make Issues; such are Quick-lime sublimated, Arsnick, *Lapis infernalis*; the first are strong, the second stronger, the third strongest. They are also used in eating of hair, dissolving hard and callous tumours, consuming Warts, Polypus, in Gouts, Lethargies, Fistulaes, malignant Ulcers, defluxion of humours, &c. but beware lest they cause either Feavers or Convulsions, which you may prevent by purging the body well first; and take heed lest you inflame the parts adjacent, which you may prevent by anointing round the place with defensatives.

XVII. SUPPURATIVES (called in Greek *Peptica*) are such as by a natural heat bring blood, raw, superfluous and undigested humours to matter and ripeness.

These by reason of their Emplastick body, close the pores of the skin, and so by keeping the heat together, bring to putrefaction and matter; such are Mallows, Marsh-Mallows, Yolks of Eggs, Honey, Turpentine, Amoniacum, Galbanum, Labdanum, Liquid styrax, Olibanum, Figs, Raisons, Carrans, Dates, Oyl of Lillies, *Basilicon*, *Diachylon simplex*, *Magnum*, *è musilaginis*, Onyons, Garlick, Leeks, &c. These differ from Emollients in this,

this, they make hard things soft; these draw, or generate humours and ripen them. Their chief use is to ripen Phlegmons, or tumours proceeding of blood, and are generally applyed in the height of the disease.

XVIII. INCARNATIVES (*called in Greek σαρκωσις*) are such things as breed flesh, changing the blood therein.

These are generally hot in the first degree, and something drying; if they be applyed to a dry part of the body, the *Sarcotick* must be very dry, sometimes in the fourth degree; and these prevent the blood that it may not turn into corruption, while it turns into flesh; if they be applyed to a soft and tender place, let the Medicine be gentle, and not exceed the first degree, unless the Ulcer be moist; and such are Olibanum, Goloponia, Mastich, Aloes, Barly meal, Mault flower, Meal of Lupins, Beans, Wheat, Fenagreekseed, Borax, Oyl Olive, Sheeps-Suet, (which are to be applyed to moist bodies) Birthwort, Orris, Orobus, Centaury the greater, Mirrh, Sarcocolla, Betony, burnt Lead, Shepherds-purse, Mouse-ear, *Hypericon*, Sanicle, Vervine, Scabious, *Diapalma*, &c. which are to be applyed to dry bodies, and hollow Ulcers.

XIX. GLUTINATIVES are such Medicines as by their glewy quality, joyn the mouths of Wounds or Ulcers together.

Laudanum Paracelsi, Emplastrum Vigo-
nelum, &c.

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XIX. GLUTINATIVES are such Medicines as by their glewy quality, joyn the mouths of Wounds or Ulcers together.

These the Greeks call *Symphitica*, and are generally dry in the second degree, drying up not only what flows out, but what remains liquid in the flesh; they are to be used when the Ulcer is cleansed and filled with flesh; such are *Hypericon*, *Terra Lemnia*, *Sanguis Dracæ*, *Bole armoniack*, *Colophonia*, *Rosemary*, *Knotgrass*, *Comfrey*, *Marjoram*, *Mirrh*, *Frankincense*, *Sarcocolla*, *Mastic*, *Gum tragacanth*, *Gum Hedera*, *Elemi*, *Red wine*, *Vervain*, *Yarrow*, *Tansie*, *Cranebill*, *Santale*, *Horstail*, *Cinqueoyle*, *Diapalma*, *Emp. de minio*.

XX. CICA TRIZING, or Scarrifying Medicines, (called in Greek *Epulotica*) are such as by a drying and binding quality, cloath a raw place with skin.

These are to be used after the Ulcer is cleansed, incarnated, and the lips of it are joyned together; of this kind are *Terra Sigillata*, *Lemnia*, *Litharge*, *Galls*, *Sponge burnt*, *Pomgranate peels*, *Balaustins*, *Pompholix*, *Mirrh*, *Frankincense*, *Lead*, *Bole*, *Oeruse*, *Sarcocolla*, *Spodium*; *Ung. Album*, *Dissecativum rubrum*, *de minio*, *Diapalma*.

XXI. COSMETICKS are such Medicines as beautifie and adorn the body.

These are applyed either to the skin, hair, or teeth; freckles, Sun-burnings, and blackness of the teeth, are to be taken away by cleansing Medicines; redness of the face according to the cause,

cause; as from heat of blood, by internal coolers; from external accidents, by cooling and extenuating both: wrinkles are remedied by Lenitives and Emollients: falling of the hair, by correcting the humour which causeth it, and by gentle heating the part: too much hair, by cleansing and corrosives: Smoothness of hair, by dryers and binders, which cause it to curl: scurf and dandrif, by cleansing: and looseness of the teeth, by things drying and bleeding.

CHAP. XVII.

Of the Quality of Purging Medicines.

I. **P**urgation is a taking away of somewhat, or a convenient drawing out of humours offending either in Quantity or Quality, by Medicines proper thereto.

II. It is sixfold, to wit, Cathartick, Emetick, Diuretick, Sudorifick, Purgantick, and Salivatick.

III. **CATHARTICA**, are such Medicines as work downwards, and by stool.

IV. Consider the humour abounding, (by chap. 44, 45, 46. lib. 1.) and the Medicines

Proper thereunto, and give them; the contrary
Put the sick in danger.

V. Those which are appropriate to Choller,
are called Chologoga; to Melancholly, Mela-
nagoga; to Elegm, Flegmagoga; to watry
humours, Hydragoga; and to all humours,
Panchymagoga.

VI. Before purging prepare the body; first,
by exciting natural heat, and strengthening it;
secondly, by fixing the humours, as if tough
and clammy, to prepare them with cutting
Syrups; if thick, to attenuate them; and if
the bowels be stop't or bound, to open them
with an emollient Clyster.

VII. As well as to fit the purge to the hu-
mours, you must also fit it to the parts of the
body ~~affected~~. *And so,*

VIII. *Agriick* is appropriated to the head;
Cassia to the breast and kidneys; *Aloes* to the
Stomach and Guts; *Rhubarb* to the Liver;
Sena to the Spleen; *Turpentine* to the Reins;
Hermadacllys to the Joynts.

IX. Let every purge receive its due cor-
rection, with things odoriferous and Car-
minative, as Pepper, Ginger, Cinamon,
Mace, Aniseeds, Carroways, Spicknard,
Schenanth, Liquorice, Spirit of Salt,
Oyl of Vitriol or Sulphur, allayed with
water.

X. If it be dull or slow in working, let it
be

be quickned by addition of some nimbler thing,
Salt of Tartar, &c.

XI. If the body be sound and well, or sick
and dissolved, thin or consumptive, or is griped
without evacuation, or an Imposthume in the
Guts, or the parts you would purge rage with
pain, or the belly be bound and stomach weak,
purge not, but rather give a Clyster.

XII. Purge Women with Child, about the
middle of their time; (by the 12. c. 67.
hujus libri) in peracute diseases, the same day;
in intermitting diseases, in the intermission;
in chronick diseases, after the matter is at-
tenuated, made fluid, and the passages opened:
in Summer time, by break of day; in Winter,
by day-light: Lastly, let it be given two or
three hours before meat.

XIII. If the Purge work not at all, use hot
broths, pulp of Prunes, and an Emollient Cly-
ster; if it works too violently, give largely
Barley-water, or the dissolution of Gum tra-
gacanth, decoction of Mallows, Oyl of Sweet-
Almonds, Syrup or Juyc of Quinces, anoint-
ing the belly and stomach with Oyl of Roses;
if blood be avoided, give a Clyster of New-
Milk, Honey, and Oyl.

XIV. If all the aforesaid things do no good,
take two or three grains of Laddanum; if that
fail, take a vomit to divert the course, and bring
the matter upwards.

XV. Purges

XV. Purges that leave a binding quality behind them, are hurtfull in purging tough Flegm or Melancholly, because they make the humours tougher; but in Choller and putrified Flegm, (from whence comes defluxions and a looseness) they are very proper.

XVI. To the bowels, or near parts, and in Melancholly cases, use Medicines of a liquid form; in remote parts, as the head, armes, feet, &c. let the form be hard, as Pills, Troches; such humours as are tough, and of long continuance, require gentle Purges, and often.

XVII. Medicines which leave a binding quality behind them, (of which sort are Aloes, Rhubarb, Rhapontick, Damask-Roses, Wormwood, all sorts of Myrobalans, Prunes, Tamarinds, &c.) are best given in Infusion; except Aloes, which because of its bitterness is best in the form of a Pill.

XVIII. Loathing or vomiting is remedied, by drinking the Juyce of Pomgranats, or Syrup of Vinegar or Lemons, or washing the mouth with Vinegar, and smelling to it.

XIX. Lastly, when the evacuation is ended, let the broth of a Pullet be given with Sugar, to wash the Guts.

XX. *E M E T I C A*, are such Medicines as purge, or work upwards and by vomit.

These work more violently, and afflict the body more than Catharticks.

XXI. They

XXI. They are to be given, 1. if any humour (chiefly Flegm) shall lye in the tunicle of the stomach; in the capacity of the belly, Spleen, hollow side of the Liver, or Pancreas; 2. when thin and chollerick humours, of their own accord tend upwards, known by bitter belchings, pain, biting, and heaviness of the Diaphragma.

XXII. They ought not to be given to Women subject to Fics; persons in a Consumption; or that have a suffusion, or weakness of sight, or very old people.

XXIII. But to persons of a lean habit, such as are accustomed to, and easily vomit, have a firm head, large breast, nor spit blood, they may be safely given.

XXIV. Let Emeticks be given in Summer, because then the humours are carried upwards; before meat, in thin and chollerick persons; and after meat, in flegmatick people.

XXV. If you vomit with Mellebor, be sure the body be free from a Fever, (lest it cause a Convulsion) and let it be after long vomiting. Let it be given in a large Dose, (to a dram in powder, and to a scruple the extract) and if the Hiccup come after taking it, stop it by giving muld Sack boyled with Rue.

XXVI. *DIURETICA*, are such Medicines as purge downwards by Urine.

XXVII. They are given in diseases of the
Reins

Reins and Bladder, in Dropsies, Scurvies, and watrish diseases of the blood; obstruction of the Terms, Green-Sickness, &c.

XXVIII. Let them be given, in bodies full of humours, after they are abated by purgation, lest they cause greater obstruction than before; but not when the passages are exulcerated, or inflamed, nor in Consumptions, Madness, or dry diseases.

XXIX. *SUDORIFICA*, are such Medicines as purge by expulsion, and Sweat, through opening the pores of the skin, all over the body.

XXX. These cause Sweat, by turning the humours into vapours.

XXXI. They are not to be given, 1. to choleric persons, (because they sweat hardly;) 2. when humours lye in the cavity of the Stomach, Guts, or Womb, &c. and not in the habit of the body; 3. if the body be weak, or weakened by former sweating; 4. when the humour is thick and much, as also in tumours, lest they close the pores of the skin, and cause a scurf, or an incurable hardness.

XXXII. But in cold diseases, Distillations, Palsies, Sciatica, Gout, after universal purgings; in the declination of diseases, Measles, Small-pox, Plague, malign Feavers, and where humours are thin, they may safely be given,

given, without respect to time, disease, or strength.

XXXIII. *PTARMICA*, are Medicines which purge the brain by freezing.

XXXIV. These by their attractive quality, draw and dissolve the Flegm, into the nostrils, which hangs about the pellicles of the brain; and by their acrimony, provoke the expulsive faculty to cast it out, with such excrements as stick in the brain it self.

XXXV. They are used in obstructions, and other diseases of the head, proceeding of cold.

XXXVI. *SALIVATICA*, are Medicines purging by the Pallet, causing spitting; and they are either *Apophlegmatizers*, *Expectorators*, or *Mercuriales*.

XXXVII. *Apophlegmatizers*, are such as by chewing or gargling, draw down Phlegmatick excrements from the brain by the Pallet, as Ginger, Pellitory of Spain, Watercresses, Pepper, Mustard-seed, Staphisacre, Mastich, &c.

XXXVIII. *Expectorators*, are such as by the Pallet evacuate humours contained in the breast and lungs; as Elecampane, Liquorice, Birthwort, Angelica, Orice, Squills, Hysop, Maiden-hair, Scabious, Coltsfoot, Seeds of Watercresses, Erysimum, Cotton, Jujubes, Raisons, &c.

XXXIX. *Mer-*

XXXIX. *Mercuriales*, are such Medicines (as well outward as inward) as being made of Mercury or Quicksilver, purge universally the whole body, by the Paller, causing a Flux.

XL. Of this kind are *Mercurius dulcis*, *precipitatus*, *Tarpetum minerale*, crude Mercury, and Mercurial Oynments, &c. Their chief use is in Chronick distempers, as Pox, Gout, Scintica, &c.

The various sorts of other Purges are treated of, specially by name, in Chap. 21. & 24. of this Book.

CHAP. XVIII.

Of hot Medicaments appropriate to the parts of the body.

I. **H** *Eating the Head*; Doronicum, Fennel, Peony, Spicknard, Winters his Cinamon, Betony, Costmary, Carduus Benedictus, Cowslips, Eyebright, Featherfew, Goats-rue, Herb Mastich, Lavender, Laurel, Lovage, Mandarin, Melilot, Time, Pennyroyal, Rosemary, Celandine, Scurvygrass, Sneezwort, Serra, Vervain, Camomil, Sage, Stechas, Anacardia, Cubebs, Nutmegs.

II. *Heat-*

II. *Heating the Throat*; Devils-bit, Pilewort, Archangel white and red.

III. *Heating the Breast and Lungs*; Birthwort, Calamus Aromaticus, Cinquefoil, Elicampane, Liquorice, Orice, Squills, Cassia Lignea, Cinamon, Betony, Bayes, Bawm, Calaminth, Camomil, Distaff-thistle, Fennel, Germander, Hyfop, Horehound, Indian-leaf, Maiden-hair, Nettle, Oak of Jerusalem, Organy, Periwinkle, Rue, Scabious, Time, Schenanth, Dates, Figs, Raisons.

IV. *Heating the Heart*; Angelica, Butterbur, Bazil, Cinamon, Citrons, Carlin-thistle, Doronicum, Scorzonera, Tormenril, Valerian, Zedoary, Pimpernil, Bays, Bawm, Broom, Cardus Benedictus, Rue, Goats-rue, Rosemary, Southernwood, Sena, Saffron, Spicknard, Juniper-berries, Mace, Nutmegs, Walnuts, Mustard.

V. *Heating the Stomach*; Avens, Fennel, Galangal, Ginger, Radish, Spicknard, Enula, Cassia Lignea, Cinamon, Citrons, Lemons, Oranges, Sassafras, Bays, Bawm, Broom, Hyfop, Indian-leaf, Mints, Time, Parsley, Sage, Schenanth, Smallage, Wormwood, Rosemary, Cloves, Almonds, Ben, Nutmegs, Olives, Pine-nuts, Annis, Caraway, Ammi, Cardamoms, Cubebs, Cummin.

VI. *Heating the Liver*; Carlin-thistle, China, Dogs-grass, Fennel, Gentian, Parsley, Rheubarb,

Rheubarb, Smallage, Sparagus, Turmeric, Agrimonia, Alecoit, Ash, Bayes, Asara bacca, Centaury minor, Chamepitys, Germander, Fox-gloves, Hops, Horehound, Hysop, Ladies-thistle, Time, Mandlin, Pimpernil, Celandine, Sampire, Sage, Scordium, Watercresses, Camomil, Betony, Elder, Annis, Caraway, Ammi, Cummin, Amomus, Schenanth.

VII. *Heating the Spleen*; Ash, round Birthwort, Capers, Carline, Ferne, Fennel, Gentian, Parsley, Sparagus, Bayes, Agrimony, Centaury minor, Ceterach, Chamepitys, Doder, Germander, Hops, Horehound, Harts-tongue, Maiden-hair, Time, Smallage, Sampire, Sage, Scordium, Sena, Tamarisk, Watercresses, Wormwood, Betony, Wallflowers, Annis, Caraway.

VIII. *Heating the Bowels*; Ginger, Valerian, Zedoary, Alehoof, Alexanders, Camomil.

IX. *Heating the Reins and Bladder*; Basil, Burdock, Carline-thistle, China, Cyprus long and round, Dropwort, Knee-holly, Marsh-Mallows, Parsley, Smallage, Sperage, Spatling Poppy, Spicknard, White Saxifrage, Valerian, Saffphrac, *Lignum Nephreticum*, Agrimonia, Betony, Brooklime, Bayes, Broom, Chervil, Costmary, Camomil, Clary, Germander, Hops, Melilot, Time, Nettles, Organy, Pimpernil, Pennyroyal, Rocket, Sampire, Schenanth,

nanth, Scordium, Toadflax, Vervain, Almonds, *bacca Juniperi*, Raisons, Cicers, Gromwell, Nettles, Restharrow, Liquorice, Pellitory of the Wall, Elder, *Alkakengi*, Turpentine.

X. *Heating the Womb*; Peony, Valerian, Angelica, Pimpinella, Bryony, *Aristolochia rotunda*, Mugwort, Rue, Mercury, Featherfew, Savin, Betony, Elder, Hypericon, Stechadas, Spicknard, Red Vetches, Rosemary, Indian-nut, Juniper-berries, Oranges, Cinnamon, Nutmegs, Cassia lignea, Saffron, Cardamoms, Ash, Pepper, Castoreum.

XI. *Heating the Joynts*; Branca Ursina, Costus, Ginger, Hermodactils, Jallop, Me-coachan, Agrimony, Arsmart, Asarum, Camomil, Costmary, Garden cresses, Cowslips, Hypericon, Melilor, Rosemary, Rue, Sciaticacresses, Watercresses, Stechas, Sage, Bayes.

CHAP. XIX.

Of cold Medicaments appropriate.

I. *Cooling the Head*; Mandrake, Lettice, Purslain, Plantain, Nightshade, Henbane, Water-lillies, Roses, Poppy, Violets, Gourd, Cucumer, Melons, Opium, Housleek.

C c

II. *Cooling*

II. *Cooling the Throat*; Bramble, Orpine, Privet, Strawberries, Poppies, Oranges, Lemons.

III. *Cooling the Breast and Lungs*; Endive, Lambs-tongue, Plantain, Polypody, Purslain, Water-lillies, Colewort, Violets, Mallows, Bugloss, Cichory, Poppy, Quinces, Barley, Prunes, Mulberries, Jujubes, Sebestens, Sanders, Fennugreek, Gum tragant, Arabick, Whey.

IV. *Cooling the Heart*; Dandelion, Sorrel, Wood-sorrel, Water-lillies, Violets, Cichory, Cucumers, Gourds, Raspberry, Red Corans, Barberies, Oranges, Citrons, Pomegranats, Sanders, Camphire.

V. *Cooling the Stomach*; Cichory, Sorrel, Asparagus, Water-lillies, Endive, Purslain, Mirtle, Roses, Violets, Balaustins, Cucumers, Melons, Gourds, Barley, Quinces, Citrons, Oranges, Pomegranats.

VI. *Cooling the Liver*; Asparagus, Gramen, Water-lillies, Strawberries, Sorrel, Cichory, Sow-thistle, Endive, Purslain, Lettice, Roses, Bugloss, Borrage, Balaustins, Acacia, Poppy, Barley, Lemons.

VII. *Cooling the Spleen*; Willow, Hemlock, Fumitory, *Oleum vitrioli*, with all them at the 6^e.

VIII. *Cooling the Reins and Bladder*; Grass, Strawberries, Water-lillies, Purslain, Willow, Lettice,

Lettice, Whey, Cassia Fistula, Violets, Roses, Poppy, Citrons, Lemons, Barley.

IX. *Cooling the Womb*; Bistort, Comfrey, *Eurypastoris*, *vinca pervinca*, Plantain, Stinking Arach, Oak, Purslain, Loostrife, Roses, Quinces, Balauftins, Water-lillies, Willow, Henbane, Poppy, Pomegranats, Medlers, Miracles, Red Coral.

X. *Cooling the Bowels*; Cassia Fistula, Sow-thistle, Bucks-horn, Fumitory, Mallows, *Althaa*, Orpine, Plantain.

XI. *Cooling the Joynts*; Henbane, Housleek, Lettice, Nightshade, Willow, Poppy, Opium.

CHAP. XX.

The properties of altering Medicaments.

I. **E** *Mollient* are, Roots of Lillies, *Althaa*, wild Cucumer, Bryony, leaves of Mallows, Pellitory, Violets, Elder, Dwarf-elder, flowers of Camomil, seeds of Fennugreek, Line, Mallows, fat Figs, fresh Butter, Hogs-grease, Bears-grease, old Oyl, Bdellium, liquid Storax, Ammoniacum, Galbanum.

II. *Relaxing*; Lillies, Linseed, Fennugreek, Fat, Butter, *Althaa*.

III. *Rarifying*; *Althaa*, Herb Mercury,

Camomil, Melilor, Elder, Fænugreek and Linseed, old Oyl, Butter, Capers, Orris, Time, Penyroyal, Hyſop, Mugwort, ſeeds of Annis, Fennel.

IV. *Apperitive*; Roots of Smallage, Fennel, Asparagus, Parsley, Holm, Cichory, E-ring, Gentian, Fern, Madder, Rhaponticum, Aſarum, Cappars, Tamarisk, Aſh leaves; Fumitory, Wormwood, Agrimony, Maiden-hair, Liverwort, Ceterach, Chamepitys, Chamedrys, Dodder, Horehound, Calamint, Penyroyal, Scurvey-graſs, Brooklime, Watercreſſes, Hops; ſeeds of Annis, Fennel, Ameos, Agnucastus, Lupins, Almonds, Cinamon, juyce of Lemons, Vinegar; Endive, Garlick, Onyons, Pellitory, Turmerick, powder of Steel.

V. *Aſtringent*; Roots of Tormentil, Plantain, Comfrey, white Lillies, Peony, Biſtort, Rhubarb roaſted; leaves of Amomum, Agnucastus, Cypreſs, Cinquefoil, Bawm, Fleawort, Horſtail, Ivy, Knotgrafs, Solomons-ſeal, Bay, Mirtles, Oak, Purſlain, Shepherds-purſe, Willow, Mouſe-ear, Poppy, Sorrel, Quinces, Med-lars, Rice, Lentills, *Amylum*, Galls, Mirtle-berries, Barberries, Balaſtins, Acorns, Maſtich, Dragons-blood, *Acacia*, Allum, Coral, Bole-armoniack, Iron, Sumach, Pomegranat rinde.

VI. *Attractive*; Firthwort roots, roots of Anemomy, Bindweed, Taragon, Gentian, Pellitory,

litory, Crowfoot, Daffadil, Aron, Thapsia, Garlick, Onyons; leaves of Sciatica-creffes, Calamint, Ditany, Pimpernil, Thlapsi, Ivy, seeds of Nettles; Euphorbium, Ammoniacum, Galbanum, Sagapenum, Pitch, Rosin, Cantharides, Pidgeons and Hens dung, Soap.

VII. *Repercussive*; Roots of Plantain, Mandrake, leaves of Houfleeck, Purslain, Duckweed, Endive, Lettice, Nightshade, Sumach, Henbane, Red Roses.

VIII. *Discussive*; Roots of Asphodill, Birthwort, Bryony, Capers, leaves of Arach, Beets, Camomil, Chickweed, Dill, Maidenhair, *Althaa*, Mints, Pellitory, Bawm, Cleavers, Mallows, Scordium.

IX. *Cleansing*; Roots of Aron, Asphodil, Birthwort, Cellendine, Orrice, Gentian, Solomons-seal, Tamarisk; leaves of Smallage, Wormwood, Hyfop, Watercreffes, Horehound, Agrimony, Tansey, Pimpernil, Pellitory, Arach, Beets, Aloes, Sugar, Honey, Fænugreek-seed, Turpentine, Verdigrease, Vitriol, Whey.

X. *Anodyne*; Roots of Eringo, Orris, Rest-harrow, Water-flag, Marsh-Mallows, Lillies; leaves of Arach, Beets, Camomil, Chickweed, Dill, Maidenhair, Fennel, Marjoram, Time, Parsley, Rosemary, Rue, Saffron, Fænugreek-seed, Hogs and Hens grease.

XI. *Narcotick*; Roots of Mandrake, leaves

of Mandrake, Hemlock, Henbane, Poppy, Opium, Spirit of Darnel, and Darnel-meal.

XII. *Carminative*; Costus, Galingal, Garlick, Fennel, Parsley, Smallage, Spicknard, Zedoary, Camomil, Dill, Juniper, Marjoram, Organy, Savory, Wormwood, Schenanth, Bay, Nutmeg, Pepper, Ginger, Annis, Caraway, Cummin.

XIII. *Diaphoretick*; Roots of Tormenil, Zedoary, Contrayerva, Virginian Snakeweed, Ginger; leaves of Cardus Benedictus, Scordium, Butterbur, Rosemary, Sage, Rue, flowers of Saffron; tortified Silk, Bezoar-stone, Coche-nele, Treacle.

XIV. *Alexipharmick*; (or resisting poison) Angelica, Birthwort, Bistorr, Bugloss, Costus, Cypris, Carline, Doronicum, Enula, Garlick, Gentian, Smallage, Tormenil, Vipers-Bugloss, Zedoary, Betony, Cardus, Calamint, Agri-mony, Avens, Juniper, Organy, Pennyroyal, Rue, Scordium, Wormwood, Centaury, Bay-berries, Pepper, Citrons, Annis-seeds, Ammi, Cardamoms, Caraway, Fennel, Bezoar, Saffron, Cochinele.

CHAP. XXI.

The Properties of Purging Medicaments.

I. **P**urging Choler: 1. Mild; as Cassia Fittularis, Tamarins, Manna Calabrina, Aloë Soccatrina, Rheubarb, Damask-Roses, Violets, Turpentine: 2. Strong; as Asarum, Scamonie, Pilulæ Rudii.

II. *Purging Flegm*: 1. Mild; as Myrobolans Chebulan & Emblican, Carthamus seeds, Mechoacan: 2. Strong; as Agarick, Jallop, Turpethum, Coliquintida, Hermodactyls, Euphorbium, Sagapenum, Bryony, Spurge, Sowbread, Elaterium, Squills.

III. *Purging Melancholly*: 1. Gentle; as Indian-Myrobolans, Epithymum, Polypody, Sena: 2. Strong; as Lupis Armenius, Lapis Lazuli, black and white Hellebor.

IV. *Purging watry humours*: 1. Mild; as Soldanella, German Orrice: 2. Strong; as Elaterium, Cambogia, Hedge-Hysop, Esula.

V. *Purging by Vomit*: 1. Mild; as warm water, fat broth, oyl with water, Butter, roots of Garden-Cucumber, Orach, Mellon, Asarum: 2. Strong; as white Hellebor, Tobacco, Sulphur of Antimony, Mercurius Vitæ,

Crocus Meta'orum, Turpethum Minerale, Gutta gamba.

VI. *Purging by Urine*: 1. Mild; as Roots of Parsley, Smallage, Eringo, Ruscus, Asparagus, Pimpernil, leaves of Pellitory, Asarum, Chervil, Scordium, Saxifrage, seeds of Gromwell, Winter-Cherries, Whey: 2. Strong; as Sal tartari, Succini, Absynthii, Oleum tartari, baccarum Juniperi, Terebinthinæ; Salis, Vitrioli, Sulphuris, Cera; wood and bark of Guajacum, Sassafras.

VII. *Purging by Sweat*: 1. Mild; as Angelica, Pimpernil, Tormentil, Gentian, Carduus, Scabious, Zedoary: 2. Strong; as Lignum Guajacum, Sassafras, Bezoar-stone, Aurum Diaphoreticum, Antimonium Diaphoreticum, Bezoar joviale & minerale, Sal tartari, Sulphur auratum

VIII. *Purging by the Nose*: Roots of Orrice, Bindweed, leaves of Beet, Anagallis, Marjoram, Sage, Betony, Ivy, Elaterium, Ginger, roots of Pellitory of Spain, white Hellebor, leaves of Sneezwort, Tobacco; Pepper, Mustard, Staphisacra, Nigilla, Euphorbium.

IX. *Purging by the Throat*: Mercurius dulcis, sublimatus & præcipitatus, Turpethum minerale, Unguentaue Mercuriata.

CHAP. XXII.

*The Essential Virtues of Primary
Alicatives.*

- I. **A** *Erotanum*, 'Αἰθέριον, Southernwood,
(h. d. 1.) cuts, opens, resists poyson,
and provokes Urine.
- II. *Absynthium*, 'Αβυσθιον, Wormwood;
(h. d. 1.) heats, opens obstructions of Liver
and Spleen, kills worms.
- III. *Acetosa*, 'Οξαλις, Sorrel, Acetosella,
Wood-sorrel, (c. d.) abates the violent heat
of Feavers.
- IV. *Adiantum*, 'Αδαντον, Maiden-hair,
(temp.) opens obstructions of the Lungs.
- V. *Agallochum*, Ευλαλον, wood of Aloes,
(h. 2. d. 2.) comforts the brain, cureth sound-
ing fits, kills worms.
- VI. *Ageratum*, 'Αγνερτον, Mandlin, (h. d. 2.)
is laxative, opens the Spleen, and resisterth pu-
trefaction.
- VII. *Agnus Castus*, 'Αγνός, Chast-tree,
(h. d. 3.) the seed heats greatly, stops the
courses, and restrains lust.
- VIII. *Agrimonia*, 'Ευπυρραειον, Agrimony,
(h. d. 2.)

(h. d. 2.) nobly opens the Liver and Spleen, cureth the Cachexia.

IX. *Alchimilla*, unknown to the Greeks, Ladies-mantle, (h. d. 2.) it is a most noble Wound-herb.

X. *Alkakengi*, 'Αλκαγισον, Winter-cherries, (c. d. 2.) provoke Urine, break the Stone, help the Yellow Jaundies.

XI. *Alkermes*, αλεβρινα σπυδ. the berry Kermes, (h. d. 2.) resists poyson, comforts the heart, is good against the Plague.

XII. *Allium*, Σκωροδον, Garlick, (h. d. 4.) resists poyson, expells winde, provokes Urine.

XIII. *Alfne*, 'Αλσιν, Chickweed, (c. m. 2.) it moistens, relaxes, abates inflammations, softens hard places.

XIV. *Amara dulcis*, ΤΑΥΚΩΠΙΛΕΩΝ. Bittersweet, (h. d. 2.) helps the Jaundies, Dropsie, putrid Feavers and Agues.

XV. *Ammi*, 'Αμυον, Bishops-weed, (h. d. 3.) the seed opens, expells wind, provokes Urine, easeth the Cholick.

XVI. *Anagallis*, 'Αναγallis, Pimpernill; (h. 2. d. 3.) draws, expells poyson, is good against the Plague, and all Feavers.

XVII. *Anagallis aquatica*, 'Αναγallis ενυδρως, Brooklime, (h. d. 2.) expells the Stone, Urine, women-courses, dead Child, cureth the Scurvey.

XVIII. *Ant-*

XVIII. *Anethum*, ἄνηθον, Dill, (h. 3. d. 2.) the seed easeth pain, stops vomiting, causeth sleep, encreaseth milk.

XIX. *Angelica*, ἄγγελικη, Angelica, (h. 3. d. 2.) the root resisteth poyson, opens, moves the courses, expells the dead child, helps the suffocation of the womb; it cureth the Plague, and all malign Feavers.

XX. *Anisum*, ἄνισον, Anise, (h. d. 3.) the seed provokes Urine, easeth the Cough, helps the Cholick.

XXI. *Apium*, ἄπιον, Parsley, (h. 3. d. 2.) the root and seed opens, provokes Urine, the Courses, and the Stone.

XXII. *Argentina*, ἄργεντια ὑάκινθος, wilde-Tansie, (c. d. 2.) stops all Fluxes whatsoever, yet expells the Stone.

XXIII. *Aristolochia*, ἀριστολοχία, Birthwort, (h. d. 3.) the root expells poyson, provokes Urine, Courses, and the Stone.

XXIV. *Aresta Bovis*, ὄρνις, Rest-harrow, (h. d. 3.) the root and bark breaks the Stone and expells it, opens the Liver and Spleen, cures the Jaundies, provokes Urine, helps the Falling-sickness.

XXV. *Artemisia*, ἀρτεμισία, Mugwort, (h. 1. d. 2.) it cleanses, provokes the courses, dead-birth and after-birth.

XXVI. *Arum*, ἄρου, Wake-robin, (h. d. 4.) the root helps the Gout, opens the Lungs, brings

brings away the Courses, Terms, Urine.

XXVII. *Asparagus*, Ἀσπράγος, Asparagus, (temp.) the root opens the Liver and Spleen, provokes Urine.

XXVIII. *Atriplex foetida*, Γαροφύλλοι, Stinking Arach, (m. 2. c. 1.) provokes the Terms, helps the suffocation of the womb.

XXIX. *Avena*, Βρώμη, Oates, (c. d. 1.) the Meal is good against Fluxes: outwardly it discusses tumours.

XXX. *Auricula maris*, Πιλοσέλλα, Μουσοῦμι, Mouse-ear, (h. d. 2.) stops Fluxes and the Whites, helps Ruptures, and is a good Wound-herb.

XXXI. *Bardana*, Ἀρχιόν, Burdock, (h. d. 1.) the root or seed expells the Stone, provokes Urine, and helps the Asthma.

XXXII. *Basilicum*, Ὠκίμνον, Sweet-basil, (h. d. 2.) provokes Urine and the Terms, helps melancholly, resists poyson.

XXXIII. *Bellis*, *Consolida minor*, Daisie, (c. 1. m. 2.) it is a good Wound-herb; it abates the violence of Feavers.

XXXIV. *Beta*, Τεύτλον, Beets, (the red is h. d. 2.) and helps the over-flowing of the Terms.

XXXV. *Betonica*, Κίσερον Betony, (h. d. 2.) it is a Wound-herb, comforts the brain, helps Convulsions, provokes Urine.

XXXVI. *Bistorta*, Πολύριζος, Snakeweed, (temp.

(temp. d. 3.) the root of the Virginian cures the Plague, Poyson, Pox, &c.

XXXVII. *Borrage*, Εὐφρασύνη, Borrage, (temp. m. 2.) it cheers the heart, abates the violence of Feavers.

XXXVIII. *Branca Ursina*, Ἐριάνθη, Bears-breech, (temp. m. 1.) it is good against Consumptions, and spitting blood.

XXXIX. *Brassica*, Κράμβη, Cabbage or Colewort, (temp. d. 1.) they cleanse, ease pain, and the Cholick; provoke Urine, and the Stone. A Syrup of the juyce constantly taken, perfectly cureth a Consumption.

XL. *Buglossa*, Βυλωναίον, Bugloss, (temp. m. 2.) *Vires easdem obtinet quas Borrage.*

XLI. *Calamintha*, Καλαμίνθη, Mountain-mint, (h. d. 1.) provokes Urine and the Courses, is Pectoral and Hepatick.

XLII. *Calendula*, Χρυσάνθεμον, Marigold, (h. d. 1.) the flowers are Alexipharmick.

XLIII. *Cannabis*, Καναβίς, Hemp, (c. d. 1.) the seed opens the Lungs and Gall, helps the Jaundies and Cough.

XLIV. *Capparis*, Κάπρις, Capers, (h. d. 1.) the bark of the root opens the Spleen, is good against melancholly.

XLV. *Caprifolium*, Πτεριδώρον, Wood-bind, (h. d. 1.) the flowers and seed opens the Spleen, cures the Asthma and Cough.

XLVI. *Cardamomum*, Καρδάμων, Grana Paradisi,

Paradisi, (h. d. 3.) they both expell wind, cleanse the head and stomach, provoke Urine, break the Stone, resist poyson, kill worms, cure Agues and the Falling-sickness.

XLVII. *Cardiaca*, Καρδιακή, Motherwort, (h. d. 2.) it is good in swoounding fits, Mother, Convulsions, palsies, kills worms, provoketh the Terms, Urine, and causeth speedy delivery.

XLVIII. *Carduus Benedictus*, Ἀγνὸς Θεὸς λευκός, (h. d. 2.) it is Cordial, resists poyson, cures Feavers and the Plague.

XLIX. *Carlina*, Καμακλήων λευκός, the Carlina, (h. d. 3.) it provokes Sweat, Urine, Courses, resists poyson.

L. *Carum*, Καρόν, Caraways, (h. d. 3.) the seed expells wind, breeds milk, provokes Urine, warms the head.

LI. *Caryophyllus*, φλόγον, Clove-gillofers, (temp.) they are Cardiac, Cephalick, and Alexipharmick.

LII. *Caryophylli aromatici*, Καρυόφυλλον, Clove, (h. d. 3.) they ease pain, resist poysons, provoke Urine.

LIII. *Caryophyllata*, Λαγύρις, Avens, (h. d. 2.) the root is Cordial, resists the Plague, poyson, removes Stitches.

LIV. *Centaureum*, Κενταύριον, Centaury, (h. d. 3.) it glews wounds, opens the Liver and Spleen, is good against the Scurvey, Jaundies,

dies, Gout, Worms, provokes Urine and the Terms: it cureth Agues, Dropsies, Green-sickness, Cholick.

LV. *Cepa*, Καίμμων, Onion, (h. d. 4.) the root roasted heals the Lungs and a Cough, expells poyson: applyed ease the Gout.

LVI. *Cerasus*, Χίεσθ, Cherry-tree, (c. 1, m. 2.) Cherries abate Feavers, comfort the stomach: the Gum breaks the Stone.

LVII. *Cerfolium*, Καρβύλλον, Chervil, (h. d. 1.) expells wind, provokes Urine and the Stone.

LVIII. *Chamaedris*, Καμαίδρις, Germander, (h. d. 3.) it opens the Liver and Spleen, provokes Urine and the Terms.

LIX. *Chamomilla*, Χαμαίμηλον, Camomil, (h. d. 2.) it easeth pains, the Cholick, provokes Urine and the Courses: it strangely cureth Agues.

LX. *Chamaepitys*, Χαμπίτις, Groundpine, (h. 2: d. 3.) opens the Liver and Spleen, cures the Jaundies, Mother, Falling-sickness and Dropsie, provokes Urine and the Terms, strengthens nature, cleanses the blood.

LXI. *Chelidonium majus*, Χελιδόνιον, Celandine, (h. d. 3.) purges Choller by Urine, opens the Liver, Spleen and Gall.

LXII. *Chelidonium minus*, Χελιδόνιον μικρόν, Pilewort, or Scrophularia minor, (c. d. 1.) it cures the Piles, and Kings-evil.

LXIII. *Cbina*,

LXIII. *China*, *Χινα*, (h. 1. d. 2.) the root is Diaphoretick and Diuretick, it opens the Spleen, and drys much.

LXIV. *Cicer*, *Ἐπίκυθος*, Chich, (h. d. 1.) provoke Urine.

LXV. *Cichoreum*, *Κιχάριον*, Cichory, (c. d. 2.) it opens all obstructions of the Liver, and is used in Feavers.

LXVI. *Cicuta*, *Κάδμιν*, Hemlock, (c. 4. d. 3.) it abates, being applyed, tumours and inflammations, chiefly of the Spleen.

LXVII. *Cinamomum*, *Κινναμωμον*, (h. d. 3.) it opens, drys, restores; it provokes Urine, comforts the heart, resists poyson.

LXVIII. *Citrullus*, *Ἀγγύρια*, Citruls, (c. 4. m. 2.) the seeds are great coolers in Feavers.

LXIX. *Cochlearia*, unknown to the Greeks, Scurvey-grass, (h. d. 3.) it cures the Scurvey.

LXX. *Contrajerva*, *Ἀλεξισφαιμακ*, the Bezartick, (h. 2. d. 1.) it is the present cure for all poyson, and Feavers.

LXXI. *Consolida major*, *Σύμφυτον*, Comfrey, (c. d. 3.) it is a Wound-herb, stops spitting of blood, and Fluxes.

LXXII. *Coriandrum*, *Κίον*, Coriander, (h. d. 3.) the seed stays vomiting, dryeth up Rhumes, helps the Gour.

LXXIII. *Corylus*, *Λαπαλαρύα*, the Hasle tree, (temp. d. 1.) the nuts open the stomach: oyl of the wood cures the Epilepsia.

LXXIV. *Coffus*,

LXXIV. *Coffin*, Κάρφ. *Coffin*, (h. d. 3.) it provokes urine and the termes, kills worms, takes away the pain of the stomach.

LXXV. *Crocus*, Κρόκος. *Saffron*, (h. d. 2.) it resists poyson, cheers the heart, provokes the Terms, cures the Plague.

LXXVI. *Cubeba*, Κουβέβα. *Cubeba*, (h. d. 2. d. 3.) they heat the brain and stomach, help the Spleen, provoke the Terms.

LXXVII. *Cucumis*, Σίκω. *Cucumber*, (c. d. 2.) the seed opens and provokes Urine, easeth pain, and abates inflammations.

LXXVIII. *Cucurbita*, Κολοκύνθις. *Sativa*, the Gourd, (c. m. 2.) it is of the same nature of the Cucumber.

LXXIX. *Cupressus*, Κυπρίσος. *Cypress*, tree, (h. d. 2. d. 3.) the fruit helps spitting of blood: the wood provokes Urine.

LXXX. *Curcuma*, Βυρθέσσος. *Turmeric*, (h. d. 2.) the root opens the Gall, moves the Courses, cures the Jaundies.

LXXXI. *Cuminum*, Κρίνον. *Cumin*, (h. d. 3.) the seed expells wind, easeth the Cholick and Head-ach, provokes Urine, dissolves tumours.

LXXXII. *Cuscuta*, Κασσίδα. *Dodder*, (h. d. 2.) opens the Liver and Spleen, helps the black Jaundies.

LXXXIII. *Cyanus*, Κύανος. *Blew-bottle*, (c. d. 2.) the flowers abate inflammation, redness and pain.

LXXXIV. *Cyclaminus*, Κυκλάμινοϑ, Sow-bread, (h. d. 3.) opens the Liver and Spleen, helps the Jaundies, provokes the Terms.

LXXXV. *Cynoglossum*, Κυνόγλωσσον, Hound-tongue, (c. d. 2.) it stops Catarrhs, Gonorrhoea's, Fluxes, &c.

LXXXVI. *Cynobatus*, Κυνόβατον, Wild-chair, (c. 1. d. 2.) the flowers bind much, stop the Courses: the balls powerfully expell the Stone.

LXXXVII. *Cyperus*, Κύπεροϑ, Galingal, (h. d. 2.) the root opens, provokes Urine and the Courses, expells wind, helps the Vertigo.

LXXXVIII. *Cydonia*, Κυδωνία the Quince-tree, (c. 1. d. 2.) Cydonium the fruit, strengthen the stomach, stop vomiting, stay Fluxes.

LXXXIX. *Daucus*, Δαυκαϑ, Wilde-Carrot, (h. d. 2.) the seed opens and expells wind, provokes Urine, helps in the Mother.

XC. *Distamnium*, Δισταμνιοϑ, Ditrany, (h. d. 3.) the leaves or root resist poyson, provoke the Terms, expells the dead Child.

XCI. *Dipsacus*, Δίψακοϑ, Teasle, (c. 1. d. 2.) the roots and leaves are drying and binding.

XCI. *Doronicum*, Δορονικόν, Woolfi-bane, (h. d. 3.) the root expells poyson,

son, helps the Vertigo and Epilepsy, provokes the Courses.

XCIII. *Dracunculus*, *Agrostis*, Dragons, (h. d. 4.) the root expells poyson, Stone and Urine, it is hotter and sharper than Aron.

XCIV. *Echinos*, *Καμάρια*, Danewort, (h. d. 3.) the roots, leaves and berries, provoke Urine greatly, and cure the Dropfie.

XCV. *Endivia*, *Ἐνδία*, Endive, (c. d. 2.) opens the Liver, provokes Urine, and abates the heat of Feavers.

XCVI. *Enula*, *Ἑλίον*, Elecampine, (h. d. 3.) it opens the Lungs, helps Coughs and hoariness, expells wind, provokes Urine.

XCVII. *Equisetum*, *Cauda equina*, *Ἱπποεῖς*, Horstail, (c. d. 2.) it perfectly cureth wounds, even sinews cut asunder.

XCVIII. *Eruca*, *Ἑρυσσιν*, Rocher, (h. d. 3.) it cleanses the head of Flegm, helps the Apoplexia, provokes Urine.

XCIX. *Eryngium*, *Ἐρυγγιον*, Sea-holly, (temp.) the root cleanses the Reins, provokes Urine and the Courses, opens the Spleen.

C. *Erysimum*, *Ἑρύσιμον*, Hedge-Mustard, (h. d. 3.) it opens the Lungs, and cures an old Cough.

CI. *Eupatorium cannabinum*, Water-Agrimonia, (h. d. 2.) it opens, cleanses, helps Dropfies, Jaundies, Tertians.

CII. *Euphrasia*, *Ἑυφρασία*, Eyebright, (h. d. 1.)

(h. d. 1.) it strengthens the head, eyes, and memory, clears the sight.

CIII. *Faba*, Κυαυή, a Bean, (c. d. 1.) the meal is discutive in tumours, abates inflammations, and helps the Kings evil.

CIV. *Fabaria*, Τάλαριον, Orpine, (c. d. 2.) *Crassula* is a good wound-herb, stops Fluxes, and is good in Ruptures.

CV. *Fagus*, Ὀξυς, Beech-tree, (c. d. 1.) is drying and binding; the ashes thereof provoke the Stone in the Reins.

CVI. *Fragaria*, Κόμμεν, Strawberries, (c. m. 1.) helps the Cough, opens the Lungs, Spleen and Reins.

CVII. *Febrifuga*, *Matricaria*, Παρθένον, Feverfew, (h. 2. d. 3.) it helps in the Mother, provokes Urine and the Terms.

CVIII. *Ficus*, Σύκα the Fig-tree, (h. d. 2.) the Figs open the Lungs, help Coughs, ripen Pestilential tumours.

CIX. *Filipendula*, Νεύραθον, Dropwort, (h. d. 3.) the leaves or root easeth all pains of the Bladder, provokes Urine, expells the Stone.

CX. *Filix*, Πρίαιον, Ferne, (h. d. 1.) it opens obstructions of the Liver, Spleen, and Womb.

CXI. *Faniculum*, Μαράθρον, Fennel, (h. 2. d. 1.) it opens, expells wind, provokes Urine, comforts the sight, encreases milk.

(c. d. 1.) CXII. *Fa-*

CXII. *Fenum Græcum*, Τάρις, Fenugreek, (h. 2. d. 1.) the seed mollifies, abates tumours, provokes Urine, helps Gonorrhæa.

CXIII. *Flos Solis*, Chrysanthemum, Sun-flower, (temp. d. 1.) the heads before they are flowred are as good food as Artichokes.

CXIV. *Folium Indicum*, Μαλαβαδρον, Indian-leaf, (h. d. 2.) its virtues are the same with Mace and Spicknard.

CXV. *Fraxinus*, Μαλία, Ash tree, (h. d. 2.) the leaves, bark or keyes, open the Liver and Spleen, provoke Urine, resist poyson.

CXVI. *Fumaria*, Κάριον, Fumitory, (c. d. 1.) it opens the Liver and Spleen, cleanses the body of salt humours, cures the Jaundies, Itch, and Scabs.

CXVII. *Fumaria bulbosa*, Aristolochia rotunda, (h. d. 3.) the root opens, provokes Urine, Courses, dead Child, it cures the Jaundies, Gout.

CXVIII. *Galanga*, Τάλαν, true Galingal, (h. 3. d. 2.) it opens, cures the Vertigo, and fits of the Mother, expells wind, comforts the stomach.

CXIX. *Galega*, Ruta capraria, Goats-rue, (temp.) it resists poyson, cures the Plague, Epilepsia and Cholick; kills worms.

CXX. *Gallium*, Γάλλιον, Ladies bedstraw, (h. d. 1.) it is a wound-herb; outwardly it stops an Hæmorrhage.

CXXI. *Genista, Σαφύρι*, Broom, (h. d. 2.) it opens the Liver and Spleen, provokes Urine, cures the Dropsie and Gout.

CXXII. *Gentiana, Βανίλην*, Gentian, (h. d. 2.) the root resists poyson and Plague, opens the Liver, Spleen, and Womb.

CXXIII. *Geranium, Κρανίον*, Cranes-bill or Doves-foot, (temp. d. 1.) it is a good wound-herb, and cures Ruptures.

CXXIV. *Geranium Moschatum*, musked Cranes-bill, (c. d. 1.) it hath the former virtues, and is an excellent perfume.

CXXV. *Glycyrrhiza, Γλυκύριζα*, Liquorice, (temp.) it opens the Lungs, easeth the Cough, sharpness of Urine, pains of the Reins.

CXXVI. *Gramen, Ὄψυς*, Grass, (temp.) opens obstructions, cleanses and provokes Urine.

CXXVII. *Graven Lemnibennum, Ολίαν*, Stitchwort, (h. d. 2.) the seed helps pains and aches in the side, makes fruitfull.

CXXVIII. *Gratiola, Τριπτό*, Silvestris, Hedge-Hyslop, (h. d. 1.) provokes Urine, cures Dropsies, Agues and Feavers.

CXXIX. *Grossularia, Κορυμβό*, Gooseberry-bush, (c. d. 2.) the ripe berries abate the heat of Feavers, and comfort the Stomach.

XXX. *Guaicum, lignum sanctum seu vita*, (h. d. 2.) it dries much, expells Urine, cures the French Pox.

CXXXI. *Her*

CXXXI. *Hedera terrestris*, *Ἡεραιόφυλλον*, Ground-Ivy, (h. d. 1.) it is a wound-herb, opens the Lungs and Gall, cleanses the Reins.

CXXXII. *Hedera arbores*, *Ἡεραιόφυλλον*, Ivy, (h. d. 2.) the berries purge upwards and downwards, are good against the Plague.

CXXXIII. *Heliotropium*, *Ἡλιότροπον*, Torn-sole, (h. d. 1.) it expells poyson, provokes Urine; the seed cures Quartans.

CXXXIV. *Hepatica*, *Ἡπατική*, Liverwort, (c. d. 1.) it opens the Liver, Spleen, and Gall, cures Tertians, Jaundies, Rickets.

CXXXV. *Herniaria*, *Ἡρνιάρια*, Rupture-wort, (c. l. d. 2.) it cures Ruptures, the Jaundies, Fluxes, Gonorrhoea.

CXXXVI. *Hippoglossum*, *Ἱππογlosson*, Horstongue, (h. 2. d. 1.) the roots provoke Urine, expell birth and afterbirth.

CXXXVII. *Hordeum*, *Ἡρδαιον*, Barley, (c. d. 1.) the meal is emollient: the malt cleanseth and provokes Urine.

CXXXVIII. *Herniaria*, *Ἡρνιάρια*, Clarie, (h. d. 3.) it discusses, strengthens, and binds.

CXXXIX. *Hyoscyamus*, *Ἡυόσκιον*, Henbane, (c. 4. d. 1.) it is Narcotick, cures the Gout: outwardly it is a good wound-herb.

CXL. *Hypericum*, *Ἡυπερικον*, S. Johns-wort, (h. d. 2.) it provokes Urine, opens the womb, and is a most excellent wound-herb.

CXLI. *Hyssopus*, *ἵσσοπος*, Hyssop, (h. d. 3.) it opens the Lungs, cures a Cough, Asthma, and spitting blood.

CXLII. *Fatua*, *Μαστίχον*, Stache, Knapweed, (h. d. 3.) it is Sodorifick, a wound-herb, cures Scabs and Itch.

CXLIII. *Jacobina*, *ῥαγwort*, Ragwort, Jameswort, (h. d. 2.) it is a good wound-herb, helps the Gout, Stone, and Mother.

CXLIV. *Jasminum*, *ἱάσμινον*, Jasmine, (h. d. 2.) the flowers help Aches, Stitches, Cramps; cold, salt and moist humours.

CXLV. *Imperatoria*, *ἄστραυα*, Masterwort, (h. d. 3.) the root expels Feavers, Poyson, Urine, Courses, Dropsies, cures the Epilepsia.

CXLVI. *Isis*, *ἰσὺς*, Flowerdeluce, (h. d. 4.) the root provokes Urine, draws out water, cures the Dropsie and Jaundies.

CXLVII. *Juglans*, *καρπία*, Walnuts, (tetop.) they comfort the stomach, strengthen and resist poyson.

CXLVIII. *Jujuba*, *ζίζυφα*, Jujubes, (tetop.) they open the Lungs, ease the Cough, Plurisie, provoke Urine.

CXLIX. *Juniperus*, *ῥαγwort*, Juniper, (h. d. 3.) the berries open the Liger, Spleen, and Reint, ease pain, cure the Stones.

CL. *Juncus*, *ῥαγwort*, Rush, (h. d. 3.) they stop Fluxes and the Termer, but are dangerous.

CLI. *Kali*

CLL. *Kali*, Καλὴ, Glas-wort, (h. d. 4.) it greatly provokes Urine, expells the dead child, and watry humours, cures the Drop sic.

CLII. *Lactuca*, Λακτῦς, Lettice, (c. 3. d. 1.) the seed and leaves cause sleep, ease pain, stop a Gonorrhæa.

CLIII. *Lagopus*, Λαγώπῳς, Hares-foot, (c. d. 1.) it stops Fluxes, Gonorrhæas, helps spitting blood, cures Ruptures.

CLIV. *Danimum*, ὄνικα ἰνέρς, Tall-wort, Dead-nettle, (h. 1. d. 2.) it specifically cures the overflowing of the Terms and Whites.

CLV. *Lapathum*, Ράπης, Αἰσῶδον, Dock, (temp. d. 3.) it stops all Fluxes, outwardly cures Scabs and Itch.

CLVI. *Lapathum Sanguineum*, Ἐρυθρόλαπθον, Bloodwort, (c. d. 1.) it cleanses the blood much; the root stops Fluxes.

CLVII. *Larix*, Ἀλκίς, Larch-tree, (h. 1. d. 2.) the bark stops all Fluxes, provokes Urine.

CLVIII. *Lavendula*, Ψευδύρανον, Lavender, (h. d. 3.) it cures the Palsie, Convulsion, Falling-sickness, Swoounding, Cholick, Dysentery, Stranguria, kills worms, expells Melancholly, comforts and strengthens the Head, Nerves, Heart, Liver and Spleen.

CLIX. *Laurus*, Δάφνη, Bay-tree, (h. d. 3.) the berries provoke Urine, ease pain, expell wind, resist poyson, cure the Palsie.

CLX. *Lens*,

CLX. *Lentis*, *εαλες*, Lentile, (temp. d. 2.) the meal ripens and cleanses tumours, is good for green-wounds.

CLXI. *Lens palustris*, *εαρις*, Ducks-meat, (c. m. 2.) it abateth inflammations and Fevers wonderfully.

CLXII. *Leucisum*, *Ανυδαν*, Wall-flower, (temp.) the tops and flowers help the Palsie and Apoplexy, comfort the sinews.

CLXIII. *Levisticum*, *Λιγυστικον*, Lovage, (h. d. 3.) the leaves and roots expells wind, provokes Urine and the Courses powerfully, resists fits of the Mother, and swelling of the stomach, expells the dead Child, easeth pain, cures Agues, green-wounds, Ulcers.

CLXIV. *Libanotis*, *Λιβανου*, herb Frankincense, (h. d. 2.) it is altogether of the nature of Rosemary.

CLXV. *Lignum Nephriticum*, Diuretick wood, (h. d. 1.) it powerfully opens, easeth pain, provokes Urine, brings away the Stone.

CLXVI. *Ligustrum*, *Κισσος*, Privet, (c. d. 1.) the leaves and fruit are astringent, help Ulcers, Cankers, and sores in the mouth.

CLXVII. *Lilium*, *Κελισ*, Lilly, (h. d. 1.) the roots externally ripen, mollifie and soften, and cure burnings.

CLXVIII. *Lilium convallium*, Lilly of the Valley, (h. d. 1.) the flowers help the Palsie, Epilepsie, Apoplexy, Vertigo.

CLXIX. *Li-*

CLXIX. *Limonia mala*, *Λιμόνια μάλια*. Limons, (the Juyce, c. d. 2. the Pill, h. d. 2.) the Pill comforts the head, resists poyson; the Juyce cleanses, purifies, opens and abates the heat of Fevers, cuts rough Flegm, cures the Scurvey.

CLXX. *Lingua Cervina*, *Γλῶσσις*, Hart-tongue, *Scalopendria*, (c. d. 1.) opens the Liver and Spleen, cures the Rickets.

CLXXI. *Linaria*, *Οἰσῆρις*, Toad-flax, (h. 1. d. 2.) resist poyson, open the Liver and Spleen, provoke Urine, cure the Dropfie, Jaundies.

CLXXII. *Linum*, *Αλβόν*, Flax, (h. 1. temp.) the seed digests, mollifies and ripens, it much eases the Cough, Plurisie and Ptsick.

CLXXIII. *Lithospermum*, *κάλυμα σελίς*, *Αθῆναιον*, Gromwell, (h. d. 2.) the seed helps a Gonorrhiza, Strangury, breaks the Stone.

CLXXIV. *Lolium*, *Ζιζανία*, *Ἄνισ*, Darnel, (h. 3. d. 2.) the meal draws and cleanses sores, causeth Drunkenness.

CLXXV. *Larva*, Sweet Trefoile, (temp.) its chief use is vulnary, for the Epilepsia, Dysuria, and Plurisie.

CLXXVI. *Lunaria*, Moonwort, (c. d. 1.) it healeth green-wounds, and stops all Fluxes.

CLXXVII. *Lupinus*, *Οἰμύς*, Lupins, (h. 1. d. 2.) the meal ripeneth, cleanseth and wasteth tumours and sores; the root cures the Pox.

CLXXVIII. *Ln-*

CLXXVIII. *Lupulus*, Βρύον, Hops, (h. d. 2.) the flowers provoke Urine, open the Liver, Spleen, Womb, cure the Stone, Dropsie, and Jaundies.

CLXXIX. *Lustula*, Καυράζαν, Dyers-weed, (h. d. 3.) it cuts, opens, digests, expells poison and the Plague.

CLXXX. *Lythymachia*, Λουιμάχον, Loofstrife, (c. d. 1.) stops Fluxes, heals green-wounds, clears the sight.

CLXXXI. *Majorana*, Σαμψύκον, *Apuleia*, Marjoram, (h. d. 2.) it cures all cold diseases of the head, comforts the brain, helps the Palsie.

CLXXXII. *Malva*, Μαράχον, Mallow, (temp. m. 1.) it softens, relaxes, eases pains of the Stone both in Reins and Bladder.

CLXXXIII. *Malva arborea*, Hollibocks, (h. m. 1.) it is much of the nature of the common Mallow.

CLXXXIV. *Malus*, Πομμή, Μάλη, Apple-tree, (c. m. 1.) the fruit (Pippins and Pear-mains) are really Cordial, and good in Feavers.

CLXXXV. *Malus Armeniaca*, Περσικήνα, Apricock-tree, (c. m. 2.) the fruit comforts a hot and dry stomach and Liver.

CLXXXVI. *Malus Aurantia*, Χρυσόμυλον, Orange-tree, (the fruit are c. & m.) of the nature of the Limon.

CLXXXVII. *Ma-*

CLXXXVII. *Malus Persica*, Μαλιά περσική, Peach-tree, (c. & m. 2.) the fruit gently loosens the belly.

CLXXXVIII. *Malus Medica*, Citrus, Μαλιά ινδική, Pomecitron-tree, (h. d. 2. the pulp is cold) the peel resists poyson, kills worms.

CLXXXIX. *Malus Granata*, Ποιά ή οδύς, Pomegranats, (temp. d. 3.) the juyce is good in Feavers.; the peels bind extremely, and so do the flowers, which are called in Latin *Balaustia*.

CXC. *Malus Sylvestris*, Αχιομυλία, Crab-tree, (c. m. 1.) the juyce of Crabs is good against vomiting and Feavers, and is binding.

CXCI. *Mandragora*, Μανδραγόρα, Mandrake, (c. 4. m. 2.) the bark of the root is drying and Narcotick, is good against bear.

CXCII. *Marrubium*, Πέτσον, Horehound, (h. 2. d. 3.) it opens all manner of obstructions, cleanse, is good against Pilsicks, spitting of blood, and Ulcers in the Lungs.

CXCIII. *Medica*, Μυδική, Claver, (c. d. 1.) applyed green helps inflammations; oyl of the seed helps trembling of the heart.

CXCIV. *Melo*, Μήλον, Melon: *Melopepo*, Musk-melon, (c. 4. m. 1.) the pulp abates inflammations; the seeds open, cleanse, and provoke Urine, are good against Coughs, Consumptions and Feavers.

CXCV. *Me*.

CXCV. *Melissa*, Μαλισσούρα, Bawme, (h. d. 2.) good against diseases of the head, heart, stomach, and womb; it is a real Cordial, takes away Melancholly, is good against Epilepsies, Meagrimis and Fainting.

CXCVI. *Mercurialis*, Αιζούρα, Herb Mercury, (h. d. 1.) it is an Emollient, loosens the belly, purgeth the Reins, &c.

CXCVII. *Mespilus*, Μισυλά, Medlar-tree, (fruit c. 1. d. 3.) it stops all Fluxes, and strengthens the stomach.

CXCVIII. *Melilotus*, Μελιλότο, Mellor, (h. d. 1.) it mollifies, discusses and allays pain; is good against all sores old or new, breaks the Stone and expells it; the juice clears the eyes of spots, web, pearls, dimness, &c.

CXCIX. *Mentum*, Μέντο, Spignell, (h. 3. d. 2.) this *dancum* of Crete, opens, attenuates, expels wind and Urine.

CC. *Milium*, Κλύξο, Millet, (c. 1. d. 3.) the meal is of thin parts, binds and stops: it provokes sweat and Urine powerfully; its decoction is excellent in Feavers, chiefly the Tertian, and to break the Stone.

CCI. *Millefolium*, Στραπώνος ή χαλιδρύνα, Yarrow, (c. 1. d. 2.) it is binding and Glutinative, stops lasks, cures wounds, helps Gonorrhæas, whites, spitting of Blood, &c.

CCII. *Moly*,

CCII. *Moly*, Μαίαν, Moly, (h. d. 4.) it is hotter than Garlick, and wonderfully brings down the Terms in a pessary.

CCIII. *Morus diaboli*, Τίω, Devils-bit, (h. d. 2.) it is Alexipharmick, cleanses stinky Flegm from the almonds, throat and jaws; it is more powerfull than Scabious, it kills worms, is good against Feavers, bruises, &c.

CCIV. *Morus*, Ζυφύριον, Mulberry-tree, (fruit c. d. 1.) binding, good against hot swellings of the mouth: the unripe berries are c. & d. 3. do bind and stop all Fluxes, Dysenteries, Terms, spitting blood.

CCV. *Muscus*, Βύσσος, Ussus, Moss, (c. 1. d. 2.) it is of the nature of the tree it grows on, it stops vomiting and all Fluxes. Ground-Moss is chiefly used, to break the Stone and expell it; fastens teeth, dryes wounds.

CCVI. *Myrtus*, Μύρτις, Myrtle-tree, (fruit and leaves c. d. 1.) they bind, stop Fluxes, spitting blood, sore mouths.

CCVII. *Myrrhis*, Μύρρα, Cicely, (temp. d. 1.) it resists Poyson and Plague, provokes Urine and the Terms.

CCVIII. *Narcissus*, Νάρκισσος, Daffodill, (h. d. 2.) the roots are Glutivative and cleansing, help sprains and pains in the Joynts.

CCIX. *Nardus*, Νάρδος, Spicknard, *Spica Indica*, (h. 1. d. 2.) it is astringent, and hurts Women with Child; it opens the Liver, helps

helps the Rickets, provokes Urine, and breaks the Stone in the Reins and Bladder, resists poyson.

CCX. *Nasturtium*, Knap-weed. Cress: Garden-cresses, (h. d. 2.) the seed helps the Scurvey, hardness of the Spleen, Lethargy, Sciatica, Tetters, and ripens Felons; it kills worms, and the Child in the womb, is Diaphoretick and Diuretick. *Sciatica-cresses*, cure the Sciatica by applying the roots (for four hours) beaten with Hogs-grease. *Bank-cresses*, are of the nature of the former, (h. d. 2.) they resist poyson, provoke Urine, break the Stone, cure the yellow Jaundies, Sciatica and Scurvey. *Water-cresses*, (h. d. 2.) cure the Scurvey, Jaundies, break the Stone, provoke Urine and the Terms, and open obstructions of the Liver and Spleen.

CCXI. *Nicotiana*, *Petum*, Tobacco; (h. d. 2.) cleanses, resists putrefaction, causes vomiting, it cuts, is Anodyne, and vulnary; it preserves from the Plague, and the juyce or smoak cures the Tooth-ach; it also cures Scabs, itch, bitings of venomous Beasts, wounds, old sores, Fistulas and burnings: taken as a vomit, it cures Agues.

CCXII. *Nepeta*, *Mentha felina*, Calamint or Nep, (h. d. 3.) is of thin parts, opens and attenuates, removes obstructions of the womb, expells the Terms, and the Child, takes away barrenness.

CCXIII. *Nuccis*,

CCXIII. *Nucces*, *Indica*, *Nuts*; *Astorian*
Sylvestris, *Corylus*, *Karya montana*. Haslenot-
 tree, (haste temp.) the nut is Pectoral; the
 oyl of the wood cures the Falling-sickness; the
 Pistack nuts are of the same virtue. *Nux vom-*
ica, (c. 4. d. 3.) is Narcotick, causing deadly
 sleep, except it be corrected.

CCXIV. *Nummularia*, *Cedum morbi*,
 Money-wort, (c. d. 1.) it cures Ulcers in the
 Lungs, all Fluxes and Ruptures.

CCXV. *Nigella*, black Cummin, or Fennel-
 flower, (h. d. 37) it is a Pectoral; and a
 Specifick in curing Quotidian and Quartan
 Agues: it encreases milk, breaks the Stone,
 provokes Urine, and the Terms.

CCXVI. *Nux juglans vel regia*, *Alnus*,
 Walnut-tree, (the green husks h. d. 2.) are
 Emetick, cure Agues, the Plague, Falling-sick-
 ness, open obstructions of the stomach, and
 resist poyson.

CCXVII. *Nux moschata & Myristica*,
Karyo muicata, Nutmeg-tree, (h. d. 2.)
 Nutmegs are subastringent, Stomachical, Ce-
 phalick, Uterine, Carminative, Cardick,
 stop Fluxes and vomitings, helps concoction.
Macis, Mace hath the same virtues; but
 is of thinner parts, stronger, and more
 piercing.

CCXVIII. *Nymphaea*, *Nymphaea*, Water-
 lily, (c. d. 3.) it is good against Fluxes,

nocturnal pollutions, heat and thinness of the blood.

CCXIX. *Olea*, Ἑλαια, the Olive-tree, (the ripe fruit temp.) they cause appetite, strengthen the inwards: the Oyl mollifies, digests, is vulnary, loosens the belly, cleanses the ureters, is healing, and easeth pain.

CCXX. *Oleaster*, Ἀγριαια, wilde Olive-tree, (temp.) of the nature of the former, the flowers are a Perfume.

CCXXI. *Olasatrum*, Ἰπποκρίσιον, Alexander, (h. d. 3.) cleanseth, attenuates, provokes Uring, expells both birth and after-birth, and is Alexipharmick.

CCXXII. *Olibanum*, Λιβανόν, *Thus*, Frankincense, (h. a. d. 1.) it is good against Coughs, Fluxes, spitting blood.

CCXXIII. *Onobrychis*, Γλαυκὸν Γεφύρι, Ὀνύκχης, Red-firch, or Cock-head, (temp.) it rarifies, and attenuates.

CCXXIV. *Ophioglossum*, Ὀφίγλωσσον, Adder-tongue, (h. a. d. 3.) resists poison, consolidates Ruptures, an ointment or balsom of it is good against all wounds: it cureth Fevers, and biting of venomous beasts.

CCXXV. *Ononis*, Κυβισσός, Dog-stones, *Satyrion*, (h. m. 1.) the full root causeth lust, the other represseth it.

CCXXVI. *Origanum*, Ὀρίανον, wilde Marjoram,

ioram, (h. d. 3.) it opens, cleanseth, and binds, cures Coughs, Asthma's, and Jaundies.

CCXXVII. *Ornithopodium*, *Παυλαγον*, Bird-foot, (c. d. 1.) it binds, helps Ruptures, and expells the Stone.

CCXXVIII. *Orobanchus*, *Ὠροβανχός*, Bitter-veitch, (h. d. 2.) it is cleansing, cutting and opening; it is an Expectorator, provoketh Urine, and applyed (the meal) asswageth swellings and tumours.

CCXXIX. *Oryza*, *Ὠρυζα*, Rice, (temp. d. 2.) it binds and nourisheth, stops Fluxes, restores such as are in Consumption.

CCXXX. *Osmunda*, *Ὠσμუნδα*, *filix florida*, Water-fern, (h. d. 1.) is good against inward bruises, and Hernia carnofa.

CCXXXI. *Oxyphragma*, *Ὠξυφραγμα*, *Lajula*, Wood-forrel, (c. 1. d. 2.) it quencheth thirst, and abates the heat of malign Fevers.

CCXXXII. *Oxyacantha*, *Ὠξυακάνθα*, *Flon-ahorn*, (c. 1. d. 3.) the leaves stop all Fluxes, provoke Urine, help the Dropfie.

CCXXXIII. *Paeonia*, *Παιωνία*, *peony*, (h. d. 2.) it cures the Epilepsie, Vertigo, Mare, and diseases of the womb.

CCXXXIV. *Palma*, *Παλμα*, *Date-tree*: *Dactylus*, a Date: (temp.) Dates are Pectoral, and stop Fluxes.

CCXXXV. *Panax*, *Παναξ*, *Alliepl*, (h. d. 3.) the

the herb is most excellent for wounds : the seed expells poyson.

CCXXXVI. *Panax coloni*, Στῆχος Ἰνδός, Clowns-woundwort, (h. 2. d. 1.) an excellent wound-herb.

CCXXXVII. *Paludarium*, Ἐλασσίαν, Smallage, (h. d. 2.) the joyce or seed breaks the Stone, provokes Urine, opens obstructions, helps long Agues, yellow Jaundies ; it opens, attenuates, and is a good wound-herb.

CCXXXVIII. *Papaver Sativum*, Μίαν, Garden-Poppy, (c. 4. m. 2.) is Narcotick, provokes sleep, helpeth the Cough, hoarseness, Consumption and Flux of the belly : outwardly it easeth pain, and provokes sleep.

CCXXXIX. *Papaver Erraticum*, Πόλαν, Corn-Poppy, (c. 4. m. 2.) it is Narcotick, allayes pain, is used in Feavers, Pleurisies, (against which it is Specifick) Quinsie, and diseases of the breast ; it stops Fluxes and the Hemets.

CCXL. *Papaver*, Πάπυρος, Paper-seed, (h. d. 2.) the seeds are good in corrosive Ulcers, chiefly of the mouth.

CCXLI. *Paralyfis*, Ἀρθεμύς, Cowslips, (temp.) the essence of the flowers cures Palsies, Convulsions, and pain in the Joynts.

CCXLII. *Parietaria*, Ἐλξίν ἢ περδύλιον, Pellitory of the wall, (c. m. 1.) cures the Dropfie, Dysury, Gavel, Stone and Cough.

CCXLIII. *Pa-*

CCXLIII. *Pastinaca latifolia sativa*, Στρω-
Νάριον Garden-Parsnip, (temp.) the root is
nourishing and restorative above measure.

CCXLIV. *Pastinaca vaccina*, Ἐλαφίσταρον,
Cow-Parsnip, (h. d. L.) the leaves bruised
dissolve cold swellings; the seed is good against
the Jaundies, Suffocatio uteri, Epilepsia, Asthma
& Carus.

CCXLV. *Pastinaca*, Σταφυλίνθη, Carrot,
(temp. m. i.) the seed expells wind, and pro-
vokes Urine.

CCXLVI. *Perfoliata*, Διδυμύλλον, Through-
wax, (h. d. i.) it is a good wound-herb, in-
wardly and outwardly used.

CCXLVII. *Perficaria*, Τόξον μέλι, Arsmart
biting, (h. d. 4.) the leaves dissolve tumours,
and cure Ulcers.

CCXLVIII. *Petasites*, Perfolata, Ἰρίον, Bur-
ter-bur, (h. d. 2.) is of thin parts, resists
Poyson and Plague strongly, it causeth sweat,
and driveth all venom from the heart; it pro-
vokes Urine and the Terms, helps fits of the
Mother.

CCXLIX. *Petroselinum*, Πετροσέλινον, Stone-
Parsley, (h. d. 2.) it expells wind, Urine,
and the Terms, caseth pain in the Reins.

CCL. *Pentadactylon*, Πεντάδακτυλον, or Sul-
phurwort, (h. d. 3.) it opens, excites, ex-
pectorates, purgeth tartarous Mucilage and
Choller; it is used chiefly in affects of the breast

and Lungs, as Coughs and Asthma; and in obstruction of Liver, Spleen and Reins; it provokes Urine, breaks and expells the Stone.

CCLI. *Phalangium*, Φαλαγγιον, Spiderwort, (h. d. 1.) it is Alexipharmick, and cures the biting of all venomous beasts, expelling poyson though universally spread through the body.

CCLII. *Phaseolus*, Kidney-bean, (temp.) it is of good nourishment: the salt of the Straw expells Urine.

CCLIII. *Picea*, *Abies mas*, Πινυς, Pitch-tree, (temp.) it is of the nature of the Pine-tree: Tarr helps hoarseness, Ptisicks, and expectorates tough Flegm; it is good against spreading Ulcers, and biting of Serpents.

CCLIV. *Pimpinella*, Πιμπινελλα, Burnet, (temp. d. 1.) it stops Lasks and Fluxes, is a wound-herb, resists Plague and Poyson.

CCLV. *Pinus*, Πινυς, Pine-tree, (temp.) the kernels and coars help Ptisicks, and diseases of the Lungs; the apple cleanses them; the bark stops Fluxes, and strengthens the inwards.

CCLVI. *Piper*, Πιπερις, Pepper, (h. d. 4.) it expells the humors, crudel, and the colics, strengthens the Stomach, and dissolves cold hard swellings; it assists poyson, helps in Agues and the Green-sickness; it comforts the head, cures Head-ache; and is good against all cold diseases

diseases of the brain, Nerves, Stomach, Liver, and Spleen.

CCLVII. *Piperitis*, *Διψασα*, Dittander, (h. d. 3.) it provokes Urine, raiseth Blisters, takes away Freckles, or any discolouring of the skin: it helps Gouts and Sciatica's applied: the juyce drunk in Ale causeth speedy delivery.

CCLVIII. *Pisum*, *Πίσιον*, Pease, (h. d. 1.) they nourish much, but are windy; the meal in a Cataplasma ripens tumours: their Quintessence cures the Falling-sickness and Plague.

CCLIX. *Plantago*, *Ἀσφύλακον*, Plantain, (c. d. 2.) the seed stops Fluxes, and spitting blood: the herb is good against evil Ulcers, Issues, Rhumes, Rottenness, the Dysenteria, and Terms: it is an excellent wound-herb, and as some say will cure the Jaundies; it makes a good gargle for sore throats.

CCLX. *Polium*, *Πόλιον*, Poly-mountain, (h. d. 3.) it provokes Urine and the Terms, helps the Dropsie and yellow Jaundies; resists poyson; and helps the biting of venomous beasts; it expells the after-birth, and opens the Spleen.

CCLXI. *Polemonium*, *Κονόμω*, Shrubby Trefoyl, (h. d. 2.) it is good against the Ringing of Serpents, opens the Spleen, expells Urine and Gravel, and helps the Sciatica.

OCLXII. *Polygala*, Πολύγαλον, Milkwort, (h. m. 1.) a handfull steeped all night in white wine, and drunk in the morning, purgeth Choller.

OCLXIII. *Polygonum, Centaurea*, Πολύγονον, Knotgrass, (c. d. 2.) it helps Hemorrhoids, Fluxes, Gonorrhoea, and other weaknesses.

OCLXIV. *Polypodium, filix quercina*, Polypody of the Oak, (c. d. 1.) it helps all afflictions of the Lungs, and purgeth Melancholly; it opens the Liver and Spleen, and purgeth Choller.

OCLXV. *Populus*, Ασύλη, Poplar or Aspertree, (h. m. 1.) an unguent of the leaves easeth pain and inflammations, is good against falls and bruises, as also Scorbutick pains in any part of the body.

OCLXVI. *Porrus*, Περύσσον, Leeks, (h. d. 4.) they are of the same nature with Onions.

OCLXVII. *Portulaca*, Αρσέλιον, Purslain, (c. d. 1.) it cools all the inward parts, easeth pain in Gonorrhoea, causeth sleep, helps sharpness of Urine, and heat of the Reins and Bladder; it helps spitting of blood, and corrects extravagant lust, being of the nature of Lethargy.

OCLXVIII. *Potamogeton, fontalis*, Ποταμογέτον, Pondweed, (c. d. 1.) it helps the Terms, Fevers, Dysenteria, Inflammations, and

and eating Ulcers, and easeth paine of the Gout.

CCLXIX. *Primula veris*, *Verbasculum*, *Aquila*, Primrose, (h. d. r.) the powder of the roots purgeth strongly Choller by vomit; the leaves and flowers help all diseases of the Breast and Lungs, Palsies, and diseases of the head.

CCLXX. *Prunella*, *Symphytum petraeum*, Self-heal, (h. d. r.) it is binding, and doth consolidate all wounds inward and outward: it cleanseth and healeth Ulcers, and broken bones.

CCLXXI. *Prunus*, *Κοκκυμυλλα*, Plum-tree, (the fruit *κοκκυμυλλον*, *Prunum*, Damson) they are (c. m. r.) good against Feavers, and loosen the belly, comfort a hot stomach: the leaves bind and help sore throats; the gum is good against the Stone.

CCLXXII. *Prunus Sylvestris*, the wilde Plum-tree, it is of the nature of the former: the unripe Plums of both are incomparable to stop all Fluxes, Dysenteria's, and spitting of blood.

CCLXXIII. *Pseudo-dictamnus*, *Δικτημνος*, *Creticus*, Bastard-Dittany, (h. d. 2.) it is wasting, attenuating and opening; it expells the Courses, birth and after-birth; helps the Strangury, and cold diseases of the womb; it expells the Stone, resist poyson, Pestilence, and

and biting of venomous beasts; helps Asthma,
and Anorexia.

CCLXXIV. *Pseudo-melanchium*, *Nigella-
strum*, Cockle, (h. 2. d. 3.) the seed in a
pessary provokes the Terms; parched and
drunk in powder; help the yellow Jaundies,
and expelleth the Stone; it dryes and heals
old Ulcers.

CCLXXV. *Psyllium*, *Ψύλλιον*, Fleawort,
(c. 2. temp.) applyed with Vinegar it helps
swellings in the Joynts, and purgech Choller,
and is good in Dysenteria's and corrosion of the
Guts. Dose ʒ 3 iij. ad vj.

CCLXXVI. *Pulicaria*, *Κορίζα*, Flebane,
(h. d. 3.) it helps the Stranguria, Jaundies,
and Cholick; it opens the Liver, resists poyson,
and provokes the Terms.

CCLXXVII. *Pulegium*, *Γαλκων* & *Βαλκων*,
Penroyal, (h. d. 3.) it is of subtil parts; is
good against the Falling-sickness, and pain of
the stomach; it provokes Urine and the
Terms; expelleth the dead Childe and Secun-
ding; outwardly it is good against cold affecti-
ons of the Nerves and Joynts.

CCLXXVIII. *Pulmonaria*, *Λιχην*, Lung-
wort, (c. d. 1.) it helpeth Ulcers and infla-
mations of the Lungs, Asthma's, spitting of
blood, green wounds, &c.

CCLXXIX. *Prunella*, *Βουρνιανθου*,
Πριμυλα, Sneezewort, (h. d. 3.) the joyce
helps

helps the Tooth-ach; it is Diuretick, Hydro-tick, and Anodyne; helps the Itch, is of subtil parts, and purges the head and brain.

CCLXXX. *Pyrethrum*, Pellicory of Spain, (h. d. 3.) the root helps all cold diseases, the cold fits of Agues, and the dead Palsie, Megrim, Vertigo, Apoplexia, Epilepsia, and other cold diseases of the head and sinews: the root held in the mouth helps the Tooth-ach, and draws forth Rheum.

CCLXXXI. *Pyrola*, Πύρρα, Winter-green, (c. 2. d. 3.) it cools Feavers, stops all Fluxes and spitting of blood; is a most singular wound-herb, and cures Ulcers, Fistulas, Cancers, cleansing, glutinating and drying them.

CCLXXXII. *Pyrus*, Ἀμύγδαλον ἰσχυρὸν, Pear-tree, (temp. m. 1.) they comfort the stomach, and help digestion.

CCLXXXIII. *Quercus*, Δρῦς, Jovis arbor; the Oak, (c. 1. d. 3.) it stops all Fluxes, Terms, Whites, and spitting of blood, is also the Gonorrhoea: the salt expells Urine and Gravel: the wood is of like use as Guaiacum.

CCLXXXIV. *Quinquifolium*, Πεντάφυλλον, (c. d. 3.) it helps diseases of the Liver, Lungs and Heart; resists poyson, helps Agues and Feavers, stoppeth all Fluxes and spitting of blood, and is a singular wound-herb.

CCLXXXV. *Quir*

CCLXXXV. *Quinquenervia*, *Plantago minor*, Πεντάφυλλον, Ribwort, (c. d. 2.) it stops Fluxes and the Terms, spitting and pissing blood, and is of the nature of Plantain.

CCLXXXVI. *Ranunculus*, Βαρυλάνθου, Crow-foot, (h. d. 4.) the leaves, roots or flowers stamped with salt and applyed, help Plague sores, draw blisters, and attract the venom, ease the Tooth-ach, and provoke the Terms.

CCLXXXVII. *Raphanus*, Ραπάνου, Radish, (h. 3. d. 2.) it expells the Stone, provokes Urine, helps the Stranguria, and is good against the Scurvey and Dropsie.

CCLXXXVIII. *Rapistrum*, Λαμψάρον, Charlock, (h. d. 4.) warms the stomach, and is altogether of the nature of Mustard-seed.

CCLXXXIX. *Rapum*, Γογγύλιον, Γακή, Ζαρνικ, Turnep, (h. 2. d. 1.) the seed resists poyson, expells wind, and brings out the Small-pox: the root nourishes; and the juyce thereof made into a syrup opens the Liver, and cures Consumptions.

CCXC. *Rapum Genista*, Broom-rape, (h. d. 2.) it helps the Stone, provokes Urine, and easech pains in the Reim.

CCXCI. *Rapunculus*, *Rapuntium*, *Rapa Sylvestris*, Rampion, (c. d. 1.) the root is generally used in Sallads: they encrease milk,

milk, and help forenes of the mouth and throat.

CCXGII. *Rhus*, *Pūs*, *Pūs*. Sumach, the seed *Erubras*, (c. 3. d. 2.) it is chiefly used to stop Fluxes of the belly, womb, termes, Hemorrhoids, and to allay Choller: outwardly it resisteth putrefaction and Gangreens.

CCXGIII. *Ribes*, *Ceanothus levis*, Currans, (c. d. 1.) they abate the heat of Feavers, and Choller; resist putrefaction, quench thirst, stop vomiting, and strengthen the stomach.

CCXGIV. *Ros folis*, *Rosa folis*, *Rozella*, Sundew, (h. d. 4.) biting and caustick: stamped with salt it raiseth blisters; it resists poyson and Plague, helps the Epilepsia, provokes the birth and Termes, helps Tooth-aehs, Agues, Catarrhs, Prisick, Asthma, Cough, wheezing, fainting, and heals Ulcers.

CCXCV. *Rosa*, *Pōdo*, Rose-tree, (the Red-roses temp. d. 2.) bind and stop Fluxes: (the Damask temp.) purge Choller and Flegm, strengthen the heart, and revive the spirits, gently abating the heat of Feavers.

CCXCVI. *Rosmarinus*, *Askarwō's sīparōpā-wā*, Rosemary, (h. d. 3.) the flowers are called *Anthos*: it stops all Fluxes, and helps all cold distempers of the head, as Vertigo, Megrim, Apoplexia, Epilepsia, Convulsion, Palsie, loss of memory, yellow Jaundies, fits of the Mother, stinking breath, faintings, swoundings,

fwooundings, melancholly, and dimness of sight; it cures the Asthma, Plague, Consumption, all sorts of Feavers, and resists poyson.

CCXCVII. *Rubia*, *Ῥυβία*, *Epibysanus*, *Madder*, (c. d. 1.) it stops all Fluxes, bleeding, and the Termes.

CCXCVIII. *Rubus Sylvestris*, *sentia*, *Bare*, *Bramble*, (c. 1. d. 3.) the leaves and unripe berries are astringent, stop all Fluxes, and help sore throats.

CCXCIX. *Rubus*, *Ῥυβος*, *Idem*, (temp. d. 2.) it is of the same virtue with the former.

CCO. *Ruscus*, *Ῥυσκος*, *Butchers-broom*, (h. 2. d. 1.) the roots break the Stone and expell it, provoke Urine and the Termes, cut rough Flegm in the Chest and Lungs, help the Head-ach, and the yellow Jaundies.

CCCI. *Ruta*, *Ῥυτα*, *Rue*, (h. 3. d. 4.) it resists Plague and Poyson, easeth pains and stiches in the side, and cures most cold diseases of the head, clears the sight, helps the Sciatica and Gout, and provokes Urine.

CCCII. *Sabina*, *Σαβίνα*, *Savine*, (h. d. 3.) it is of subtil parts, provokes Urine, kills worms: the powder of the leaves dry up Ulcers and heal them; the Chymical oyl cures Agues and the Kings-evil.

CCCIII. *Salix*, *Ἰλιά*, *Willow*, (c. d. 2.) it cools Feavers, stops all Fluxes, and spitting
of

of blood, it excellently binds, comforts, and strengthens.

CCCIV. *Salvia*, *Ἑλισσαιος*, Sage, (h. 2. d. 3.) it prevents miscarriage, stops spitting of blood, strengthens the sinews, helps fore mouths, is an enemy to the French disease, and performs all things which Rosemary doth, but something more weakly.

CCCV. *Sambucus*, *Ἄξιν*, Elder-tree, (temp. d. 2.) it provokes Urine, helps the Stranguria and Stone, and is a specifick for the cure of the Dropsie; helps all sorts of pains and tumours applyed, opens the Liver and Spleen, helps Agues.

CCCVI. *Santalum*, *Σανδαλον*, Sanders, (the yellow and white h. 3. d. 2. the red c. 1. d. 2.) they dry, help in Feavers, stop Fluxes, comfort the heart, strengthen the stomach, Liver and Reins, stop the Teemes, Whites and Gonorrhæa: the yellow are best, the white next, the red worst of all.

CCCVII. *Sana munda*, Heath spurge, (h. d. 4.) it purges Flegm, Choller, and watry humours, helps the Dropsie.

CCCVIII. *Sanicula*, *Diapensia*, Sanicle, (h. 2. d. 3.) it is cleansing, strengthening and vulnerary; it stops the bloody Flux, and spitting of blood, and Ulcers in the Kidneys; it opens obstructions by Flegm, and cures old Ulcers.

CCCIX. *San*

CCCIX. *Saponaria*, *Dracopis*, Soapwort, (h. d. 2.) it helpeth against the French disease, thus: R. water lb. viii. Soapwort M. ii. raisins $\frac{3}{4}$ xii. stoned, boil all close covered for a Diet-drink, of which take half a pint at a time; this heals Cuts; provokes Urine; helps the Stone and Dropisie.

CCCX. *Sassafras*, *Pavane*, Ague-tree, (h. 3. d. 2.) it is of subtile parts, opens the Liver and Spleen, helps the Dropisie, cures Fevers, and Quotidian and Tertian Agues; it expels Winde, stops Vomiting, provokes Urine, makes fruitful, helps all cold Diseases, Coughs and Rheums, provokes the Terms, and dries the Womb.

CCCXI. *Saturia*, *Onosmodium*, Savory, (h. d. 3.) it attenuates, corrects, cleanseth, expels Winde, and hath the same Vertues with Time, but is not so strong.

CCCXII. *Scandix*, *Zadith*, Shepherd's needle, (h. d. 2.) it is diuretick, cleansing the Reins and Bladder, it opens the Liver, helps the Stranguria, and causes Conception.

CCCXIII. *Scabiosa*, *Ruta*, *Ætis*, Scabious, (h. d. 2.) it cleanseth, attenuates, dissolveth, is Sodorick, Alexophrarmick, and Pectoral: used chiefly against Aposthumes, Phlegmas, Quinsies, Coughs, Plague, Asthma, and Fish-bone; against Itch, Scabs, Scald-heads, &c.

CCCXIV. *Sch...*

CCCXIV. *Schœnanthum*, *Σχοῖανθος*, *Camels-hay*, (h. d. 1.) it expells Urine, Terms, Gravel, and Wind; is of thin parts, helps pains of the head and stomach; it helps in spitting blood, Dropfies and Convulsions, and resists poyson.

CCCXV. *Scolopendria*, *Caterach*, *Ασπληνιον*, *Spleenwort*, (h. 1. d. 2.) it opens the Liver and Spleen, helps in the Rickets, Stranguria, yellow Jaundies, Dropfie, Stone, Kings-evil and Melancholly.

CCCXVI. *Scordium*, *Σκώδιον*, *Water-Germander*, (h. d. 2.) it cuts, attenuates, cleanses, resists putrefaction, is Alexipharmick and Sudorifick: used chiefly in the Plague, pestilent diseases, and malign Feavers, it cures ulcerated Lungs, and opens obstructions of Liver and Spleen.

CCCXVII. *Scorodonia*, *Salvia agrestis*, *Wood-Sage*, (h. d. 2.) it is Diuretick and Sudorifick, dryeth up Ulcers, consumeth swellings, and helps the Palsie being used for 30 or 40 dayes together, with *Gnajakum*.

CCCXVIII. *Saxifraga*, *Σαξίφραγος*, *Saxifrage*, (h. d. 3.) it cleanseth the Reins and Bladder, provokes Urine, breaks the Stone, and expells it.

CCCXIX. *Scorzonera*, *Serpentina*, *Viper-grass*, (h. m. 1.) it resisteth poyson and
F f Plague.

Plague, Melancholia, Epilepsia, Megrim, and suffocation of the womb.

CCCXX. *Scrophularia*, *Ficaria*, Figwort, (h. d. 4.) applied it helps the Kings-evil, Piles, Wens, hard knots, scurff, spots, freckles, scabs, Gout, and the like.

CCCXXI. *Secale*, *Βελζα ἢ Κεϋζα*, *Farrago*, Rie. (h. d. 1.) the leaven is more powerfull than that of Wheat, in breaking all Aposthums and Biles.

CCCXXII. *Sebesten*, *Μυζαεια*, the tree *Μυζο*, a Plum so called, (temp.) it softens, abates Acrimony, used in Catarrhs, Feaven, and obstructions of the belly: it is of the nature of Pepps or Damsons.

CCCXXIII. *Sedum*, *Herba Jovis*, *Αιζον*, Housleek, (c. 3. temp.) it easeth all pain and inflammations, burnings, scaldings, hot and freezing Ulcers, it stops Fluxes, and quenched thirst.

CCCXXIV. *Sium terrestre*, *Selinum saggzale*, Honeywort, Corn-Barsley, (h. 2. d. 3.) it is of the nature of Parsley.

CCCXXV. *Serpillam*, *Ερπυλλο*, Wild-tyme, (h. d. 3.) it provokes Urine and the Termes, helps the Ague, Stranguria, Hicket, Stone, Lechargy, Frensie, Cholick, Convulsions, Melancholly, and resists poyson. Let Melanchollick people esteem this herb as a Jewel.

CCCXXVI. *Si-*

CCCXXVI. *Sigillum Solomonicum*, *Scala casti*,
Πολυφαντ, Solomons-seal, (h. d. 1.) it glu-
 tinates wounds, Ruptures, and broken bones,
 helps pain, inflammation, bruises and luxations,
 it helps vomiting and Fluxes, and stops spitting
 of blood.

CCCXXVII. *Scratula*, *Centauroides*, Saw-
 wort, (h. d. 4.) it is wonderfull in wounds
 and Ruptures; it strengthens the stomach, and
 helps pains caused by cold: it expells wind,
 Urine, and the Terms, and is equal to
 Sanicle.

CCCXXVIII. *Sesamum*, *Σάσαμυ*, Oyley-
 Corn, (h. d. 1.) it is Emollient, and helps
 bruises, inflammations, scaldings, and pains in the
 Joynts.

CCCXXIX. *Seseli*, *Σέσαλι*, Hartwort, (h. d. 1.)
 it expells Urine, the secundine and dead Child,
 helps Coughs and Asthma's.

CCCXXX. *Sicula*, *Σούταλον*, white Beet,
 (temp.) it cleanses; boiled and eaten it looseth
 the belly; put into the nostrils (the juice)
 it purgeth the head of Flegm: it provokes
 urine, opens the Liver and Spleen, helps Ver-
 tigo's and Head-ach.

CCCXXXI. *Sideritis*, *Stratiotes*, *Σιδαν*,
 Ironwort, (temp. d. 1.) it is astringent, and
 heals green-wounds.

CCCXXXII. *Sinapi*, *Νάπυ*, *στραν*, Mustard,
 (seed h. d. 4.) it doth attenuate and attract,
 F f 2 opens

opens the breast and Lungs, helps Asthma's, expells the Stone, provokes Urine and the Terms, and plaisterwise helps the Epilepsy, Lethargy, Bruises, Sciatica, and all pains coming of a cold cause.

CCCXXXIII. *Sisarum*, Σισαριον, Skirrets, or Sugar-root, (h. m. 1.) they are of good iuyce and nourish; the root provoketh Urine, expelleth wind, and stops lasks.

CCCXXXIV. *Sison*, Σισων, bastard Stone-parsley, (h. d. 2.) its of the nature of Parsley and Stone-parsley.

CCCXXXV. *Sium*, Σιον, Water-parsnep, (h. 2. m. 1.) it provokes Urine and the Courses, expells the Stone and Birth, it opens the Liver, and helps the Palsie.

CCCXXXVI. *Sisymbrium*, *Mentha aquatica*, Water-mint, (h. d. 3.) it is of the nature of the Garden-mint, but not so good.

CCCXXXVII. *Smilax*, Σμίλαξ, Bindweed, (h. d. 1.) it opens the belly, dissolves hard swellings.

CCCXXXVIII. *Solanum*, Στυλινθον, deadly Nightshade, (c. 4. d. 3.) its virtues and use are the same with Henbane and Opium.

CCCXXXIX. *Solidago*, *herba fortis*, Confound, (h. 1. d. 3.) it is an incomparable wound-herb, helps Ulcers of the Lungs, the yellow Jaundies, old tedious Agues, and obstructions

structions of the Liver: it is a Specifick for a
sore throat: *Solidago* *luna* *solid* *menstrual*

CCCXL. *Sonchus*, *Συγγα*, Sow-thistle,
(c. 2. m. 1.) it helps all inflammations, and hot
swellings, as also heat in the secrets: the hairy
is much like the Hawk-weeds.

CCCXLI. *Sophia Paratelsi*, *Thalictrum*,
Flixweed, (temp. d. 3.) the seed stops lakes,
and issues of blood; it strengthneth and con-
solidateth broken bones, healeth wounds and
Ulcers.

CCCXLII. *Sorbus*, *Όρυ*, *Όρυ*, Service-tree,
(c. d. 1.) the berries cool, bind, stop Fluxes
and vomiting.

CCCXLIII. *Spatula ferida*, *Σπεν*, Stinking
Gladdon, (h. d. 3.) the root purges the head
by sneezing, helps the Chollick, Kings-evil,
Bubo's, opens obstructions of Liver and Spleen,
provokes Urine and the Terms strongly.

CCCXLIV. *Spergula*, *Asperula*, (temp.)
it exhilarates the heart, strengthens the Liver,
heals wounds, and is vulnerary; it is of subor
parts, an enemy to the Plague, and helps in
Consumptions.

CCCXLV. *Spinachia*, *Σπινάχιον*, Spinach,
(c. m. 2.) it is used in Gallads, loosneth the
stomach, and helps inflammations and gnawings of
the stomach.

CCCXLVI. *Staphis agria*, *Στάφις άγρια*;
Staves-acre, (h. d. 4.) the powder of the seed

with grease, oyl, or black Sope, cures the Itch, Manginess, Lice and Crablice: boiled in Vinegar, it helps the Tooth-ach.

CCCXLVII. *Stoechas*, French Lavender, (h. d. 2.) the Arabian is best; it cleanses, attenuates, opens & is used chiefly in diseases of the head and nerves, as the Megrim, Apoplexia, Palsie, Lethargy, most diseases of the breast and Lungs; it provokes Urine, Terms, & is the antidote to Melancholly.

CCCXLVIII. *Stellaria*, *Asie a'lix*, Starwort, (c. d. 12.) it imbrutes Botches, Impostumes, and Venereous Bubo's; the flowers help the Epilepsia in Children.

CCCXLIX. *Styrax arbor*, *Styrax* (the Gum, Storax) Scornax-tree, (h. d. 1.) See the 32. c. 23.

CCCL. *Suker*, *Suker* Cork-tree, (c. d. 1.) Cork doth dry and bind: the powder pressed thereof mightily dry, stop bleeding, and the bloody Flux.

CCCLI. *Sycamore*, *Sycamore* Sycamore-tree, (c. d. 12.) the root decoct in water purgeth Flegm and Choller, dissolveth gross humours, and healeth wounds.

CCCLII. *Tamarix*, *Tamarix* Tamarind-tree, (fruit c. d. 12.) is good in choleric, malign and burning Feaver. See the 29. c. 24.

CCCLIII. *Tamariscus*, *Murix* Tamarisk, (h. d. 2.)

(h. d. 2.) it attenuates, opens, cleanses, is Diuretick and Splenitick; it opens the Spleen, takes away Melancholly, black Jaundie, Scabs and Itch.

CCCLIV. *Tanacetum*, Absaroth, Tansie, (h. 2. d. 3.) it cuts, discusseth, is vulnerary, and Nephretick; it kills worms, helps the Chollick, Stone, obstruction of the Reins, Bladder, Termes, and wind.

CCCLV. *Taxus*, MIAO, Kaxo, Yew tree, good for nothing that I know of, the Spanish is deadly: the Antidote is Wormwood wine.

CCCLVI. *Telephium*, *Crasula*, Tassia, (c. d. 2.) it is of subtil parts, cleansing, astringent, and vulnerary, helps inward Ulcers, the Dysenteria and other Fluxes, and helps the erosion of the Intestines.

CCCLVII. *Tessentia odorata*, Triarcha, Cullions, (h. m. 2.) they stir up Urine, help Consumptions and Hemorrhies.

CCCLVIII. *Tha*, Herba Thee, a Chinese Herb, (h. d. 1.) it preserves the Body in health till old age, it helps Head-ache, drowsiness, Catarrhs, Asthma, Consumption, Chollick, Stone, and other weaknesses.

CCCLIX. *Thlaspi*, *Ononis*, Trible-Mustard, (h. d. 3.) the Seeds provoke Urine and the Courses, kill the fumes, resist poyson, break

loward Imposthumes, and 3. ii. being taken purge Chollec.

CCCLX. *Thus*, *Alcar*®, Frankincense-tree, (h. 2. d. 1.) the bark dryeth exceedingly, stops Fluxes: see the Gum at the 34. c. 23.

CCCLXI. *Thymbra*, *Θύμρα*®, Savory of Candia, (h. d. 3.) it hath the same virtues with *Satarria*, or Savory: the juyce hereof in a Syrup is good against the Jaundies, Drop-sie, and wind.

CCCLXII. *Thymum*, *Θύμ*®, Time, (h. d. 3.) it helps Coughs, Asthma's, provoketh Urine and the Terms, expelleth the Secundine and dead Child, dissolves congealed blood, kills worms, and cleanseth the Breast, Lungs, Reins, womb, and blood; it helps the Epilepsy, Agues and pain of the Spleen.

CCCLXIII. *Tilia*, *Λιλις*®, Lin-tree, (temp. d. 1.) the leaves make a good Gargarism for a sore throat.

CCCLXIV. *Tormentilla*, *Ερνιουλλία*®, Tormentil, (h. d. 3.) the root is Astringent, Diaphoretick, Alexipharmick, and Vulnerary; chiefly used against the Plague, and other malign diseases; it is the best thing in the world to stop all sorts of Fluxes, it dryes up Catarrhs, cures the French Pox, and poyson.

CCCLXV. *Trachelium*, *Cervicaria*, *Τραχελίον*®, Throatwort, (r. d. 2.) it helps sore throat, Cankers and Ulcers in the mouth or privy

privy parts, made into a lotion with Honey, Aloes and White-wine.

CCCLXVI. *Tragopyrum*, *Fragopyrum*, Buck-wheat, (c. d. 1.) it provokes Urine, encreaseth milk, loosens the belly.

CCCLXVII. *Tragoriganum*, Goats-Marjoram, (h. d. 3.) it hath the compleat virtues of Marjoram, Origanum, Thyme, and Lavender.

CCCLXVIII. *Tribulus*, *Telphog*, Caltrop, (c. m. 1.) abates inflammations, helps Ulcers of the mouth.

CCCLXIX. *Trifolium*, *Τριφυλλον*, Trefoil, (c. d. 1.) it helps the Cough, and other diseases of the breast, gently binds, strengthens, and asswageth pain.

CCCLXX. *Trifolium purpureum*, Purple Trefoil, (c. d. 1.) it helps pains and frettings of the Guts, expells slimy humours, abates inflammations, and in a gargle helps soreness of the mouth and throat.

CCCLXXI. *Tripolium*, Sea Starwort, (h. d. 3.) two drams of the root in White-wine purges watrish and gross humours, helps the Dropsie, resists poyson, and cures wounds both inward and outward; as also the biting of mad Dogs.

CCCLXXII. *Triticum*, *Αδορ*, *Σιλιγα*, *Πνευ*, Wheat, (h. 1. temp.) a Cataplasm made of red Wheat and Vinegar helps the shrinking

Outwardly of the Breasts; with Juice of Henbane it stops the Flux of Humours; the Liver being annointed, resolves, concocts, and opens all swellings, Scissures and Felons, mixed with Salt.

CCCLXXXII. *Tulpia*, Kibwa, *ῥαβδ*, the Tulp, (temp.) the roots dressed in other roots, are good and nourishing meat.

CCCLXXXIV. *Tussilago*, Farfara, *Βύχινος*, Ophi-foot, (c. d. 3.) it is a Pectoral, and helps all diseases of the Lungs, as Asthma's, Coughs, hoarseness, want of voice, &c.

CCCLXXXV. *Typha*, Tyba, Cats-tail, (c. d. 1.) the down helps gauldings, kided heels, and frettings of the skin.

CCCLXXXVI. *Vaccaria*, Cow-bazill, its not used in Physick, yet is hot and dry in the first, provokes Urine.

CCCLXXXVII. *Vaccinia*, *Ἀμύλα*, *ῥαβδ*, Whortle-berries, (c. 3. d. 2.) they bind, stop all Fluxes, quench thirst, stay vomiting, abate the heat of Fevers and Pestilence, and help Ulcers in the Lungs.

CCCLXXXVIII. *Valeriana*, *Φύ*, *ῥαβδ*, *ῥαβδ*, Valerian, or Nard of Crete, (h. d. 2.) the root provokes Urine and the Terms, resists Poyson and Pestilence, comforts the heart, helps the Disordry and Jaundies.

CCCLXXXIX. *Verbascum*, *ῥαβδ*, *ῥαβδ*, *ῥαβδ*, Mullein, (temp. d. 3.) it cleanseth and

and softens hard swellings: in a Clyster the
Opodeldoch helps the bloody Flux.

CCCLXXX. *Verberna*, *Isop* *Comit* *2* *Verber-*
na, Vervain, (temp. d. 2.) it is good against
 Tertian and Quartan Agues, putrid wounds,
 Ulcers and Fistulas, Head-ach, Jaundies, worms,
 obstructions of the Liver, Spleen and Lungs,
 provokes Urine and the Terms.

CCCLXXXI. *Vermicularis*, *Illecebra*, Stone-
 crop, (h. d. 4.) it draws blisters and exube-
 rateth outwardly it helps hard swellings, and
 the Kings-evil: inwardly it is Emetic, helps
 Agues, and resisteth poyson.

CCCLXXXII. *Veronica*, *Eden's*, *Fluellin*,
 (c. d. 2.) it is astringent, stops Fluxes, helps
 the swellings, corrosive Ulcers, and spreading
 Cankers; it opens the Liver and Spleen, expels
 Urine and the Stone.

CCCLXXXIII. *Kerouich*, *Pauli*, *Eden's*
Woad, (temp.) it is an excellent wound-herb,
 and is good against the Scurvey; as also the
 Jaundies, Stone, and Fluxes of blood.

CCCLXXXIV. *Vicia amara*, *Eden's*, *Er-*
rum, Bitter-vetch, (h. 1. d. 3.) it is clea-
 ring, cutting and opening, provokes Urine and
 the Terms, expels Gravel and the Stone;
 it softens tumours, helps running sores and
 Ulcers: it purgeth the Chest and Lungs of
 gross humours, made into an Electuary with
 Honey.

CCCLXXXV. *Vicia*

CCCLXXXV. *Flora peruviana*, *Kasquetia*,
Periwinkle, (h. 2. d. 1.) it helps take the
bloody Flux, spitting blood, and overflowing
of the Termes.

CCCLXXXVI. *Viola*, *lav.* Violet, (c. m. 1.)
they quench thirst, cool the heat of Feavers,
and a little loosen the belly.

CCCLXXXVII. *Viola Flammea*, *Herba*
Trivittata, *αλβαν.* Hearts-ease, (c. 1. m. 2.)
it is Emollient, helps Epilepsies, Scabs, Ulcers,
diseases of the Lungs, and some say it cures the
French Pox.

CCCLXXXVIII. *Viola Dentaria*, *Dentilla-
ria*, *Coralloides*, Coral-wort, (c. d. 1.) it
binds, helps Ruptures and inward wounds;
it is a good wound-herb, strengthens, and stops
Fluxes.

CCCLXXXIX. *Virga aurea*, *Lentographis*
Flava, Golden-rod, (h. d. 2.) it cleanseth,
provoketh Urine, wasteth the Stone in the
Reines: it is a wound-herb, stops blood,
and is used in lotions for Ulcers in the
mouth, &c.

CCCXC. *Virga pastoris*, *Δι-ζαυ.* Teasel,
(c. 1. d. 2.) of the juyce is made an excellent
healing oyntment; in a Gargarism it heals
sore throats.

CCCXCI. *Vitis*, *Ἀμύραλ.* the Vine, (c. 1.
d. 3.) the leaves bind strongly, help Dysen-
terias, vomit, Pica, Chlorosis, longing, Hæ-
moptosis,

moposis, and evil digestion: the tears breaks the Stone, and clears a dim sight: the raisons loosen the belly, ripen tumours, allay acrimony, strengthen the Lungs and Liver, abates Coughing: the stones bind, stop vomiting and Fluxes.

CCCXCII. *Viscum*, Ἴξδις ἢ ἰξία, Mistletoe, (h. d. 2.) it is of subtil parts, it cures Convulsions and the Falling-sickness: the *Bird-lime* draweth from the deepest parts of the body, ripens swellings, softens the Spleen.

CCCXCIII. *Ulmaria*, *Barbapapri*, *Regina prati*, (c. d. 1.) it helps all Fluxes, the Dysentery, Chollick, cheers the heart, and revives the senses.

CCCXCIV. *Ulmus*, Πυλαία, the Elm-tree, (h. d. 1.) the leaves and bark are cleansing, help green-wounds, and broken bones.

CCCXCV. *Umbilicus veneris*, Καταδών, Navel-wort, (h. d. 3.) that of the water helps the Sciatica, Gout, and Kings-evil.

CCCXCVI. *Unifolium*, Μονοφύλλον, One-blade, (h. d. 1.) it is an excellent wound-herb, especially if the Nerves be hurt: it resists poyson, and is much of the nature of *Pyrola*.

CCCXCVII. *Volubilis*, *Sarsa parilla*, Prickly Bindweed, (h. d. 1.) is of subtil parts, dries much, causeth sweat, helps old pains of the head and joynts, and cold diseases.

CCCXCVIII. *Ur-*

CCCXCVIII. *Urtica*, *ἄγριος ὄξυς*, Nettle, (h. d. 2.) both juyce and seed provoke Urine, expell Gravel and the Stone: the juyce in an Electuary with Honey helps the Plurisie.

CCCXCIX. *Xylobalsamum*, *Ευλοκαλαμύρον*, wood of the Balsam-tree, (h. i. d. 2.) it is astringent, strengthens the members; comforts the brain, and helps Palsies, Convulsions, and griefs of the sinews.

CCCC. *Xylum*, *Bombax*, *Γοκόνιον*, Cotton-plant, (h. m. 1.) the seed helps Coughs and Asthma's; the asher of the wool stops the bleeding of wounds more than Bolt armoniack.

CCCCI. *Zedoaria*, *Ζάδρα*, *Zerumbeth*, (h. d. 2.) it expells wind, and poyson; stops Fluxes; stayes vomiting, fortifies the heart, kills worms, and cures the bitings of venomous Beasts.

CCCCII. *Zinziber*, *Ζρυμβαν*, Ginger, (h. d. 3.) it expells wind, strengthens the stomach, helps digestion, resists poyson; and helps all cold diseases of the head, stomach, and other parts.

CCCCIII. *Mentha*, *Ἡδύοποιος ὕμινθα*, Mint, (h. d. 3.) it stops vomiting, cheers the spirits, and causeth appetite.

Nota, h. signifies hot, c. cold, d. dry, m. moist, 1. 2. 3. 4. in the first, second, third, fourth degree; temp. temperate.

CHAP. XXIII.

Of Secondary Alteratives.

I. **A** *Cetum*, Vinegar, (c. d. 1.) binds, cures, cleanses, resisteth putrefaction, cures the Scurvey, and stops vomiting; it helps the biting of venomous Beasts; and being distilled it is an excellent menstrum to extract several tinctures with; to dissolve Coral, Pearl, and precious Stones: that of White-wine is best.

II. *Ammoniacum Gummi*, Gum Ammoniac, (h. 2. d. 1.) softens, attenuates, dissolves, and ripens powerfully: it is an excellent outward remedy against pains of the Spleen and Gout.

III. *Anima Gummi*, (est resina pallida ex albo citrinescens in Nova Hispaniola seu America, ex arboribus quibusdam proceris, inest extillans Thuri simillima) Gum Anime, (h. 2. m. 1.) it helps defluxions of Rheum from the head, the Head-ach and Megrim (proceeding) of cold; it helpeth cold and weak sinews, comforteth the stomach, expells wind.

IV. *Arabium Gummi*, Gum Arabick, (temp. m. 1.) stops, abates acrimony, easeth the Cough.

V. *Asa*

V. *Assa fetida*, Sinking Ass, (h. d. 3.) it cures wounds, and the suffocation of womb or Mother.

VI. *Balsamum vernum*, the true Balsam, (h. d. 2.) helpeth pains in the Bladder, curing wounds, and diseases both inward and outward, incomparably: it opens the Liver, helps Asthma's, pains of the stomach, and Consumptions; it is the chief of all Oyls and Balsams in the world: it comes from Syria and Arabia.

VII. *Balsamum de Tolu*, Balsam of Tolu, (h. d. 2.) it hath the same virtues with the former, being used chiefly in Asthma's, Consumptions and wounds: outwardly in old Aches, pains of the Head, the Gout, Stone, Palsie, Spleen, tumours, chiefly in wounds, cuts, contusions and punctures of the Nerves and Joynts.

VIII. *Balsamum Indicum*, Balsam of Peru, (h. d. 2.) it is wholly of the nature of the former; but something inferiour to that of Tolu.

IX. *Badellium*, so called also in English, (h. 3. d. 1.) it digests, discusseth, provokes sweat, helps Coughs, breaks the Stone, provokes Urine, Termes, and expells the Child: outwardly it softens hard nodes in the Nerves. Some think that Gum Anime is the true *Badellium*.

X. *Benzoin*,

X. *Benzoin*, Benjamin, (h. d. 2.) helps Coughs, Catarrhs, Asthma's: outwardly helps the Tooth-ach by chewing, and is an excellent Perfume: a solution thereof in Spirit of Wine cleanseth the skin, and makes it fair.

XI. *Camphora*, Camphire, (h. d. 3.) it resists putrefaction, Poyson, Plague, Feavers, abates lust, hinders Conception, and easeth all sorts of pain.

XII. *Caranna*, a Gum, (h. d. 3.) it dissolves tumors, stops cold distillations, easeth pains in the nerves, joynts and brain, and cures green-wounds, chiefly of the muscles and sinews.

XIII. *Colophonia*, (the *caput mortuum* of Rosin and Turpentine) it hath the same virtue with Rosin, but weaker.

XIV. *Elemi Gummi*, Elemni, (temp.) it mollifies, digests, dissolves, ripens, allayes pains, and is proper in wounds of the joynts, nerves, head and skull.

XV. *Fuligo*, Sor, (h. d. 1.) it cleanses and helps the suffocation of the womb: the Salt cures ulcerated Cancers.

XVI. *Galbanum*, a Gum, (h. d. 2.) it mollifies, dissolves, helps the Spleen and Fits of the Mother: inwardly it expells the Terms and Birth, is good against an old Cough, Asthma, and Poyson.

XVII. *Hypericis*, *Acacia*, (a thickned juyce, c. d. 3.) it stops all Fluxes, and spitting of blood, binds violently and thickens.

XVIII. *Lacca*, Gum lac, (h. d. 1.) it attenuates, opens, purifies the blood, provokes sweat and Urine, opens obstructions of the Liver, Spleen, Gall, Lungs, Bladder; helps Dropfies, Jaundies, Asthma, Plague, and brings out the Small-pox and Measles.

XIX. *Labdanum*, a Gum, (h. d. 1.) it mollifies, digests, ripens, attenuates, and stops distillations in a moist brain: it is good against the Mother, and pains at the stomach, given in a Pill.

XX. *Masticis*, *Mastich*, (h. d. 1.) is binding, and strengthens the stomach, against vomiting and loathing; it stops vapours of the stomach, and Fluxes of the belly; it strengthens the head and nerves.

XXI. *Myrrha*, *Mirrh*, (h. d. 3.) it opens, binds, attenuates; used chiefly in obstructions of the womb, to bring down the Terms, and facilitate delivery; it helps all diseases of the Lungs, the Chollick, kills worms, stops Fluxes, helps Agues, and cures a stinking breath.

XXII. *Opium*, the tears of Poppys, (c. d. 4.) it is Narcotick, stops the Terms, Whites, Gonorrhæa, and all Fluxes, spitting of blood, Rheums and Citarrhs, and after a wonderfull manner

manner easing of all pains, but is dangerous to be given in the beginning of Feavers.

XXIII. *Opopanax*, a Gum, (h. 3. d. 2.) it mollifies, digests, discusseth wind, purgeth tough Flegm in the breast, as also from the brain, nerves and joynts.

XXIV. *Pice*, Pitch, (h. d. 1.) it hath the virtues of Rosin: the liquid discusses, mollifies, digests, and easeth pain.

XXV. *Resina Cupressus*, Turpentine of the Cypress-tree, (h. d. 1.) it provokes Urine, and expells the Stone: it helps Coughs, Gonorrhæas, and spitting of blood.

XXVI. *Resina Laricis*, *Terebinthina*, common Turpentine, (h. d. 2.) it hath all the virtues of the Cypress Turpentine; it provokes Urine, cleanses the Reins, opens obstructions of the Spleen and Womb, and cures all sorts of Gonorrhæas after due cleansing.

XXVII. *Saccharum*, Sugar, (temp.) it opens, helps Coughs and diseases of the Lungs; the sharp Spirit thereof dissolves Stones, Pearl and Coral, purges by Urine, and breaks the Stone.

XXVIII. *Sagapenum*, the Gum of Fennel-Grass, (h. 3. d. 2.) it purgeth gross humours, and water from the stomach, guts, womb, breast, reins, nerves and joynts: it is good in Dropsies, Coughs, Asthma, Head-ach, Convulsions, Falling-sickness, Palsie, Agues,

Chollick, obstructions of the Spleen; it provokes Urine and the Terms, but kills the Child: it is subtil, and draws thorns out of the flesh.

XXIX. *Sanguis Draconis*, Dragons blood, (c. d. 1.) it binds and stops Fluxes, heals wounds, stops bleeding, and fastens teeth.

XXX. *Sarcocolla*, Sarcocol, (h. d. 1.) it binds, consolidates, ripens, heals wounds, and stops Fluxes in the eyes.

XXXI. *Storax Calamita*, Storax, (h. d. 1.) it is Cephalick, mollifies, concocts, cures Coughs, Catarrhs, hoarseness, heaviness, and barrenness.

XXXII. *Storax Liquida*, Liquid Storax, (h. 2. m. 1.) it heats, softens, and heals wounds.

XXXIII. *Tacamabacca*, a kind of Rosin, (h. 3. d. 2.) it binds, digests, maturates, dissolves, and softens tumours, expells wind, easeth pain, strengthens the womb, nerves, and head: used constantly it strengthens the stomach, and stops all defluxions from the head, laying it behind the ears, and to the temples: it is good against the Gout and Sciatica, cures wounds in the joynts and nerves, presently suppurates them, and prevents Convulsions.

XXXIV. *Thur*, Frankincense, the right is *Olibanum*, (h. 2. d. 1.) it helps diseases of the head and breast, stops Coughs, Fluxes, vomiting,

vomiting, spitting blood, and the Dysenteria : it quickly heals green-wounds, and fills Ulcers with flesh.

XXXV. *Tragacantha*, Gum dragon, (temp.) it is binding, used chiefly against Coughs and hoarseness.

XXXVI. *Vinum*, Wine, (h. 2. d. 1.) the Spirit thereof is most piercing and incorruptible, resists putrefaction, helps all cold diseases of the head and stomach, revives the Spirits, and keeps the heart from fainting; it dissipates cold, hard tumours, and congealed blood, and extracts all tinctures out of Vegetables, Minerals, and Animals.

CHAP. XXIV.

The Essential Virtues of Purgatives.

Of Primary Purgatives.

I. **A** *Garicum*, Agarick, (h. 1. d. 2.) it purgeth Flegm and water from the whole body, chiefly from the Mesentery, Head, and Lungs; it provokes Urine and the Terms.

II. *Asarum*, Asarabacca, (h. d. 2.) it is subtil, provokes Urine and the Courses, and ex-

pells the Child; it violently purges Flegm, Choller, and Melancholly, both upwards and downwards; it kills worms, opens obstructions of the Liver, Spleen and Gall; helps in the Gout, Jaundies, Dropsie, Tetanus and Quinsey Agues.

III. *Hyosid*, Briony, or wilde-vine, (h. d. 2.) the root opens the Spleen, purges Flegm and water; provokes Urine and the Termes, cures Dropsies, Asthma's, Gouts, and fits of the Mother.

IV. *Carthamus*, Wilde or Bastard-Saffron, (h. d. 1.) the seed purges the breast of Flegm and water by vomit.

V. *Cassia Fistula*, (c. m. 1.) the pulp gently loosens the belly, and wonderfully abates the heat of the Reins.

VI. *Catapulta minor*; *Tubmalus*, Spurge, (h. d. 4.) the seed or leaves purge Choller, Flegm and water violently; give 6 or 12 seeds, or 4 or 5 leaves at a time: outwardly it blisters, and takes off hair.

VII. *Colocynthis*, *Coloquintida*, Wilde Cucumer, (h. d. 3.) the pulp or powder of the seed purges gross Flegm from the remote parts of Brain, nerves, joints, and lungs; it cures the Megrims, Head-ach, Epilepsia, Apoplexia, and Scabs: it is good against the Jaundies, Dropsie, Gout, Scurvey, and French-pox. Dose to 15 gr.

VIII. *Ebulus*,

VIII. *Ebulus*, Dwarf-elder, (h. d. 1.) the bark or seed purge watery and cure the Scurvey, Dropfie, and Gout.

IX. *Ellæborus niger*, black Hellebor, (h. d. 3.) an extract of the root purgeth Melancholly strongly, and is good against all diseases which proceed therefrom, as Madnes, obstruction of the Spleen, Elephantiasis, Herpes, Cancer, Quartans, Vertigo, Epilepsie, Apoplexia, and Scabs. Dose $\dot{\alpha}$ ʒi . ad ʒii .

X. *Ellæborus albus*, white Hellebor, (h. d. 2.) it purges upwards and downwards, and performs all which the black will do, but much stronger; the powder purges by sneezing, and provokes the Terms. Dose to gr. xv.

XI. *Epithymum*, Dodder of Time, (h. d. 3.) it gently purgeth Melancholly and water; and is used chiefly against Scabs, Ulcers, obstructions of the Spleen, and Hypochondriack Melancholly.

XII. *Efula*, wilde Spurge, (h. d. 4.) an extract of the roots purge Flegm, chiefly downwards, and cures the Scurvey, Dropfie, and Jaundies. Dose $\dot{\alpha}$ ʒi . ad ʒi .

XIII. *Fragula*, black Alder, (c. d. 1.) the inner bark purgeth all humours both by stool and vomit; it helps the Dropfie, Jaundies, Rickets, Scabs, Itch, and strengthens the Liver, Spleen and stomach.

XIV. *Gratiola*, Hedge-Hyslop, (h. d. 3.)

The extract of juyce mightily purgeth watrish, gross, and slimy humours; it cures all Feavers, Dropfies, and diseases coming of cold and watry causes, and kills worms. Dose *ad* 3 \mathfrak{ss} .

XV. *Hermodactylus*, Hermodactyl, (h. d. 2.) the root petuliarly purgeth tough Flegm from the Joynts, and is good against the Gout in hands or feet. Dose *a* gr. xv. *ad* xxx. of the infusion *a* 3 ii. *ad* iv.

XVI. *Zalapa*, Indian Exiony, (c. d. 1.) it purgeth strongly all humours, chiefly water, and that safely; it helps the Jaundies, Dropfie, and old Agues. Dose *a* 3 i. *ad* 3 \mathfrak{ss} . *Micacaban* is of the same nature, but weaker.

XVII. *Mecacaban*, Female Jallop, (temp. d. 1.) it purges Flegm and water from the head, nerves, and breast, is good in Catarrhs, Dropfies, Gout, French-pox. Dose *a* 3 i. *ad* 3 ii. to Children 3 i. or less.

XVIII. *Mexereon*, *Laureola*, the berries are called *Cocci*, or Indian grains; (h. d. 4.) it exulcerates, causeth Feavers, and weakens the chief parts: it purgeth Choller and water violently; it is corrected by steeping it in Vinegar 24 hours. Dose of the berries or leaves in powder *a* gr. v. *ad* xv.

XIX. *Myrobalana*, outlandish Prunes; they are of five sorts, viz. *Chebulæ*, *Citrina*, *Bellerica*, *Indica*, *Emblica*, (c. 1. temp.) the first purge Flegm and Choller, the second Choller, the

the fourth Melancholly, the third and fifth Flegm. Dose à ʒvi. ad ʒi. β.

XX. *Polypodium*, Polypody, Oak Fern, (temp. d. 1.) it purgeth slowly Melancholly and tough Flegm, opens obstructions of the Mesentery, Liver and Spleen, helps the Scurvey; it is seldom given alone, but with other Purgers, and in form of a decoction.

XXI. *Rhapharbarum*, *Rha*, *Rheu*, *Pentium*, *Indicum*, *Barbarum*, *Rubarb*, (h. i. d. 2.) it purgeth Choller, Flegm, and clammy humours gently from the stomach: it opens the Liver and Spleen, cures the Jaundies; is binding, and therefore is the best of Purges in a Dysenteria and Diarrhæa. Dose à ʒi. ad ʒi. β.

XXII. *Ricinus*, *Palma christi*, great Spurge, (h. d. 3.) it powerfully purgeth Choller and Flegm, helps the Chollick, Sciatica, Gout, Jaundies, and Dropsie. Dose is 12 of the kernels or seeds.

XXIII. *Senecio*, Groundsel, (c. m. 1.) it cools, discusseth, and consolidates; it strongly vomits, and cools Choller, helps the Jaundies, heat of the Liver, vomiting, Sciatica, womens Fluxes, and kills worms: outwardly helps inflamed breasts, scald heads, Struma's, pain of the stomach, Gout, and heals wounds.

XXIV. *Senna*, (h. d. 1.) it purgeth Choller and Flegm from the head, Liver, Spleen, and Joynts; it gripes, and therefore is corrected with

with Clove, Ginger, &c. Dose in powder
 $\text{ā } 3 \text{ i. ad } 3 \text{ i. } \beta$. in infusion $\text{ā } 3 \text{ i. ad } 3 \text{ ii.}$

XXV. *Soldanella*, Sea-Colowort, (h. d. 3.)
 it purgeth water strongly, helps Dropfies
 and Scurvis. Dose in powder $\text{ā } 3 \text{ } \beta$.
 $\text{ad } 3 \text{ i.}$

XXVI. *Splua Cervina*, Buckethorn, (c. d. 1.)
 the berries purge Choller, Flegm and water,
 help Struma, Cachexia, Dropfie, Gout, pro-
 voke the Termes, &c. Dose in powder $\text{ā } 3 \text{ i.}$
 $\text{ad } 3 \text{ i. } \beta$. in decoction from 40 to 60. of the
 Syrup $\text{ā } 3 \text{ i. ad ii.}$

XXVII. *Staphisagria*, Staphisacre, (h. d. 4.)
 the seed is Emetick, and brings forth gross
 Flegm with violence. Dose $\text{ā } gr. \text{ xii.}$
 $\text{ad } \text{iv.}$

XXVIII. *Turpethum*, Turbith, (h. d. 3.)
 the root draws strongly gross clammy humours,
 or Flegm, from the Joynts and remotest parts;
 it is good against old diseases, the Gout,
 Asthnia, French-pox, Dropfie, Leprosie, Itch,
 Scabs, &c. it is something Emetick alone.
 Dose in powder $\text{ā } 3 \text{ ii. ad iv.}$ in infusion
 $\text{ā } 3 \text{ i. ad iii.}$

XXIX. *Tamarindus*, Tamarind-tree, (c. d. 2.)
 the fruit purge Choller and Melancholly, quench
 thirst, abate heat and sharpness of humours.
 Dose of the pulp $\text{ā } 3 \text{ i. ad ii.}$ in decoction
 $\text{ā } 3 \text{ ii. ad iv.}$

Of Secondary Purgers.

XXX. *Aloe*, *Aloes Succatrina*, (h. 2. d. 3.) it purgeth Choller, provokes the Haemorrhoids and Tenes, strengthens the stomach, kills worms, cleanseth Ulcers, and heals wounds; it heats and binds, opens obstructions of the Liver and Gall. Dose \mathfrak{a} \mathfrak{z} i. \mathfrak{a} d \mathfrak{z} ii.

XXXI. *Elaeagnus*, juyce of the wilde Cucumber, (h. 2. d. 1.) it purgeth violently Choller, Plegm and water, provokes the Tenes, kills the Child, cures the Jaundies, Dropfie, Scurvey and Gout. Dose \mathfrak{a} \mathfrak{gr} . i. \mathfrak{a} d v.

XXXII. *Euphorbium*, a Juyce or Gum of the Lybian Ferule, (h. d. 4.) it purgeth Plegm and water, but violently inflames; it cureth the Dropfie and Jaundies. Dose \mathfrak{a} \mathfrak{gr} . v. \mathfrak{a} d x. being corrected with Vinegar, or Plegm of Vitriol, it is better, and may be given to \mathfrak{gr} . xv. it purgeth Plegm from the nerves, cures Palsies, Gouts, and Convulsions, by using it inwardly and outwardly.

XXXIII. *Cambogia*, *Gutta Gamba*, a Gum, (h. d. 1.) it vomits strongly, cures the Jaundies, Dropfie, Feavers, Scabs and Itch. Dose \mathfrak{a} \mathfrak{gr} . v. \mathfrak{a} d xiv. or xvi.

XXXIV. *Manna*, Celestial Honey, (temp.) it purges the head, breast, lungs and belly gently, mollifies the throat, carries forth Choller

Choller and water, helps Scabs, Itch, and running heads. Dose to children $\dot{\alpha}$ ʒii . ad ʒiv , to men $\dot{\alpha}$ ʒi . β . ad ʒiii .

XXXV. *Opopanax*, a Gum, (h. 3. d. 2.) it purges clammy Flegm from the Mesentery and remote parts, and joynts, brain, nerves, and breast; and is good against old Coughs, and takes away the cold fits of Agues. Dose $\dot{\alpha}$ ʒ β . ad ʒi .

XXXVI. *Salmonium*, (being prepared *Diagredium*) a resinous Gum, (h. d. 3.) it purgeth Choller, Flegm, and serous humours strongly, from the head, nerves, joynts, and remote parts: it is subject to inflame and cause vomit. Dose $\dot{\alpha}$ gr. v. ad xii. the *Diagredium* is more gentle, and helps the Gout, Dropsie, Jaundies, obstructions of Liver and Spleen, Green-sickness, and a cold and moist distemper of the head, &c. Dose $\dot{\alpha}$ gr. vii. ad xvi.

CHAP. XXV.

Of the Salmonian Pills.

I. **T**He reason and quality of the Composition of our Pills, are discerned from the matter of which they are made, which is Mineral, Vegetable, and Animal.

There

There was a necessity that these three differing substances should compleat the body of our Pill, for these Reasons following: *First*, Because according to our choice of the matter, the Mineral part hath respect to rooted and Chronick diseases, lodging in the bones and other solid parts; the Vegetable part hath respect to acute diseases, and such as lodge in the blood; the Animal part hath respect to other more occult diseases, such as afflict the spirits, and lodge in the heart. *Secondly*, From the effects; as the Mineral part attracts the disease by its magnetick power, so the whilst the Vegetable part sustains and upholds the body and place afflicted; and the Animal part keeps and preserves the spirits from fainting and decaying, thereby causing all its operations to be performed with ease and alacrity. *Thirdly*, From its form; as the Mineral part is the main body of our Pill, so the Vegetable part holds it together, and the Animal part gives it its pleasant scent. *Fourthly*, From its quality; that as the Mineral part agrees with Salt, and purges Melancholly, so the Vegetable part agrees with Sulphur, and purges Choller, the Animal with Mercury, diminishing Flegm, and purifying the blood, from whence our Pill may very properly be called a Panchymaggon.

H. *The Preparation of our Pills is three-fold,*
partly

partly from nature's simple production, partly
Galical, and partly Chymical.

There is as much necessity of this three-fold manner of preparation, as there is of the three-fold matter of which it is prepared; the Mineral and Animal are wholly Chymical; the Vegetable part is partly nature's work, partly Galical, partly Chymical. *First*, There is a necessity that the Mineral should be prepared Chymically, without which as we could not open its body, so it would be altogether useless, and ineffectual in the cure of diseases. *Secondly*, There is as great a necessity of a Chymical preparation in the Animal, without which we could never get its noble oyl and spirit. *Thirdly*, There is a necessity of a three-fold preparation of the Vegetable part, because it consists of a three-fold substance: the first is simple and pure, perfectly fitted for our business by nature, and so needs no other provision: The second is performed by infusion, extraction or expression, according as the nature of the thing requires: The third is wholly the work of the naked fire, by which it is cleansed and perfected. The Mineral preparation makes our Pills durable and effectual; the Vegetable preparation gives it its delicate consistency; and the preparation of the Animal part makes it safe and harmless. In summe, it is performed by natural production, infusion, expression, extraction, distillation, pre-

precipitation, calcination, and reverberation; all which being exactly done, and the particulars made up into a mass, it becomes a durable and safe Medicine, whose virtues age cannot hurt, nor time destroy, being able to keep its body in an equal consistency for many years.

III. *The Virtues of our Pills are manifest chiefly in Chronick or old diseases; such are the Scurvey, Dropfie, Gout, Agues, Pox, Gonorrhœa, Itch, Stranguria, Gravel, Worms, Scruma, Jaundies, pains and obstructions in any part of the body; all which our own experience can justify, they will perfectly cure, by a gentle cathartick, and diuretick operation.*

We cannot be so prestigiously Impudent, as to pretend to the World; nor so confidently abusive, as to make them believe, that these our Pills will cure all diseases, as some ignorant and illiterate Fellows of late have done: No, but on the contrary, to declare directly our knowledge herein; and this we say, that as we would not be defective, in shewing its several Uses at large; so we should be much more loath to extend in the least, a word beyond the truth; well knowing, that what is grounded upon falshood and deceit, will prove a very bad foundation in the end, to build a future structure of happiness upon: the real credit of which, is indeed partly the motive of this Publication.

We

We know by experience, that these our Pills will cure all the aforementioned Diseases, which by long Practice have been sufficiently confirmed unto us, generally performing the Cure (in very old diseases) in three weeks or a months time at farthest; taking away all aches, pains, soreness, scabs, ulcers, and scalding of the water, which it accomplishes with as much dexterity, ease, secrecy, and safety, as can in reason by any be expected, without the least fear of evil symptoms, or danger of relapse: Yet we cannot limit the same length of time to all, for as some may be sooner cured, so some may be longer; for the difference of the Constitution ought to be considered: Melancholly is harder to work upon, than Legm or Choller: nor will we promise that they shall do the same in all persons, (for some may be past Cure) but that they have done it, (and may do it again, which is as much as can be required) we will sufficiently make apparent in that which follows. Notwithstanding although we have had no larger experience, but in the aforementioned Diseases; yet we doubt not, and are very subject to believe, that by accident they may Cure many other infirmities, not yet mentioned by us; all which we might do, but that we are loath to impose too much upon the credulity of the easily deceived World. However this we know, they purifie, cleanse, and sweeten the blood;

blood, resist corruption and putrefaction of the humours, and the diseases thence proceeding; help to heal old Ulcers, Fistula's, and running sores, or other breakings out, by diverting the humour: they rectifie distempers of the Liver, Spleen, and Head; clear the sight, cause a sweeter breath, adde a good colour to the face, and make the body able to withstand diseases. We are not much concern'd, because our Pills will not cure all distempers, as others of late have pretended; but are rather glad, for that we know they will certainly cure some; the which we think is much the better odds, than to pretend to cure all, and yet truly to cure none.

IV. The way and manner of taking them.

They are to be taken, after the manner of other Purges: if the sick be strong; let the one half be taken over-night going to bed, the other early the next morning, fasting till they have done working, only drinking now and then (between whites) a draught of warm broth, Posset-drink, or Mace-Ale, keeping the house for that day: but if the sick be weak; it will be good to take the whole Dose in the morning early, ordering the body as aforesaid; and according as the disease requires, and strength permits, let them be taken, either every day, or every other day, till health be recovered.

V. *To limit the Dose, according as occasion requires.*

From three years of age to ten, you may safely give one or two Pills; from ten years of age to sixteen, you may safely give two or three; from sixteen to twenty, you may give three or four Pills; and from twenty to three-score years of age and upwards, you may safely give four or five: where note that each Pill contains three grains; so that the Doses rise in order from six grains to fifteen, which is the highest; unless it be given to very strong bodies, in which case a Scruple may sometimes be given. They are safe and harmless, operating by a certain attractive, purging and Diuretick quality, with much gentleness and mildness, yet powerfully eradicating or rooting out the disease.

VI. *Lastly, for confirmation of all what we have hitherto spoken, take this short narrative following, of singular Cures really effected thereby,*

With these Pills we cured one John Knib in Wheeler-street, of the Scurvey, and old tedious nocturnal pains all over his body. We cured one Nicholas Earl, at the Cup in Long-alley, of the Dropsie. We cured one John Leek, at the Fishmongers-arnes without Cripplegate, of the Gout. We cured one Elizabeth Frankston, at the Neptune in Moorfields, of an Ague

or Fever. We cured one *George Wager*, a Brewer near Pickled-Herring-stairs *Southward*, of a Surfeit, pissing blood, weakness, and distemper of the Reins. We cured one — *Oakes*, in Fox-yard in *White-cross-street*, of an eminent and painfull tumour in the Cods. We cured one *Thomas Atkins*, a Carpenter in Half-moon-alley in *Bishopsgate-street*, of a Surfeit and violent Fever. We cured one *Joan Ingram*, next door to the Bear in *Moorfields*, of the Gout. We cured one *Paul Storer*, next door to the Bear in *Moorfields*, of the yellow Jaundie. We cured one *M. Peters*, a Shooe-makers wife in Angel-alley *Beethlem*, of a Surfeit, with violent pains. We cured one *Ambrose Web*, in *Westbury-street* near the Three Compasses, of want of Appetite, the Scurvey, and Hemorrhage. We cured a *Servant* of his, full of the Scurvey and Dropsie. We cured the same *Servant* of malign tumours, and Ulcers in the feet and toes. We cured one *Lawrence Heath*, in Thread-needle-alley in *Moorfields*, of the Scurvey. We cured one *Richard Franckton*, (the Husband of the afore-said *Elizabeth*) of a great obstruction at stomach, with a violent Tremor, or trembling. Together with more than a thousand others, which secrecy, brevity, and our private interest engages us to conceal: these things being only related for confirmation of the

truths aforesaid, and satisfaction of the incredulous.

And as we invented, designed, and made use of these Pills, in the Cure of the aforesaid cruel and outrageous diseases, and many others; so out of the respect which we bear, as well to the Publick good, and the particular benefit that may accrew thereby, unto every individual person in the Kingdom, as to our own private interest, we could do no less, but (in these modest termes) expose the same to the view and knowledge of the World, under the name of *Pilula Salmoniana*, or Salmonian Pills.

They are alwayes to be had at our habitation, with Printed Directions for the use of the same.

CHAP. XXVI.

Of the Accidental virtues of Medicaments.

I. **T**He Accidental virtues of Medicines, are the Complements of the Essential. That is (in substance) the effect: thus, a Medicament essentially provokes Urine, it therefore essentially cures the Stranguria, &c. but by accident the Dropfie, because it is a Watry disease. Therefore,

II. Me-

II. Medicaments are considered in the cure of diseases under a twofold notion; to wit, as they either alter or purge.

III. Altering Medicines are considered; 1. as they change the temperature; 2. as they ease pain; 3. as they restore something that is lost.

IV. Those which alter the temperature, do it by their contrariety in heat, or coldness, moisture, or dryness, and so make soft, relax, rarise, open, bind, draw, repercuss, discuss, cleanse, or resist poyson.

V. Those which ease pain, do it by Sympathy, as all warming things which are called Anodynes; or by Antipathy, as all cold things which are called Narcoticks.

VI. Those which restore something, are called Analepticks, which are such things as either encrease flesh, or adde strength to the body, or to some of its parts.

VII. Purging Medicaments are considered as they evacuate, 1. by the nose or pallat; 2. by spittle; 3. by vomit; 4. by sweat; 5. by urine; or 6. by stool.

VIII. Those which evacuate by the nose, cure diseases of the head; by spittle, diseases of the Lungs, Liver, Spleen, and Joynts; by vomit, diseases of the stomach; by sweat, diseases of the whole body, as universal corruptions; by urine, diseases of the Reins, Blad;

der, and Abdomen; by stool, diseases of the humours, belly, and joynts.

IX. Therefore consider the places where diseases lodge, the humours of which they come, the temperature that they have, the effects that they produce, and the symptoms by which they are known; and so according as a Medicine is said either to be appropriate to that part, depress that humour, alter that temperature, destroy those effects, or abate those symptoms, either in part, or in whole, so shall the Medicine be said to be accidentally helpfull in, or good against the disease afflicting.

X. Hence the Essential virtues of Medicines are taken from their property alone, (by Chap. 16. & 17.) the Accidental from their temperatures, appropriations, (by Chap. 14. & 15.) and properties conjoynd.

CHAP. XXVII.

Of Medicinal Explications.

By reason we cannot prosecute our intentions in this Chapter Analytically, (lest it should swell too much) we here, for brevity sake, shall use the Alphabetical method.

I. *Acetum,*

I. *Acetum*, is simply Vinegar of Wine; but by Philosophy is taken for any sharp and corrosive Liquor.

II. *Abenum*, is a brass Kettle, fitted to boyl any thing in, or distill in Balneo, or Ashes.

III. *Alcohol*, is a spirit of Wine highly rectified, and other spirits; sometimes it is a fine Powder.

IV. *Alambicus*, is a Chymical Vessel fitted to distill hot waters and spirits with.

V. *Amalgama*, is a mixing, calcining or corroding of Mettals with Quick-silver, thus; take any Mettal (except *Mars*) in thin plates or filings, mix with it eight parts of Quick-silver, till all becomes one mass; then over a gentle fire cause the Mercury to ascend, and the Mettal will remain in a thin Calx.

VI. *Amuletum*, *Periannum*, *Xenechton*, is a Medicine which cures diseases, chiefly the Plague, by hanging about the neck.

VII. *Ampulla*, is a glass Vial.

VIII. *Apoxema*, is a Broath or decoction made by boyling ingredients in any Liquor.

IX. *Arcanum*, is the quintessence of any thing in the highest; or the secret virtues of things exalted (as *Paracelsus* saith) to a thousand degrees.

X. *Athenor*, a neat and close Chymical Furnace of great heat, fit to perform many operations in,

XI. *Balani*, are Suppositories or Figs to put up the Fundament to provoke to stool.

XII. *Balsamum*, or *Balsamum*, is either a body like an Oyntment or Liniment, made of Oyl, fat and Rosin, impregnated with the virtues of Herbs, thicker than an Oyl, and thinner than a Liniment; or else it is natural.

XIII. *Berbica*, are such as ease Coughing, and expectorate Flegm.

XIV. *Bolus*, is a Confection something thicker than an Electuary.

XV. *Cacumen*, *Coma*, the tops of Herbs and Plants.

XVI. *Calx*, is that which is calcined, and burnt till it is brittle.

XVII. *Caput mortuum*, is the matter which remains at the bottome of the Still, thick and dry, chiefly from Minerals; but when it is named alone, it is only intended, that of *Vitriol*.

XVIII. *Cataplasmata*, is a Pultis made of Meal, Oyl or Grease, impregnated with the virtues of Medicines.

XIX. *Calcinatio*, is the reducing of any thing into a *Calx*, making it fryable as Chalk: it is done, 1. By *Fire*, as burning to ashes; or by reverberation. 2. By *Corrosion*, as by Amalgamation, Precipitation, Fumigation, Evaporation, Cementation, or Stratification.

XX. *Cementum*,

XX. *Cementatio*, is a calcining of Metals with Salt, or the like, laying them Stratum super Stratum.

XXI. *Ceratum*, is a Sear-cloth, made of an Emplaister not enough boyled.

XXII. *Circulatio*, is when a Liquor is so placed in digestion, that the volatile part in it be constantly lifted up, and fall down, and so pass as in a circle, till it comes to maturation or ripeness.

XXIII. *Clarificatio*, is the purifying of Decoctions and Juices from their dross or feces: it is done, 1. By the whites of Eggs. 2. By Digestion. 3. By Filtration.

XXIV. *Coagulatio*, is the thickning of any thing by Evaporation.

XXV. *Circulatorium*, is a pelican, circulatory or bolt head; viz. a globe-like glass with a long neck.

XXVI. *Colatorium*, is a Strainer made either of Canvas, Flannel, or Hair.

XXVII. *Concha*, is a Shell either to measure, or take up something withall.

XXVIII. *Collyrium*, or Sief, is a Medicine (as Water, Oyntment, Powder or Troches) to be put into the eyes.

XXIX. *Colophonia*, is the thicker part of Rosin, which remains after distillation or boiling.

XXX. *Candita*, are Conserves, made either with Pickle or Sugar.

XXXI. *Crauw*,

XXXI. *Crucma*, is a yellow Powder made of Antimony, Iron, or Copper.

XXXII. *Colubatio*, is the pouring in again the Liquor distilled upon the Feces, and distilling it again.

XXXIII. *Colatio*, is a straining of a Liquor from its Feces through a Strainer.

XXXIV. *Confectio*, is the covering of any thing with Sugar, also an Aromatick E-lectuary.

XXXV. *Concoctio*, is a boyling of any thing in water or other Liquor.

XXXVI. *Corrosio*, is the calcining of bodies by corrosive things.

XXXVII. *Cribum*, is a Serse or Sieve.

XXXVIII. *Crucibulum*, is an earthen Pot to calcine in, made to endure the fire round about it.

XXXIX. *Chrystallizatio*, is the making of things like Chrystal: it is proper to Salts, to which you may adde Tartar and Sugar, these (after dissolved in warm water) put into a cold place, turn into Chrystals, which if there be too much water it must be evaporated.

XL. *Cucurbita*, is a Gourd made of glass.

XLI. *Decantatio*, is a pouring of a settled Li-queur by inclination.

XLII. *Decoction*, is a Broath or decoction made by boyling in any Liquor.

XLIII. *Densificium*, is a Liquor, Garga-
rism

fism or Powder to cleanse the Teeth and Gums.

XLIV. *Delliquium*, is the dissolving of a hard body into a Liquor; as Salt or calcined marble, in a cold and moist place, as a Cellar, &c.

XLV. *Diachysma*, is a Gargarism or mouth-Water.

XLVI. *Diploma*, is a Balneum Mariæ; or the distillation by heat of a Bath.

XLVII. *Dissolatio*, is the dissolving of a body, with things proper to its nature.

XLVIII. *Destumatis*, is the taking off the Scum which ariseth in boiling, with a Spoon or by straining.

XLIX. *Distillatio*, is the drawing of a Liquor made thin with heat, into a Receiver. 1. In respect of the Vessels, by an Alembick, Retort, or a Vesica. 2. In respect of the manner, by Bath, Vapour, Balneum Mariæ, Ashes, Sand, or naked Fire.

L. *Decrepitatio*, is the calcining of Salt, till it cease to crackling.

LI. *Deslegmaria*, is the separation of Flegm either by distillation or evaporation.

LII. *Digestio*, is the ripening of crude undigested matter with a gentle heat.

LIII. *Dropax*, is a sticking Medicine, so called from Pitch, used with other sticking ingredients.

LIV. *Ectegma*, is a Medicine for the Ears, called

called a Lobeck, something thicker than a Syrup.

LV. *Emulſio*, is a Medicine made of Seeds or Almonds almost like milk.

LVI. *Errhina*, is a Medicine causing sneezing.

LVII. *Essentia*, is the balsamick part of a thing, most clearly separated from the gross.

LVIII. *Edulcoratio*, is a sweetning either with Sugar; or a washing with water, things salt and calcined.

LIX. *Emmenagoga*, are such things as provoke the Terms.

LX. *Emphrastica*, are such as stop the Pores by clamminess and moisture.

LXI. *Evaporatio*, is an exhaling of the humidity over a gentle heat or fire.

LXII. *Expressio*, is a drawing forth by pressing or straining.

LXIII. *Extractio*, is the drawing forth of the essence, life or virtue of a Medicine by a fit Menstruum or Liquor; which is generally either spirit of Wine, Oyl of Turpentine, or Liquor of Tartar.

LXIV. *Fecule*, are powders which remain in the bottom after straining.

LXV. *Fermentatio*, is the resolution, rarification and maturation of a thing in it self, done either by adding of ferment, viz. something

thing which will work, as Yeast, Leaven, &c. or by digestion only.

LXVI. *Filtratio*, is the straining through Brown-paper, or Woollen-cloth, made in form of a Funnel.

LXVII. *Fixation*, is the making of what is Volatile or will fly, to endure the fire and not fly away: it is done by often reiterated distillations and sublimations, or by adding some fixed thing to fix it.

LXVIII. *Flores*, is a light fine powder raised from Minerals by sublimation.

LXIX. *Fumigatio*, is the calcining chiefly of Metals or Minerals by the fumes of sharp Spirits.

LXX. *Fornax*, is a Furnace wherein Chymical operations are performed.

LXXI. *Gelatina*, *Galreda*, is a kind of clammy juice or jelly, made of Calves-feet, Harts-horn, &c.

LXXII. *Gargarismus*, is a water to wash the mouth and throat.

LXXIII. *Granulatio*, is the reducing of any mass or body into little grains.

LXXIV. *Hypnotica*, are such Medicines as cause sleep.

LXXV. *Imbibitio*, is the moistning of any thing that is dry.

LXXVI. *Infusio*, is the steeping of a body or mass in a liquid thing.

LXXVII. ?

LXXVII. *Fuleo*, is a sweet potion made by mixing Spirits or Waters, with Syrups.

LXXVIII. *Incratio*, is an imbibing or moistning of a dry thing.

LXXIX. *Incineratio*, is a burning to ashes.

LXXX. *Insolatio*, is a certain digestion performed by the heat of the Sun.

LXXXI. *Laudanum*, is a Medicine easing pain, also an extract of *Paracelsus* so called.

LXXXII. *Lavigatio*, is the reducing of any thing into a fine powder, by grynding it on a Marble.

LXXXIII. *Limasio*, is the filing of a Metall into powder.

LXXXIV. *Limentum*, is a fat topick Medicine, thicker than Oyl, and thinner than an Oyntment.

LXXXV. *Liquifactio*, is the melting or dissolving of any congealed body by the heat of Fire or Sun.

LXXXVI. *Lenitiva*, are gentle softning and loosning Medicaments.

LXXXVII. *Lithonriptica*, are such things as break, dissolve, or bring away the Stone.

LXXXVIII. *Loboch*, is a Pectoral Medicament, the same with *Eclegma*.

LXXXIX. *Lorio*, is a Bath, or a water prepared to wash something withall.

XC. *Lutum Sapientia*, is a paste with which the

the necks of Retorts and Stills are luted to their Receivers.

XCI. *Malgama*, is a Cataplasim, or Pulvis.

XCII. *Manica Hippocratis*, Hippocrates his sleeve, is a square bag made of Flannel to strain through.

XCIII. *Maceration*, is the same with digestion.

XCIV. *Magisterium*, is a powder made by solution and precipitation, as Magistery of Harts-horn, or Coral; or a Rosin or Extract, as of Scamony, Jallop, &c.

XCV. *Masticatorium*, is a Medicine which draws away Rhume to the mouth by chewing it.

XCVI. *Menstruum*, is a liquor either to precipitate Mettals, or draw forth tinctures.

XCVII. *Nasale*, is a Medicine causing sneezing.

XCVIII. *Nasale*, is a pessary made for the Womb.

XCIX. *Olla*, is a Gally-pot.

C. *Opiatum*, is a Confection made with Opium, or some other cold thing, to ease pain, and cause rest.

CI. *Oxyrrhodinum*, is made of Vinegar and Roses to ease pain; thus: R. *Olei rosarum* $\frac{3}{4}$ iii. *Olei papaveris*, *Aceti*, ana $\frac{3}{4}$ i. *misce*: it is commonly applyed to the head, forehead, and neck.

CII. *Pissi*,

CII. *Pess.* Pellaries to be put into the womb.

CIII. *Phlegma*, is a watrish distilled liquor, different from the Spirit.

CIV. *Paregorica*, is a gentle warming Anodyne.

CV. *Philtrum*, is a Medicine causing love.

CVI. *Polychrestum*, is a thing many wayes strengthening.

CVII. *Psilochron*, is a Medicine taking away hair.

CVIII. *Phiola*, is a Phial.

CIX. *Porphyrites*, is a Marble stone to grynd powders on.

CX. *Præsum*, is a Press, used in expressing of Juyces, and making Oyls by expression, as Oyl of Nutmegs.

CXI. *Præcipitatio*, is a calcination by corrosive Spirits, made either by evaporation, or else casting on Oyl of Tartar, or a good quantity of water.

CXII. *Putrefactio*, is the resolution of a mixt body into it self by a gentle heat.

CXIII. *Quintessentia*, is a Spirit properly distilled from Juyces, exalted by fermentation.

CXIV. *Retorta*, is a Vessel so called, to distill in a naked fire, and is made either of Earth or Glass.

CXV. *Recipiens*, is a Receiver which is luted to the neck of a Retort or Still.

CXVI. *Re*

CXVI. *Reverberatio*, is a burning into a Calx by a reflecting flame.

CXVII. *Rectificatio*, is a separating of Flegm from Spirit, or Spirit from Flegm; or the exaltation of any Liquor by reiterated distillations.

CXVIII. *Rob*, is the joyce of Fruits thickned with Sugar.

CXIX. *Rotulae*, are Joyces or Powders made into round tablets or rousls with dissolved Sugar.

CXX. *Sal*, or Salt, is the last part of a Medicine which fire cannot destroy, and is extracted out of the ashes.

CXXI. *Sapa*, is Wine thickned by boiling to the third part.

CXXII. *Sparadrapus*, is a cloth dipt in melted Plaister.

CXXIII. *Spiritus*, is a distilled Liquor full of Spirit, often distilled out of dryed ingredients with Spirit of Wine.

CXXIV. *Sternutatoria*, is a sneezing Medicine, to be snuffed up the nose.

CXXV. *Sublimatio*, is the raising of a subtil powder or flowers to the top of the Vessel, by heat of fire.

CXXVI. *Stratum super Stratum*, is lay upon lay by course.

CXXVII. *Suffumigatio*, is a perfume made by burning things aromatical.

CXXVIII. *Summitates*, are the tops of any herb or plant.

CXXIX. *Seperatio*, is the dividing of things Hetrogeneous; chiefly used to sepearate Oyl from water; it is done by a glass Funnel having a very narrow orifice in the bottom,

CXXX. *Tartarum*, is the Lees of Wine; some call it Argol.

CXXXI. *Tinctura*, is the Sulphur and Spirit of a Medicine extracted with a proper Menstruum.

CXXXII. *Tragea*, *Tragema*, is a powder of simple Spices and Sugar.

CXXXIII. *Traumatica*, are such as are vulnerary, and helps the consolidation of wounds.

CXXXIV. *Vesicans*, is a topick which Plasterwise raiseth blisters; it is the mildest Pyrotick.

CXXXV. *Vitrificatio*, is the bringing of a calcined matter into glass.

CXXXVI. *Volatile*, is a Medicine which flyeth away in the fire.

CXXXVII. *Viscum*, is Bird-lime, or Mistletoe, alwayes green.

CXXXVIII. *Vulnerarium*, is a wound Medicament.

CXXXIX. *Uretica*, are the same with such as provoke Urine.

CKL. Xenechton, is an Amulet, to hang about the neck, to preserve from diseases, and also to cure them.

CHAP. XXVIII.

Of the Forms of Internal Artificial Medicines.

ALL Artificial Medicines have a twofold method of Preparation, as we hinted at the 17. c. 1. to wit, either Galenical or Chymical; and each method hath its several mode or manner of perfecting the thing designed: from which modes or wayes of preparing arise various forms of Medicines, which are either fluid, soft only, or solid, according to the constitution and matter of which it is made; and from which form and matter arises their division, use, and application, both to internal and external purposes and affects. The forms of Internal Artificial Medicines are manifold, as 1. Infusions, 2. Decoctions, 3. Potions, 4. Wines, 5. Vinegars, 6. Ozymels, 7. Juscula's, 8. Syraps, 9. Julebs, 10. Emulsions, 11. Tinctures, 12. Waters, 13. Spirits, 14. Essences, 15. Oyls, 16. Lohochs, 17. Electuaries, 18. Boles, 19. Quiddonies, 20. Conserves, 21. Preserves,

22. Extracts, 23. Rosins, 24. Powders, 25. Fæculæ's, 26. Lozenges, 27. Roules, 28. Troches, 29. Pills, 30. Confects, 31. Salts, 32. Saffrons, 33. Præcipitates, 34. Flowers, 35. Glafs. *To shew the making and preparation of all which, is neither necessary nor convenient, consideration being had to this our brief method, and our original purpose and intent, which was to omit things needless or seldom used, and only to represent such things as are really effectual, and powerfull to destroy, extirpate and root out diseases. The chief, which we here shew the preparation of, are these which follow.*

I. To make an INFUSION.

Let the things be prepared by cutting, stamping, or rasping, and steep them in Water, Whey, Mead, or small Wines, which agrees best with your intention, set them in heat of Ashes, Sun, or Fire, for a day or more, according to the quality of the things to be infused: strain it, and use the Liquor; the quantity of the Liquor is to cover the things, or three Inches above them.

They are chiefly used for Purging potions, upon present occasions: but if things be infused in Spirit of Wine, or other strong Menstruum; it is called Tincture, not Infusion.

II. To make a DECOCTION.

Take Spring or Rain-water, Whey, Beer

or

or Wine, in which put either Woods, Barks, Roots, Seeds, Leaves, Spices, or Flowers, (being rasped or bruised) a pound of Ingredients to eight pound of Liquor; boil it in a glassed Vessel, to the consumption of a third or fourth part of the Liquor, close covered, strain it, then clarify it with Whites of Eggs, sweeten it a little, and aromatize it with a few grains of Musk, or tincture of Ambergrease.

It is chiefly used in Diets, or for affects of the Belly, Reins, and Womb.

III. To make SYRUPS.

If it be of hot things, dry them, and infuse them in Spirit of Wine (an ounce to a pound) for ten or twelve dayes, shaking it once every day; then being settled, decant of the clear Infusion or Tincture, and with most pure Sugar or Honey, (half a pound to a pound) putting it into a Pellican, let it circulate for a month upon a gentle heat; pour it out, and keep it in glassed Vessels for use. But if of cold things, then take their expressed juyce clarified, which boil with most pure Sugar or Honey (a pound to a pint) to the thickness of new Honey, taking off the scum, if any arises; strain it, being hot, through a Flannel bag, and keep it for use.

In this form may be prepared excellent good Catharticks, Emeticks, and Pectorals.

IV. To make TINCTURES.

Take Spirit of Wine, simple or tartarized, or Spirit of Vinegar, Sulphur, Vitriol, or Salt, a pound; of the matter of which you would make the Tincture, being dry, and rasped or beaten, one, two, or three ounces, viz. so much whose Tincture may fill the body of the Menstruum; digest all in a glass Vessel close stopped in a hot place, so long till the Liquor will no more augment its colour or taste; decant it off, then filter it through a Brown-paper, or which is better, putrifie it by long digestion, and keep it for use.

The Tinctures of Vegetables are best extracted with Spirit of Wine, simple or tartarized, accuated with a little Oyl of Sulphur, Vitriol, or Salt: Mineral Tinctures, with either of the aforesaid things, according as it may best agree for the Philosophers use.

V. To make WATERS.

If the herbs be fresh, cut them, and bruise them; add water that they burn not too, and distill them by *Balneum Maria*; but if they be hot herbs, it will be best to distill by a *Vesica*. If the herbs be dry, cut and steep them in small Wines, then Still them. If it be fruits as Apples, bruise them and distill them in *Balneum Maria*. If seeds, bruise them grossly, and steep them in water, and distill them by a *Vesica*.

Where note, 1. The easier the scent of the Herb expires, the hotter must be the Balneum Maria. 2. It is good first to steep the matter and let it ferment, adding some Salt, Tartar, Leaven, or Beer lees. 3. That if you pour the distilled water upon the ingredients and still them over again, it will be much stronger and better. 4. That if you distill in a common Still or an Alembick, that Straw, Ashes or Sand be put at the bottome to avoid burning.

VI. To make SPIRITS.

Let the matter be grossly bruised, (if dry) and put into spirit of Wine, (about two ounces to a pinte) let all be digested seven dayes, then distilled in an Alembick, according to art. But if green, bruise all well, and in a wooden vessel made of Oak, let all be digested and fermented, close covered, for 10, 20, 30, or 40 dayes, as need requires: or stamp the matter, and put it into a glased vessel mixt with Salt, then press it down, close the vessel, and set it in a Cellar for two or three moneths, till it have a sharp Wine-like scent, then distill it in Balneo or by a Vesica till it be dry, pour it upon the Feces, and distill it again if you please; then rectifie it by separating the spirit from the small or almost insipid water.

Where note, 1. That the more fixed spirits, (as of Minerals) are distilled with a Retort in Sand or without; the more volatile, (as of Vegetables)

gitables) with an Alembick, in Balneo Vaporis, Balneo Maria, or in Sand. 2. Spirits drawn from fermented matter, are exalted (by rectification) even to a quintessence. 3. That fermentation is helped by adding common Salt, Tartar, Beer-grounds, Wine-lees, Leaven or Sugar dissolved in water. 4. That if the juyce be strained from the fermented matter, and be fermented again with fresh herbs, there will be a greater plenty of spirit.

VII. To make an ESSENCE.

Essences are made of the juyce of green Herbs, pressed out with spirit of Wine, and digested in Balneo Mariæ, where they receive their colour, separated by inclination, and with a little Sugar reduced almost into the form of a Syrup.

VIII. To make DISTILLED OYLS.

Oyls of Vegetables are drawn as Spirits, and with the Spirits, in a Vesica from fermented matter, (at the 6. c.) and are obtained by separation from them by a separatory or glass Funnel, with a small Orifice: but if it be from hot species, as Cinamon, by setting it in a Celar for 14 dayes, the Oyl will settle to the bottom: Oyl from Wood thus; Fill an earthen Retort with dry Chips, and distill it into a large Receiver, adding fire by degrees: first there will come forth a clear Liquor; continue this fire, and after 4 or 5 hours there will come forth

forth a cloudy Liquor; then encrease the fire, till the bottome of the Retort be red hot, and then will ascend a black and stinking Oyl, separate it from the Liquor, and rectifie it. Thus also is distilled Oyl from horns and bones; from Gums and Rosins thus: Adde water to the Gum or Rosin, and distill by a Vesica, and you will have a clear Oyl at the top of the water which is called Spirit; then by degrees it will be yellow, then change the Receiver, and distill the yellow Oyl alone, till no more will come: then take the Colophony out of the Still, and distill it in a Retort, and there will come forth a thick red Oyl, called Balsam.

Where note, 1. That dry Herbs yield more Oyle than green. 2. That peels of Oranges, &c. not dry, are best. 3. Be wary, for strong Spirits will cast off the Receiver. 4. That Oyls are rectified by a Cucurbita or Vesica, distilling them with much water; and if they be heavy, by mixing Sand with them, and rectifying them with a Retort. 5. That if Gums or Rosins be distilled at first in a Retort, you mix Sand with them to prevent burning: after which manner is distilled Oyl of Amber, Jet, &c.

IX. To make an ELIXIR.

Take the spirit of the matter, and joyn it with its own proper Salt, or else Salt of Tartar; after they are sufficiently united by digestion, circulate it with its own or other proper Chymical

mical Oyl, so long till all becomes perfectly united, and one entire body.

Where note, that particular Elixirs have each a particular way of preparation; but this is the general way of making it of any one simple thing whatsoever.

X. To make POWDERS.

These are made of Vegetables, by drying them choicely, and beating them in an Iron Mortar with an Iron Pestle, adding in the beating now and then a few drops of oyl of sweet Almonds to facilitate the labour, and then sear-fing them as they grow small: of Minerals, by calcining them, and beating them without Oyl: and lastly, lavigating them upon a Marble.

Let them be kept alone, but when they are exhibited, adjoyn to them their equal weight of Sugar.

XI. To make ELECTUARIES.

Take clarified Honey, prepared with spirit of Vinegar, Niter, Vitriol or Sulphur a pound; fine Powders (of that which you would make into an Electuary) lavigated upon a Marble, 5, 6, 7, or 8 ounces: mix them together, and make an Electuary according to art.

Where note, that if the Powders be mixed with Essences, Lignors, or Syrups, they are called Mixtures.

XII. To make EXTRACTS.

Take as much of that you intend to extract,

as you please: powder it grossly, or cut, or raspe it for infusion, adde a Menstruum, as spirit of Wine, two, three, or four inches above it, set it in Balneo Mariæ, or Ashes, or Horsedung, and decant it: then mix all the depletions, and in Balneo Mariæ abstract the Menstruum with a gentle fire to a due consistence.

Where note, 1. That whilst the Menstruum is unextracted, it is called Tincture. 2. That Extracts are most commonly made of Purgers, more seldome of Alteratives. 3. That the chief Menstruum for extraction is spirit of Wine, simple or tartarised. 4. That spirit of Maults, spirit of Honey, and spirit of Vinegar, Vitriol or Sulphur, are sometimes used.

XIII. To make TROCHES.

Bring your Medicament into fine powder, and with the dissolution of Gum Tragacanth, in Rose-water or spirit of Wine, (perfumed with tincture of Ambergrease, if you so please) make Troches, which dry in the Sun, or in a warm Oven.

Where note, 1. If you make them long, they are called Rotule, or roudes; but if broad, they have generally a Character impressed upon them. 2. If they be made up with fine Sugar or Sugar-candy, they are called Lozenges.

XIV. To make PILLS.

Let your Medicines be brought to fine powder, and with any proper clammy Liquor, (as Syrup

Syrup of Vinegar, or Sympus de spina cervina) beat them well in a Mortar, till they are exactly mixed, and stick well together.

Where note, 1. That purging Medicines ought chiefly to be made into Pills. 2. That a small quantity of Salt of Tartar be added in the Composition. 3. That Extracts and inspissated Juices are better made into Pills with proper Powders, than by Inspissation only. 4. That you may add a few drops of some Chymical Oyl, Oyl of Bees, Rhodium, or other perfume.

XV. To make MAGISTERIES.

Take the Matter, beat it grossly, or cut it, and adde a convenient sharp Liquor, such as will dissolve or extract it: then præcipitate it with a Liquor poured on, or other matter, by whose force the strength of the dissolver may be overcome, then wash the præcipitated Powder with water, and dry it gently.

Where note, 1. That the common dissolving Liquor is distilled Vinegar alone, or sharpened with the Spirits of Nitre, Vitriol, Salt, or Sulphur. 2. That the dissolution is done with oyl of Tartar per deliquium, Spirit of Vitriol, common Water, or Salt-Brine. 3. That if the matter be very hard as stones, it may be first calcined. 4. That the Magisteries of Roots, (as of Gallap) and Gums, (as of Scamony) are best done with Spirit of Wine, casting upon the Extract common Water to make it præcipitate.

XVI. To

XVI. To make SALTS.

Take the Ashes of the thing whose Salt you would have, and boyl them in water to a Lixivium, filter it, and inspissate it with a gentle Evaporation or Chrystalization, so will the Salt appear pure and white.

Where note, 1. If the Salt is not white, let it be calcined or melted till it is so: or which is better, whiten it by often solution, filtration, and coagulation, with this caution, that then it be given in a greater dose. 2. That the tast of the Lixivium may be taken away, if the ashes be mixt with as much Sulphur, and then set on fire, and afterwards the Lixivium be made. 3. That these Salts yield a most piercing spirit, if they be distilled as common Salt.

CHAP. XXIX.

*Of the Forms of External Artificial
Medicaments.*

THE Forms of External Artificial Medicaments are, 1. Clysters, 2. Gargles, 3. Epithems, 4. Lotions, 5. Oyls, 6. Balsams, 7. Liniments, 8. Oynments, 9. Cataplasms, 10. Suppositories, 11. Pessaries, 12. Emplastres, 13. Cerates, 14. Pyroticks.
The

The chief of which, as Oyls, Balsams, Oyntments and Emplasters, we shall treat of here.

I. To make OYLS.

If it be of hot herbs, dry them, and infuse them for 20, 30, 40, 60, or 100 dayes, in Oyl of Turpentine; then strain it, and mix it with double quantity of Oyl Olive, and keep it for use: but if of cold herbs, take their expressed juyce, and boil it in Oyl Olive to the consumption of the humidity.

Where note, That if you repeat the Infusion of the hot herbs, the Oyl will be so much the stronger.

II. To make BALSAMS.

These are made of Oyl, Butter, Fat, Suet, Gums, Rosins, and other things which will mix or melt: thus, Take the Oyl, or Fat, and make it thick by mixture only or melting with the things which you would have in the form of a Balsam, mixing with every ounce of Oyl, two drams of Sheep or Beef-suet.

Where note, That if juyces be added, they must be boiled to the consumption of their humidity, which is thus known; let a drop fall on fire coals, and if it makes no noise, it is enough.

III. To make OYNTMENTS.

If it be of hot herbs, dry them, and infusing them in Oyl of Turpentine, (by 1. c.) mix that

thus with Sheeps-suet, Hogs-grease, or other Fat, and so much Wax as (being well melted) may make it of the consistence of an Oynement : But if of cold, then take their expressed juyce, and boil it in the asoresaid Suet or Grease, to the consumption of the humidity, then adding the Wax.

Where note, That if it be made up without Wax or Rosin, it is called a Liniment.

IV. To make EMPLASTERS.

They are made of Fat things, Oyls, Suet, Grease, Marrow, Rosin, Gums, and Wax, thus : melt some of the asoresaid things, as Wax and Oyl, then adde the Rosins, (if there be any) and lastly put in your Powders, and stir them from the fire till they are almost cold, then putting all into cold water, work it well with your hands, and make it up into rousls.

Where note, 1. That if you adde Litharge, you must boil it first in Oyl. 2. That if Gums be put in, they be first cleansed, and dissolved in Vinegar or other Lignor. 3. That if any decoction, juyce, or muscilage be put in, it be boiled first with the Oyl till its humidity is exhaled. 4. That instead of Wax, Labdanum or other Gums are sometimes added. 5. That although the proportions cannot be exactly set down, yet it is commonly, an ounce of dry things, to three ounces of Oyl, Fat, or Honey;

*Honey; an ounce of Wax, to four of Oyl;
an ounce of Rosin, to six or eight of Oyl
or Fat.*

CHAP. XXX.

Of the Choice of Medicines.

I. **M**edicines are to be chosen, either in respect of their matter; or in respect of their use.

II. First, In respect of their matter, 1. that they may be powerfull in rooting out diseases. 2. that they may be cheap, and so the more applicable to the poor and needy. 3. that they may be easie to make, to prevent error in preparation. 4. small in Composition, to avoid as much as may be Hetrogenity. 5. pleasant, to deceive the palate, and not to become loathsome to the sick. 6. small in dose, because large doses and great quantities overcome the stomach, and burden nature. 7. and lastly, durable, to retain their strength and virtue through many ages.

And these are the things which we have been carefull to observe, in handling of the following Chapter, and to communicate to the World without deceit.

III. Secondly,

III. Secondly, In respect of their use: First, that they sympathize with the part affected. Secondly, with the habit and constitution of the body. Thirdly, that they may be proper against, and poweriull to root out the disease afflicting.

Thus; if one be to cure a disease of the head, First, be sure it be with a Cephalick Medicament: Secondly, let it sympathize with the Constitution; so that whether Salt, Sulphur, or Mercury abound, the Medicine may answer in quality: And lastly, be sure all this while it be a proper Specifick against the disease. Exemppl gratiâ: One is troubled with the Falling-sickness; his cure is with Cephalicks, because the disease lodges in the head: such are Peony, Harts-horn, Cranium humanum, Vitriol, &c. his habit is cold and moist, and agrees with the Mercurial property: now the Question is, which of the former Medicines or others (which are proper specifick Cephalicks against that disease, and have either of them power to root it out if properly applyed) are to be chosen; viz. whether Essentia Peoniæ, Spiritus Cornu Cervini, Sal Cranii humani, or Oleum Vitrioli antepilepticum, &c. ? The answer is, only Essentia Peoniæ, or Spiritus Cornu Cervini, are to be made choice of; because they most sympathize with the Mercurial property, and so are Homogenious to the nature and habit of the body. -- By this you may

easyly perceive, how out of variety of Medicines, (all equally powerfull against the same disease) to chuse that which shall really do the Cure: And without the knowledge and observance of which, (although the Medicine be both proper and powerfull absolutely to cure, yet) you shall wholly miss of the end: Now the reason is this; if the Medicine be Homogenious with nature, it joyes it self with it, and so easily overcomes the disease, there being two against one; but if it be Heterogenious to nature, (although it hath real power absolutely to cure, yet) then it performs nothing, because it hath two enemies to contend with, to wit Nature and the Disease.

CHAP. XXXI.

Of the Use and Application of Medicines.

I. **T**He use of Internal Medicines are to be considered, either as to the time of giving, or way and manner of giving.

II. The time is to be observed in respect of the quality; if it be an akterer only, it is best given over night; unless it be a great opener, and then it is best given in the morning fasting, and sweating stoutly after it.

III. If

III. If it be a Purgative, let it be given in the morning; unless it be very gentle, and then you may venture to give it over night: otherwise, it may be given the one half at night, the other the next morning.

IV. The way and manner of giving is taught from the form.

V. Waters are only Vehicles to convey other things in, down the throat.

VI. Syrups may either be taken alone, or mixed with some convenient infusion, decoction, or broath.

VII. Tinctures and Spirits are best taken with some convenient Water or Syrup.

VIII. Essences, Oyls, and Elixirs, are best taken in broaths, for so they least offend; or else with good and fragrant Wine; or Sack.

IX. Powders, Electuaries, Extracts, and Troches, are best made into a Bolus, and with a little Syrup or other moist thing swallowed.

X. Pills are best taken alone, otherwise with a little Syrup, or else put in the skin of a stewed Prune, and so swallowed.

XI. Magisteries and Salts are best taken in broaths; yet Magisteries may be made up into a Bolus, and so taken well.

XII. External Medicines ought to be applied to the place grieved: Oyls, Oynments and Balsams, ought to be anointed upon the

part : if they be hot by nature, let them be well rubbed in before the fire : if they be cold by nature, let the part be gently anointed without.

CHAP. XXXII.

Of the Doses of Medicines.

I. **A**ltering Medicines, if temperate, are given from a dram to two ounces; hot or cold in the first degree, from \mathfrak{z} i. to \mathfrak{z} i. in the second degree, from \mathfrak{z} β . to \mathfrak{z} β . in the third degree, from five grains to \mathfrak{z} ii. in the fourth degree, from two or three grains to a dram.

II. Purgers in the first degree, from \mathfrak{z} ii. or iii. to \mathfrak{z} iv. or vi. in the second degree, from \mathfrak{z} β . to \mathfrak{z} ii. in the third degree, from \mathfrak{z} i. to \mathfrak{z} ii. in the fourth degree, from *gr.* x. to \mathfrak{z} β . as Mezereon, Asarum, Coloquintida; and from *gr.* v. to *gr.* xv. as Elaterium, bark of black Hellebor; and from *gr.* iii. to *gr.* x. as Euphorbium, Esula, Antimony, Scamony.

III. In respect of form, the common Dose is that which is given to a man at one time: so Infusions, Decoctions and Waters are given
from

from ζ ii. to ζ vi. Clysters are given fb i. to men; to children ζ iii. purging Lenitives from ζ i. to ζ ii. altering Electuaries from ζ i. to ζ ii. Elixirs, liquors of Salts, and distilled Oyls, from gr iii. to Θ i. altering Extracts from Θ i. to ζ ii. Magisteries from Θ β . to Θ ii. purging Extracts from Θ i. to ζ i. purging Pills from Θ β . to Θ iv. Troches from Θ i. to Θ iv. Syrups from ζ i. to ζ iii. Salts of Vegetables from Θ i. to ζ i. Mineral Spirits and Oyls from gut iii. to xii.

Where note, that notwithstanding the limitation of these Doses, they must be proportioned from hence according to the age and strength, giving to Children such a quantity as may well be considered with their condition and ability.

CHAP. XXXIII.

Of the Mathematical Composition of Medicines.

I. **T**O make a Medicine proposed in any degree of quality whatsoever.

Let the qualities ascend from 1 to 10, so that the temperate may be equal to 5, as in the following Table you see; where the upper figures may stand for differences to the lower

K k 3

qua-

qualities, 0 standing for temperate, the degrees hot and dry on the left hand, cold and moist on the right hand; and therefore set down the differences in order from the highest degree of heat, and so downwards, and then by alligation alternate, take the alternate difference from the degree proposed.

$$\text{hot \& dry} \left\{ \begin{array}{c} 9 \ 8 \ 7 \ 6 \ 5 \ 4 \ 3 \ 2 \ 1 \\ \hline 4 \ 3 \ 2 \ 1 \ 0 \ 1 \ 2 \ 3 \ 4 \end{array} \right\} \text{cold \& moist}$$

Ex. gr. Simples hot in 3, temperate, cold in 1, cold in 3; what quantities must be taken of each to compose a Medicine cold in 2?

Answer. 1 part hot in 3, 1 part temperate, 1 part cold in 1, 6 parts cold in 3.

2 cold	3 hot	3	8 —	1	1
	0 tem.		5 —	1	1
	1 cold		4 —	1	1
	3 cold		2 —	3 2 1	6

Ex. 2. Simples hot in 4, hot in 2, hot in 1, cold in 1, cold in 2, cold in 3; what quantities of each will make a Medicine temperate;

Answer. 3 parts hot in 4, 1 part hot in 2, 2 parts hot in 1, 2 parts cold in 1, 1 part cold in

in 2, 4 parts cold in 3, as by the operation you may see.

temp.	4 hot	5	9	}	3
	2 hot		7		1
	1 hot		6		2
	1 cold		4		2
	2 cold		3		1
	3 cold		2		4

II. To find out the exact temperament of any Medicine.

Dispose the Simples into one row with their quantities, against which set their qualities, then multiply each quantity by its own quality, and subtract the sum of the facts of hot from cold, dry from moist, or contrariety, which divide by the sum of the quantities, the Quota's is the resultment, which is alwayes of the same kind with the greater product.

Examp. 1. Trages fortis Schroderi,

R. Piperis nigri 3 xvi. calidi 4. sicci 4.

Zinziberis 3 i. calidi 3. sicci 3.

Croci optimi 3 i. calidi 2. sicci 1.

Caryophylorum 3 ii. calidi 3. sicci 3.

Galangæ 3 ii. calidi 3. sicci 2.

By the operation I find it to be $3\frac{1}{11}$ degrees

Kk 4

hot,

hot, and $3\frac{1}{2}$ degrees dry, which is almost 4 degrees hot and dry.

hot	16	3	4	64	hot $(3\frac{1}{2})$
	1	3	3	3	
	1	3	2	2	
	2	3	3	6	
	2	3	3	6	
22				81	
dry	16	3	4	64	dry $(3\frac{1}{2})$
	1	3	3	3	
	1	3	1	1	
	2	3	3	6	
	2	3	2	4	
22				78	

Ex. 2. The degree of temperature of 3 viii. of a Simple hot 3, moist 2; and of another Simple 3 viii. cold 1, dry 3; is 1 of heat, and $\frac{1}{2}$ deg. of dryness.

hot	8	3	3	24	16	hot (1)
cold	8	3	1	8	16	
16				16		
moist	8	3	2	16	8	dry $(\frac{1}{2})$
dry	8	3	3	24	16	
16				8		

The like order you must observe (as in this second example) in other cases where the Medicament is more composed.

III. To

III. To augment or diminish the quality of a Medicine, to any degree proposed.

Alligate alternately the quality of the Medicine proposed, with the degree of the Simple with which you desire to raise or depress it: then say as the higher alternate difference is to the lower; so the quantity of the Medicine which you would raise or depress, to the quantity of the Simple, (whose quality you alligated) which shall raise or depress the Medicine in quality to the degree desired.

We will take the second Example of the 1. c. whose quality is temperate, and raise it to 2 deg. of heat: what quantity must be added more of that which is hot in 4, to make the augmentation of its quality? *Answer.* $4\frac{1}{3}$ drams, as by the 2. c. you may easily prove,

$$\begin{array}{c} 6 \left\{ \begin{array}{l} 5 \\ 9 \end{array} \right\} \begin{array}{l} 3 \\ 1 \end{array} \\ 3. 1 :: 13. 4\frac{1}{3} \end{array}$$

or thus,

$$\begin{array}{c} 1 \left\{ \begin{array}{l} 0 \\ 4 \end{array} \right\} \begin{array}{l} 3 \\ 1 \end{array} \\ 3. 1 :: 13. 4\frac{1}{3} \end{array}$$

IV. To

IV. To augment or diminish in quantity any Medicine, keeping its first proportion.

As the sum of the quantities of the Simples, is to the augmentation or diminution; so is the quantity of each particular, to its augmentation or diminution desired.

V. To find what quantity of any Ingredient, is contained in any part of a Composition.

As the quantity of the Composition to the part given, so the quantity of the Ingredient in the whole, to the quantity contained in the part proposed.

CHAP. XXXIV.

Of Medicinal Requisites.

I. HE that would be an accomplished Physician, ought to be furnished with three things, 1. honesty and a good conscience; 2. a substantial, real, and well grounded understanding through the whole Art of Medicine; 3. with all such Instruments and Necessaries which are ordinarily made use of in the performing of any Medical operation, whether *Paracnological*, *Chyrurgical*, or *Pharmaceutical*.

II. *As to the first*; that he undertakes nothing but what he really thinks he can perform;
and

and having undertaken it, to perfect the Cure with the greatest of his skill, care and diligence: to let the Patients health be his chief aim and end; and to proportion the value of the Cure, to the quality and ability of the Patient, as well as to the danger and magnitude of the affect; and lastly, (setting covetousness aside) to act as earnestly and really on the behalf of the poor and needy, where no recompence can be expected, as of the rich and full, where large and bountifull rewards are prostituted. *He that thus alwayes walks, let the blessing of the Highest for ever attend him, with the presence and good Will of him that dwells in the Bush; let his dayes be long; his life without care; let his enemies fall before him; let his name and memory live; and arriving at the height of old age, let his last end be happy and honourable.*

III. *As to the second; That he well understands the principles of Natural Philosophy, the Mathematicks, and Phylology, (without which it is almost impossible he should ever truly understand Medicine:)* and then, that he hath often and seriously read over the whole body of Physick, both Galenical and Chymical, and been very conversant with the best Authors of both kinds: and lastly, not only to be acquainted verbally with all the aforesaid speculations, but also actually let him perform and manage every thing with his own hands: without

without which, all is but an airy knowledge, which can never create any true credit, or lasting fame.

Thus practice will bring experience, and experience will manifest the true, essential, and intrinsic virtues, and power of Medicaments, without the knowledge of which, no great Cure can be perfected, nor any eminent thing attained.

IV. *As to the third:* That he be furnished with convenient Instruments; First, to prepare Medicines with: Secondly, Instruments of Chyrurgery: Thirdly, a convenient quantity of the most effectual and choice Medicaments.

V. The Parascuological Instruments, where-with Medicines are prepared, whether Galenical or Chymical, are chiefly these: A brass Kettle; an Alembick; a Circulatory; a Sieve; a Gourd; a Balneum Mariz; Tongs; a Cauldron; a File; a Hippocras Bag; an iron Mortar; a Pestle; a Pitcher; a Marble; a glass Mortar, and Pestle; a Seperator; a Funnel; a Seirce; a Press; a Tile; a pair of Sheers; Vials; Boxes; Gally-pots; Corks; Spoons; Strainers; Retorts; Crucibles; Receivers; Bags; Spatula's; Weights and Scales: together with a pair of Goldsmiths Bellows; and convenient Furnaces fitted for any operation.

VI. The Chyrurgical Instruments with which

which the Artist ought to be furnished, are chiefly these; *A Plaister Box*; an *Incision Knife*; a pair of *Scizzers*; a *Spatula*; two *small Probes*; an *Uvula Spoon*; a *Levatory*; a *Director*; a pair of *Forceps*; a *Spatula Lingua*; a *Flame*; a *small Rasour*; a *stitching Quill*; three *square pointed Needles*; with a *Case of good Lancets*; and a *Salvatory*; letting all be kept very sharp, clean and bright.

VII. The use of the *Incision Knife*, is to cut the skin or flesh where need is; to pare away the putrid part of a gangrenous member; in making *Issues*; opening *Apoistems*; in *Scarifications* and *Cupping*, &c.

VIII. The *Scizzers* are to cut Cloth for *Roulers*, *Lint*, and *Emplaisters*: to clip off proud flesh or putrid, loose skin, ends of *Sinews*, &c.

IX. The *Spatula* is used to spread *Emplaisters*, mingle *Unguents* on the palm of your hand, cover the *Pledgets*, and to stir and mingle *Oyntments* and *Emplaisters* in the Composition.

X. The *small Probes* are, with one end to sound the depth of a wound, or *Ulcer*; with the other end, (by arming the eye thereof with *Lint*) to wipe or dry a *Sore* or *Ulcer*; or by dipping it in some *Oyl* or *Liquor*, to convey it to the bottome of the *Ulcer* or *Fistula*, thereby

to mundifie, corrode, or heal it, according as need requires.

XI. The *Vonla Spoon*, serveth to put Powders or the like to the Pallet of the mouth, (if it be sore, raw, or inflamed) blowing the Powder into the Cavity behind it through the hollow pipe : as also to melt Unguents to dig Tents in ; and to pour scalding Oyl or Liquor into a wound.

XII. The *Levatory* is an Instrument to raise up a depressed Skull ; (but be not too hasty in using of it ; for if no evil symptoms appear, the depressed Skull may rise and scale of it self :) it serves also to take off a scale of a Bone after amputation.

XIII. The *Director* is to guide and direct the incision Knife in dilating or enlarging of a wound when you are near any Vessels ; it is also used in cutting for the Stone.

XIV. The *Forceps* are used to take off Emplaisters, Pledgets and Tents, the spil of a Bone, to hold up the flesh or skin the better to cut it with the Scizzers or Incision Knife ; to take out any thing which lyes in the ears, nostrils, mouth, or throat, or a Bullet lying within reach, &c.

XV. The *Spatula*, or *Speculum linguae* ; the one end thereof is to hold the tongue down, when you inject any Liquor into the mouth or throat, or apply any Medicine thereto ; or
when

when you would make any Inspection into the mouth or throat, as in Quinsies, Cankers, &c. the other end thereof is to scrape the tongue if it is furred in Fevers, &c.

XVI. The *Fleme* is used to open the Gums, and separate them from the Tooth you mean to pull out, compassing the Tooth with the round sharp end thereof, close to the Tooth, piercing deeper by little and little, untill you feel it as low as the Jaw-bone.

XVII. The *Rasour* is used in shaving the crown of the Head, and hair off of other places, where you intend to lay a Plaister, that so it might not hurt in pulling off.

XVIII. The *stitching Quill* is that which holds the Needles; the Needles must be ready armed with green or red silk oyled, to sew up the lips of Wounds, fastning Roulers, &c.

XIX. The *Casse* of *Lancets* must alwayes be in a readines, clean, well set, not too spear-pointed, nor too thin, for then they will not make a good orifice, their use is to let blood withall. *Thus,*

Make a ligature about the Arm, about two inches above the place you intend to cut, of a Womans Fillet or the like, so as it may be easily loosed if need be; then put a thick staff into the Patients hand to gripe fast, and with your hand chase well the vein, that it may rise full;
if

if it lye deep and small, foment it with warm water, rubbing it hard with a linnen Cloth; till it sufficiently appear; make the orifice large; not deep; if the orifice be too small it will soon puff up with wind; strike the vein (not just along, nor quite overthwart, but) slanting; if it be not deep enough at first, quickly thrust into the same place again deeper; but before you cut it, lay your thumb gently upon the vein just by the place, and with the Lancer between the finger and thumb in the other hand, the other fingers leaning upon the arm, to keep your hand the more steaddier; gently thrust in the Lancer, as far as you may think may reach the vein, a little stretching up your hand, by which you shall enlarge the orifice: bleed as much as is convenient; then by loosening the ligature the blood will stay; and with your fingers squeeze the thickned blood out of the orifice; lay on a Pledget of Lint dipped in cold water, and a linnen Cloth two or three times double upon that, (which ought to be in a readiness before-hand) and then with the band or ligature bind up the arm, going cross above and below the elbow, making the band to cross upon the boulder; then pin or tye it fast; so as the patient may easily endure it, which let remain till the next day, letting the arm be held up, or with a linnen Cloth be tyed to the breast.

XX. The *Salvatory* is to keep Oyntments in, and ought alwayes to, be furnished with these eight following, *Basilicum, Aureum, Apostolorum, Arragon, Diapompholyos, Nutritum, Desiccativum rubrum, Linimentum Arbi.*

XXI. Let his Closet be also furnished with Crows-Bills, Terebellum, Incision Sheers, Screw Probe, dismembbring Knife, Traffind, Head Saw, dismembbring Saw, Speculum Oris, Syringe, Clyster Syringe, Clyster Poty, Clyster Pipe, Catheter, Cupping Glasses, Spasmodia Mundana, Speculum Ani, Large Spatulas, Cauterizing Irons, Forceps for Teeth, a Punch, Diet Pot, Blood Portengens, Sponges, Splinters, Junks, Tape Rowlers, Towe, Needles and Thread.

XXII. The Pharmaceutical Necessaries are such as we represent in the following Chapters of Infusions, Decoctions, Syrups, Tinctures, Waters, Spirits, Essences, Oyls, Elixirs, Powders, Electuaries, Extracts, Magistries, Salts, external Oyls, Balsams, Unguents and Emplasters, together with the other Mineral Preparations.

CHAP. XXXV.

Of certain Chymical Precautions and Considerations.

I. **L**et not the Vessels in which distillation is made, be of Lead, for it infects the Liquor with a malign quality, changing its native taste, and sometimes making it vomitive: nor yet of Tin, Iron or Brass, (except in a brass Vessel, where what is distilled soon flows out) lest the Liquor extracts part of the Metalline substance, or else corrodes it.

II. Let the Furnace or distilling place be in a Chimney, that if any thing break, which contains a malign fume, that fume or vapour may go up the Chimney.

III. Glasses, by how much higher they be, so much the better they are; for one distillation is better than three rectifications: let the Cucurbits or glass bodies be about two cubits high.

IV. Fill not the Vessels too full; for Liquor will run over, and more solid things will be one part burnt, before another is wrought on: of Gourds fill a quarter part: of Retorts the one half: of copper Vessels three parts: and in recti-

rectifying of spirits, let the Vessel be half full.

V. Let those things which are flatulent, as Wax, Rosin, Fat, and the like; and such things as easily boyl, as Honey, be put in a less quantity; and be distilled in greater Vessels with Salt, Sand, &c.

VI. In *Balneo* is proper for things not too strongly compacted; yet in Herbs which are hot, as Rosemary, Lavender, Sage, &c. use not too gentle heat, lest as much insipid flegm, as spirit come forth; but in cold Herbs, as Lettice, &c. use a moderate heat, as of a vapour or dew only, by which both the Emptiness and dissipation of the spirits is avoided.

VII. Distillation by Ashes or Sand agrees with things of a more solid consistency, as Seeds, Woods, Roots, &c.

VIII. Thin things are not only distilled by a brass Vesica; but things also more gross, being first macerated in a proper Menstruum.

IX. Distillation by Retort extracts not only the weighty spirits of Minerals; but also of Seeds, Roots, Woods, Gums, Rosins, Fats, Oyls, and Waters.

X. When juyce and fresh Herbs are to be distilled, take their expressed juyce, and do it in *Balneo* in a high Cucurbit.

XI. Herbs dry by nature, or dryed by art, must be moistned with common Water, Wine,

or Spirit of Wine, so great a quantity, as may be sufficient for maceration, and distilled by a *Balneo* or brass Vesica; adding to every pound of Herbs six pound of the Menstruum.

XII. In the same manner all Aromaticks, as Roots, Peels, Woods, Seeds, Leaves, or Flowers are distilled, (*viz.* by a brass Vesica) so Oyl and Water comes forth together, which separate.

XIII. Acid and salt things exhale their flegm first, and their spirit comes last; but in things thin, hot, and fermented, the spirit distills first, the flegm last.

XIV. If the Liquor hath an Empyreuma, or smatch of burning, it may be helped by putting it into a glass, and setting it in a cold and moist place; or else by exposing of it to the heat of the Sun, and now and then opening the glass, that the fiery Atomes may exhale.

XV. If you put Water into a seething *Balneo*, where Glasses are, let it be hot, else it may endanger the breaking of the Glasses; and in taking the Glasses out or from the fire, expose them not to the cold Air too suddenly lest they break.

XVI. To make a *Balneo* as hot as Ashes, put Sand or Saw-dust into it, to make the heat intense.

XVII. Digestion in Horse-dung is thus: make a hole in the ground, and lay a course of Horse

Horfe-dung a foot thick, then a course of un-
baked Lime, half a foot thick, then another of
Dung; then put in your Vessel, and lay round
it Lime and Horfe-dung mixt together, press it
down very hard, sprinkle it every other day
with water, and when it ceaseth to be hot,
take it out, and put in more.

XVIII. If you distill in Sand or Ashes, sift
them well, for Stones or Coals may break your
Glasse.

XIX. Vegetables green require a shorter
time of putrefactions; dry, a longer; Minerals
longest.

XX. The essences of Vegetables lye in their
Salts partly, and therefore to every exaltation,
it is good to adde either the Chrystals of its
own ashes, or else of Tartar: this is evident,
for a Lye made of the ashes of any Herb being
frozen, will retain in the Ice the very form and
Idea of the Plant.

XXI. It is necessary to have Rods with iron
Rings at the end of all sizes, to break Glasses
off in any place, which is done by heating it
red hot, and putting it on the part to be bro-
ken, and holding it so long there, till it be very
hot; then taking it off, dropping some cold
water where you would have it break: ora
Thread dipt in melted Brimstone, and tyed
about the Glasse, and fired, may do well.

XXII. Take heed that the Lute with which

your Vessels are closed, do not give vent, and alter the nature of the Liquor, by letting the spirits fly, especially when a strong fire is used.

XXIII. Lute for coating Retorts is thus made; Take Potters Clay, Horse-dung and Sand, or Caput mortuum of Vitriol, Ana, and work them together with common water.

XXIV. *Lutum sapientie*, for closing the mouthes and necks of Vessels, is thus made; Take Calx vive, and with whites of Eggs reduced to water make it into paste, which speedily apply, because it easily dries.

CHAP. XXXVI.

General Precepts of Curing Diseases.

I. **H**E that will exactly observe a right method of Curing, ought to begin at the first Indications, and then come to those which follow after.

II. But above all things, the strength of the sick ought to be considered and preserved; and after, the disease to be cured.

For if in the ablation of the disease, there be not a conservation and reparation of the strength, the sick may dye in the midst of his cure.

III. The

III. The strength is maintained by Sympathy, or its like; the disease is taken away by Antipathy, or its opposite.

IV. In all diseases where the efficient cause is yet present, begin the cure at the same.

For it is impossible to cure perfectly any disease, while the efficient cause is present, which generally proceeds of evil humours lurking in the body.

V. After the ablation of the cause, then turn you to the disease ingendred of the cause; alwayes observing this general rule, 1. the ablation of the efficient cause; 2. of the malady.

VI. After the disease, comes the cure of the symptome; but when the symptome threatens death, or greater danger than the disease, the cure of it is first to be attempted.

VII. While the disease encreases hinder it, and take away that which is ingendred: The generation of that which is to come, is hindered by taking away the antecedent cause; the malady present, by taking away the conjoynd cause; at the 28. 29. 30. 31. & 43. l. 1. & 1. & 44. l. 1.

VIII. In all diseases of Fluxion, stop that which floweth; then draw forth the matter already which is flowed: And therefore diseases of Fluxion, (as Phlegmons, Catarrhs, &c.) look but at the two aforesaid intentions.

IX. In Complicate diseases, the one of which cannot be cured without the other, you must respect order; which requireth the cure of that first, which hindreth the cure of the other.

Ex. gr. If a Phlegmon be complicate with an Ulcer; first repell the one, then cicatrize the other.

X. If two Indications are directly opposite one to another, regard not the one so as to neglect the other.

Ex. gr. If one be troubled by two contrary diseases, so that the one requires a hot remedy, the other a cold; it is then good to use one temperate; that you may harm neither, but help both, as if the Stomach be cold, and the Liver hot. And from hence in a Phlegmon increasing, there is mixed Repercussives with Digestives.

XI. And in this case, you must have greatest respect to the most important and dangerous Indications first, whether they respect the strength, the cause, or the disease.

XII. But it is a necessary maxim, that the indisposition be first helped, as excessive watchings, cruel pain, immoderate evacuations, suppression of superfluities, and other things which weaken nature, and augment the disease.

In this case, if these symptoms be extreme, the Physician is often constrained to quit the cure of the disease, to abate them.

XIII. The

XIII. The general method of applying Medicines, is chiefly considered in the quality, quantity, manner, and time of using them.

XIV. The remedy must be contrary in quality to the disease, (*contraria, contrariis curantur*) but sympathizing with the part afflicted.

Hence it follows, that that which is out of measure must be brought to its just equality, by its contrary in like degree out of measure: and so disease of repletion are cured by evacuation, and contrariwise.

XV. The temper of the sick body, shews the degree of contrariety.

It is not enough to apply a cold thing to a hot disease; but so, that it may exceed a temperate, so much as the disease exceedeth in heat, which the wise Physician will easily discern.

XVI. The quantity of every Medicine is to be considered according to its temperature or quality, the way of its using, the complexion of the sick, and the greatness of the sickness.

XVII. Contrary remedies must be put in use by little and little.

For it is dangerous to evacuate all at once, or yet to fill; to heat, or to cool; or to use any other change or alteration whatsoever of a sudden, although from bad to good, for nature abhorres all sudden motions.

XVIII. In

XVIII. In the beginning of a disease, remove that which ought to be removed; but in the height thereof, let it alone: for remedies may be used when the accidents are weak, (as at the beginning and end of the sickness) rather than when they are strong, which is in the height of the sickness.

For in the height nature is wholly employed about the concoction and excretion of the humours peccant, and therefore ought not to be diverted, nor is it then a fit time to use evacuation.

XIX. If the kind or quality of the disease be obscure, do not hastily use Medicines; rather let nature work, and a good diet.

An uncertain remedy is dangerous: if therefore thou must use one, let it be harmless, that if it be not profitable, it may not prove hurtful.

XX. A simple cure is enough for a simple disease: a complicate cure, for a complicate.

XXI. To accomplish the cure, it remains that (as well as that the Physician performs his duty) so the sick, and their attendants, do theirs.

XXII. That Medicament which is proper for the disease, if it doth not presently answer expectation, is not yet to be thrown by, so long as other evil symptoms do not follow; for by degrees (although insensibly) it may at last expell the disease.

XXIII. Lastly,

XXIII. Lastly, there are three sorts of wayes by which diseases are cured, to wit, by Diet, by Chyrurgery, and by Pharmacy.

Of all which we shall treat particularly in the next three subsequent Chapters.

CHAP. XXXVII.

Of Cure by Diet.

I. **I**T is needfull that the Diet be familiar to nature, but opposite to the disease.

Wholsome Diet is that which strengthens nature, but opposite to the disease; as hot meats to cold diseases, dry meats to moist diseases, & contrà: wherefore it is good to order a strait Diet to fat fleshy people.

II. Diet more pleasant in taste but less profitable, is to be preferred before that which is more profitable and less pleasant.

For Meats must sometimes be permitted (which are not best) to gratifie the stomach, lest it cause vomiting and inflations, especially if they be not very hurtfull: for the stomach digests that better, which it takes willingly, than that which it loaths.

III. In this therefore respect Custome, for things long accustomed to, (although worse) generally

generally hurts less, than those which have not been often in use.

IV. In the height of the disease use a very slender and spare Diet; for nature ought not to be hindered in her concoction of humours, by concoction of the food.

An acute disease comes to its height in the first four dayes, or little more, and is known by its violence, extremity, quickness, and sharp pains.

V. If the height be long in coming, a more large Diet may be used, till a little before the approaching of the height.

VI. Slender and small Diet is dangerous in long diseases, because it weakens nature, which ought to be preserved in its strength, to the end, that it may be able to overcome the disease.

VII. When the body is not clean, the more you nourish it, the more you hurt it; for it is more needfull to evacuate the evil humours, than of nourishment.

For evil humours spoil the food, so that the Cacochymy is augmented double, even as if fair water should be mixt with muddy, it becomes all muddy; so the meat received becomes wholly corrupt; but this is chiefly when the stomach is foul.

VIII. A larger Diet must be given to children than to aged people; and a mean to those of middle age.

For

For children are growing, and have much natural heat; in age there is a declension of both, which too much food (not being concocted) would choke.

IX. The Stomack and inward parts are hotter in the Winter and Spring-time, (than in the Summer or Autumn) and therefore a larger quantity of food may be received, because by reason of the heat, it will be the easier concocted.

For the coldness of the Air drives the natural heat inwards in Winter, as in the Summer it attracts it outwards, leaving the inwards the more cold: every like cleaves to its like.

X. Therefore in Summer and Harvest eat the less, but the oftner: in the Winter and Spring more abundantly, but seldomer.

For the Stomack (by its more coldness) with more difficulty digests its food in hot weather.

XI. Nourish and restore by little and little those that have been weakned of a long time; but quickly restore those that have been suddenly taken down.

XII. Lastly, Give food to the sick in the intermission of the disease; but abstain during the access; for then it hinders nature from digestion of the humour, to concoct the nutriment, thereby encreasing the disease.

CHAP. XXXVIII.

Of Cure by Chyrurgery.

I. **O**F all the operations of Chyrurgery, Phlebotomy or blood-letting hath the precedency, it being the best and universal way to take away diseases of plenitude.

II. It is also an operation revulsive and derivative; as in turning the course of a Flux aside, or to the opposite part.

III. In hot Fevers, (if there be much strength) blood may be taken away, as also in great inflammations, and extreme pains: for thereby the vessels are emptied, the body cooled, the heat extinguished, and sometimes a Flux of the belly, by which the sick is cured.

IV. If strength permits to draw much blood, it is good to do it by little and little, and at divers times; for all evacuations are dangerous, but chiefly bleeding.

V. Where bleeding and purging is necessary, it is best done in the Spring; for then there is no great heat, to weaken the body by exhalation; nor great cold, to make it stiff by congealing the humours.

VI. Do not without great cause open a vein

to a woman with Child, lest abortion follow; (if her Child be great) by depriving it of its nourishment.

VII. But if there be an extreme plenitude, then you need not fear, but contrariwise, you ought to do it, lest by the too great abundance of blood, the Child in the womb be suffocated.

VIII. There are five principal causes for which blood may be taken away, to wit; 1. in an extreme Hemorrhage; 2. in a true *Quinsie*; 3. in a *Plurisie*; 4. in a violent Fever, having no critical symptoms; 5. in the obstruction of the *Termes* in Women.

IX. In great defluxions in the eyes, the Seton may be profitably applyed to the nape of the neck.

X. In other defluxions, and *Cacochymick* persons, and diseases thence proceeding, it will be found very profitable to undergoe the trouble of a Fontanel or Issue in some convenient part of the body.

CHAP. XXXIX.

Of Cure by Pharmacy.

I. **P**urgative Medicaments are ordained for Cacochymick diseases: those that purge flegm to flegmatick; Choller to the choleric; Melancholly to the melancholick; and the cure of a Cacochymy is made by a purgation, particularly appropriate to the humour which exceeds.

II. Among the alterative Medicaments, the cold are appointed for the hot, the dry for the moist, & *contra*.

III. Strong Medicines are to be given to strong diseases, gentle, to milde diseases.

IV. Those things which are to be expelled, must be done that way whither nature chiefly tends, and they ought to be diverted if they take the way they ought not.

V. So if flegmatick or melancholick humours rend downwards naturally, the Physitian ought to prescribe a Clyster, or other proper remedy to excite nature; but if upwards, and nature would expell it at the mouth, a vomit is then good.

VI. Whoso doth otherwise, shall change the

the order and course of nature, and thereby abate the strength, and put the sick in apparent danger.

VII. In very sharp diseases, purge the same day if the humour be moved; for, saith Hippocrates, it is not then good to slip the time, lest the evil grow, nature becomes weaker, and the wandering humours seize on some noble part.

VIII. But if the humours be not moved, be well advised before you purge, at such a time, and in such a sharp disease.

IX. When you go about to purge the body, prepare it before hand, that the humours may be moving and fluid; otherwise the purgation will be with great pain and difficulty, gnawing the belly, illness of the stomach, fainting of the heart, debility of the pulse, cold sweats, and decay of strength.

X. The humours are made Fluxil by open Medicaments, given chiefly over night, by which the passages of the body are opened, and the gross matter made thin.

XI. Do not purge raw and undigested humours, no not in the beginning of a disease, except they be moved and have no fixed place.

For undigested humours are slow to be moved, by reason of their viscosity and grossness, and so stop the passages that go from the extremities of

the belly to the belly, thereby causing either ill humours to arise, or else dangerous distempers.

XII. Purge women with Child (if the matter be moved) betwixt the fourth and seventh month; but sooner or later is to be feared.

For presently after Conception, if they leap, fall, or move violently, (either spirit or body) the Conception easily falleth forth, till such time as the Child is fastned in the womb; and so it is when the Child is great, by reason of its weight: but in the mid terme they cleave faster to the matrix, and therefore then they may the better be purged.

XIII. The Epigastre or lower part of the belly being much extenuated or thinned, in such persons it is dangerous to give purgations by stool.

XIV. If the Crise be now, or hath lately been, and the humours be expelled, move, purge, change nor alter any thing, by Physick, nor any other way, which may disturbe nature, but suffer her to have her course.

For seeing the Crisis is a work of nature, and not of the Physician, he ought not to disturbe her, but to let her perfect her work.

XV. But if the Crisis hath not been firm, then the Physician afterwards ought to purge
out

out that which remains of the evil humours, left by process of time putrifying in the body, they bring the sick into a relapse.

XVI. Lastly, if a defluxion be on any part you must repell it: In the beginning it is good to do it with Repercussives, because they fortify the part afflicted, and destroy even the most subtil part of that which is already there.

CHAP. XL.

Of INFUSIONS.

I. *Vinum Sanctum*, or an Infusion against the French Pox.

Take *Guaiaecum*, *Sarsaparilla*, ana \mathfrak{z} iii. *Senna* \mathfrak{z} iii. *Polypody* \mathfrak{z} ii. stamp them, and for twenty four hours infuse them in Sack lb xv. then strain it for use.

It is good against cold diseases, as Palsies, Cachexia and Dropsie; but chiefly against an old French Pox. Dose \mathfrak{z} viii. morning and evening, using much exercise after it.

II. *Vinum Benedictum*, or a vomiting Infusion.

Take *Crocus Metallorum* \mathfrak{z} ii. white Hellebore, bruis'd, \mathfrak{z} i. Mace, Cloves; ana \mathfrak{z} ii. make an Infusion in Malaga wine lb ii. β .

It is notable against the Gour, and all intermitting Feavers, Quotidian, Tertian and Quartan; it helps against Melancholly, purifies the Stomack and mass of blood from all serous and thin humours; and is most excellent to cure the Green Sicknes. Dose \mathfrak{z} iiii. ad \mathfrak{z} i. β . according to the age and strength; let it be taken in the morning by it self, or with Syrup of Vinegar.

III. *Vinum Antimonii*, or Purging Claret.

Take Glass of Antimony in powder \mathfrak{z} ii. white wine \mathfrak{z} ix. digest them in Balneo Maria six dayes, in a Glass well stopp'd, then strain it, and adde fine Sugar half an ounce.

It purges gently upwards and downwards, is very good against the Gour, and all intermitting Feavers. The dose is to \mathfrak{z} ii.

IV. *Infusio purgans*, or a purging Infusion.

Take Agarick \mathfrak{z} i. β . Rhubarb \mathfrak{z} i. Ginger, Spicknard, Sal Tarsari, a. gr. viii. infuse all in gross powder \mathfrak{z} iiii. of Spring-water or new Ale, heat and strain it.

It purges Choller and Flegm excellently; let it be given in the morning.

V. *Infusio Alterativa*, or a Cephalick Alterative.

Take Cloves, Nutmegs, Mace, Cardamoms, Grains, Zedoary, ana \mathfrak{z} iii. Roots of Elecampane, Orange Peels, a. \mathfrak{z} i. Cisternash, Rosemary

may, Centaury, Scordium, Carduus, Liverwort,
a. lb. lb. bruise the Spices, Roots and Peels,
cut the Herbs, and infuse all in 8 pints of
wine.

It cures Catarrhs wonderfully, strengthens the Head, Liver and Spleen, easeth the Collick, expells wind, and helps in fits of the Mother.

VI. *Infusio Catholica*, or Liquor of Quicklime.

Take Quicklime lb vi. vii. or viii. Spring-water lb xxiv. mix them, and digest for six dayes, stirring it once a day; then being well settled pour off the clear water, and strain it through an Hippocras bag, in which infuse Sassafras, Liquorice, Anniseeds, Cloves and red Sanders, (all in gross powder tyed up in a rag) a. 3 v.

It is good against all old Ulcers, Kings Evil, Catarrhs, Rickets and Wind; it strengthens and warms the Stomack, and helps the Stone, and pains in the Reins; it is a good Vehicle to convey most other Medicines in; it may be taken 3 v. at a time, morning, noon and night; it dries much.

VII. *Vinum Chalybiatum*, or Infusion of Steel.

Take filings of Iron or Steel 3 viii. heat them very hot, and extinguish them twice in Malmsie 3 xxiii. strain it and keep it for use.

It cures the Rickets and Green Sickness, helps the weakness of the Liver, and obstructions of the same; it provokes the terms and strengthens the inwards. Dose $\text{ab } \frac{3}{4} \beta$ to $\frac{3}{4} \text{ ii}$ in Broth or fragrant Wine.

CHAP. XLI.

Of DECOCTIONS.

I. **D**ecoctum Veneris, or Decoction of Copper,

Take Sassafras, Guaiacum, Nutmegs, $\text{a. } \frac{3}{4} \text{ i}$. Betony, M. i . boyl all in Rain-water a quarter of an hour, adde slings of crude Copper $\frac{3}{4} \text{ i}$ boyl up in a cleare, let them boyl an hour and half, then strain it.

It cures Catarrhs and Scabs, casts out filth by insensible transpiration, and purifies the whole body; take a draught in the morning hot.

II. **D**ecoctum Sanctum, or a Dice against the Pox,

R. Lignum Sanctum, Sarsaparilla, $\text{a. } \frac{3}{4} \text{ i}$. Bark of Guaiacum, Sassafras, $\text{a. } \frac{3}{4} \text{ ii}$. Juniper Berries, Liquorice, Anniseeds, Raisins stoned, China, $\text{a. } \frac{3}{4} \text{ v}$. boyl all in Rain-water lb viii. in a close Vessel, to the consumption of a third part, then being cold, strain it for use.

It is not only good against the French Pox, but also to dry up old Ulcers which are hard to cure, defluxions of Rheuma, and to strengthen a weak constitution, and dry up moisture in the body. Dose v. or vi. ounces, morning, noon and night, two hours before meat.

III. *Decoctum Traumaticum*, or Diet for wounded people.

R. *Prunella*, M. ii. *Angelica*, *Sanicle*, *Beton*
ny, *Rosemary*, *Sage*, red *Beets*, *Scordium*, *Agri*
mony, *Scapwort*, *Plantain*, *Comfrey*, *Hypericon*,
Cinqueside, *Mint*, *Avena*, *Oak* and *Daisie* leaves,
 a. M. l. *Guajacum*, *Sassafras*, *Sarsaparilla*,
China, *Aniseeds*, a. $\frac{3}{4}$ l. β . Ale or Wort, 1 g
 quart; raspe the woods and roots, and bruse
 the Herbs, and boyl all together to the wasting of
 about 2 quarts, strain it, and when almost cold,
 put Tost to it in a rundle, and after 4 dayes
 drink constantly of it.

It takes away all manner of pain and soreness
 of wounds, drives and casts out all filth, splin-
 ters and pieces of bones, and then heals in few
 dayes, though the wounds be dangerous; it
 cures all *Fistula's*, inward and outward sores,
 stancheth inward bleeding, and cures the Kings
 Evil to admiration.

CHAP. XLII.

Of SYRUPS.

I. **Syrupus Acetosus, Oxysacharum, or Syrup of Vinegar.**

R. *white-wine Vinegar, 7nyce of Limons,*
a. lb iii. *white Sugar lb viii, in the heat of a*
Bath make it into a Syrup according to art.

It opens obstructions, abateth inflations, quencherth thirst and the heat of Feavers, cooleth the Liver and Bowels, stops vomiting, prepares the body for purging, and cuts tough humours.
Dose *ad* $\tilde{\text{z}}$ i. or ii.

II. **Syrupus Cardiacus, or Cordial Syrup.**

R. *7nyce of Alkermes, and 7nyce of Pearmain or Pippins,* a. $\tilde{\text{z}}$ xl. *white Sugar* $\tilde{\text{z}}$ lx. *mix them, and with a gentle heat make a Syrup.*

It comforts all the principal members; faintings of the heart it takes away, as also the weakness of the Stomack and Bowels; it is good against trembling of the heart, and sounding, and stops vomiting. Dose *ad* $\tilde{\text{z}}$ iii.

III. **Syrupus Namoptoicus, Diacodium, or Syrup of Poppies.**

R. *Heads and seeds of both white and black*
Poppies,

Poppies, a. vii. Licuorice ʒ ii. bruiſe all, and ſteep them 24 hours in lb viii. of Fountain-water, boyl all gently to lb vi. ſtrain it, and with white Sugar lb iv. make a Syrup.

It giveth eaſe in pains, and cauſeth reſt and ſleep, it ſtops vomiting, helps the Collick and Loofneſs, Cough, Pthiſick, Aſthma, ſpitting Blood, and Gout, and is an excellent thing in pains of the Stone. *Ad ʒvi. the Doſe.*

IV. *Syrupus Succorum*, or Syrup of Juices.

R. Juycce of Roſes, Pellitory of the Wall, and White Wine, a. lb vii. to the purified Juyces add of white Sugar, or rather clarified Honey, lb xv. make it into a Syrup according to art.

It opens, cuts, and attenuates; it cures the Dropſie and Cachexia, provokes Urine, expells wind, and cleaſeth the Stomach, Lungs and Ineſtines of filth; it amends all the evils of the Liver and Spleen, and cools the heat of Feavers: if the Juycce of Harts-tongue lb vii. be alſo added, it perfectly cures the Rickets. It may be given in all diſeaſes, ages, ſexes and times: let it be taken either alone, or in any convenient Infuſion or Water, in the morning faſting, from ʒ i. ad ʒ ii.

V. *Syrupus Catharticus, ſeu de Spina Cervina*, or Syrup of Buckthorn.

R. Buckthorn-berries gathered in September, bruiſe them in a Stone Mortar, and preſs out the juycce, which over a gentle heat, or in a Bath, let

be evaporated about one quarter of it; then with
its equal weight of Sugar, boyl it into a Syrup
according to art.

It is an universal Purg, expelling Cholera,
Elegia, and thin watry humours; it is expell-
ing good in the Cachexia, obstruction of the
Courtes, Dropic, Jaundies, Kings-evil, and
Gout. Let it be given with some Cordial
Spirit or Water, in the morning fasting, from
℥ ℞. ad ℥ ii.

CHAP. XLIII.

OF TINCTURES.

I *Tinctura Aurea*, or the Golden
Tincture.

R. Spirit of wine five Pints, of the best
English Saffron ℥ ii. digest all for 20 dayes, then
decant of the Tincture.

It is good against melancholly, sadness, and
dejection of the mind, the Plague, Small-pox,
malign Feavers, and the bitings of venomous
Beasts, it strongly provokes the Terrier.
Give it in the morning, or in time of fainting,
in any convenient Liquor, or alone. Dose
℥ ℞ i. ad ℥ ii.

II. *Tinctura Vita*, or Tincture of Life.

R. Spirit

R. Spirit of Wine ℥ss Pints, *Corbinelle* ʒ ii.
in 20 dayes decant the Tincture.

It is good in all cases where the former is to be used; it cheers the spirits, prolongs life, and comforts the heart, stomach, and intestines.
Dose ʒ i. ad ʒ ii.

III. *Tinctura Hysterica*, or Tincture against Fits.

R. Spirit of Wine ℥ iv. *Castor* ʒ vi. digest all 20 dayes; till the Tincture is wholly extracted; then decant the tinged Spirit, and keep it for use.

It is a manifest Hysterick and Cephalick, and helps the suffocation of the womb, or fits of the Mother, pains of the head, heart and stomach, and all cold affections: give it morning and evening in Mint-water. Dose ʒ ʒ i. ad ʒ ii.

IV. *Tinctura Corticum*, or Tincture of Barks.

R. Lemmon, Orange, and Citron peels, ana ʒ viii. *Spirit of Wine* ℥ iv. mix them, and make the Tincture in 20 dayes.

It is an excellent thing against the Falling-sickness, Apoplexia, Palsie, Vertigo, Megrim, and the like; stupefaction of the senses, defluxions of Rheum, faintings, swoondings, suffocation of the Womb, Chollick, &c. give it with some Cephalick water, ab ʒ ʒ i. ad ʒ ii.

V. *Tinctura*

V. *Tinctura Cardiacæ*, or Tincture of Cinamon.

R. Cinamon clest $\frac{3}{4}$ iv. rectified spirit of wine lb ii. digest all for 20 dayes, then draw off the Tincture.

It is a wonderfull Cordial, it warms, and helps digestion, it provokes the Termes, and comforts the heart. The Dose is $ab \frac{3}{4} \beta$. ad $\frac{3}{4} i$.

VI. *Tinctura Nephritica*, or Tincture against the Stone.

R. Horse-radish roots, winter-Cherries, $a \frac{3}{4} i$. β . Juniper-berries, Scordium, Rhenbarb, $a \frac{3}{4} i$. seeds of Fennel, Swallage, Parsley, Saxifrage, Cardamoms, Liquorice, $a \frac{3}{4} \beta$. spirit of wine lb viii. let all be bruised and digested, with Salt of Tartar $\frac{3}{4} i$. for 20 dayes.

It breaks the Stone, and brings away Gravel wonderfully; it is good against the Dysuria, Stranguria, and difficulty of pissing, and as it were magically effects the Cure. Take it with Poppy-water, $ab \frac{3}{4} \beta$. ad $\frac{3}{4} i$. vel $\frac{3}{4} i$. β .

VII. *Tinctura Rhodica*, or Tincture of Roses.

R. Damask-Roses $\frac{3}{4}$ iv. spirit of wine lb iv: in 20 dayes decant the Tincture, to which add of Ambergrease and Musk, $a \frac{3}{4} i$.

It comforts all the senses both exterior and interior, and makes the heart glad and merry: it cures all Fluxes; but see you give it not to women

women with Child, or such as are troubled with Fits. It is generally used as a Perfume from one drop to ten.

VIII. *Tinctura Diaphoretica Paracelsi*, or Sweating Tincture.

R. Zedoary, Angelica, Calamus, Galangal, Mace, Ginger, Cinamon, Grains, black Pepper, Cloves, Sassafras, Sarsaparilla, Meadswort, Aloes, Mastick, Myrrh, Camphire, a. ʒi. Spirit of Wine muskified, so much as may cover it six fingers or more, to which adde, to cause putrefaction, Oyl of Sulphur per campanum, and Salt of Juniper, a. ʒ ʒss. set all in a hot place for 20 days.

Give a Scruple in any form, it melts icy and refinous humours, and expells wind in any part: by its Balsamick virtue, it resists putrefaction, and cures sleepey diseases, expelling Plague and Poyson.

CHAP. XLIV.

of WATERS.

I. **A**qua Cardiaca, or Cordial water.

R. Angelica, two parts; Bawm and Carduus, of each one part; bruise all, and digest them 16 dayes in Horse-dung, then distill them
in

in an Alembick or common Still. Note, the Salt of the feces added preserves and purifies the Water.

It is cordial, opens, and attenuates, and is to be used as a Vehicle for other things, for those things for which these Herbs are proper.

II. *Aqua Papaveris*, or Poppy water.

R. Green Poppies what you will, distill them as before.

It is a good Vehicle to convey Anodynes in, giving from \mathfrak{z} i. to ii. or \mathfrak{z} iii. at a time; as also such things as stop vomiting and Coughs, and abate Feavers.

III. *Aqua Hedysmi*, or Mint water.

R. Mint a sufficient quantity, and distill it as at the 1. c.

It is a good Vehicle to convey all Pectorals in, as also such things as strengthen the Stomack, and stop vomiting.

IV. *Aqua Rosarum*, or Rose water.

R. Damask Roses a sufficient quantity, without bruising, distill them in a common Still; or being condited with Salt, in an Alembick, with its refrigeratory.

It is cordial, and is a good Vehicle to convey any Cephalick Medicine in, against the Head-ach, Megrim, Vertigo, Epilepsie, or the like.

V. *Aqua Amaraci*, vel *Geranii Moschati*, or Sweet Water.

R. Sweet

R. Sweet Marjoram, Basil, and washed Cranes-Bill, and *quantitas satis*, let the Water be distilled or drawn off according to art.

It corrects the coldness of the Brain, in Numbness, Palsie, Epilepsia, Convulsions, and the like, and is a good Vehicle to convey Cephalick things in for men; it helps a weak memory, strengthens the Brain, and excellently perfumes any thing.

CHAP. XLV.

OF ESSENCES.

I. **E**ssentia Castorei, or Essence of Castor.
R. Castor cut, and bruise it, then macerate in (in spirit of Rosemary, Lavender, Marjoram, or Juniper-Berries) in Balneo Marina, for five dayes, then strain and press out the Essence.

It is excellent against the Falling Sickness, Apoplexia, Palsie, Vertigo, Megrin, and the like great affects of the Brain. Dose *ad ʒi*.

II. **E**ssentia Magna, or the Great Essence.

R. Rosemary, Lavender, Sage, Marjoram, Time, Bawm, Angelica, all full of juyce, bruise all in a Mortar diligently, pour on a sufficient quantity

quantity of *Malmsey-Wine*, (some say, of their own spirit or tincture) then in a Vessel with a blind head, set it to digest in *Bainde* with a gentle heat for two moneths, express all with a Press, calcine the feces, and extract a *Chrystalline* or sweet Salt, (or instead thereof, *Chrystals of Tartar*) which adde anon: this expressed Juice and Wine digest for two moneths, as before, till a glorious Liquor be separated from the feces or sediment, which decant, adding to it the aforesaid *Chrystals*, and a little Oyl of *Cinnamon*; then keep it in a glass Vessel for use.

Its virtues are so great that they can scarcely be numbred; for it strengthens all the inward parts, perfectly cures *Consumptions*, all diseases of the Head, Heart, Breast and Lungs, and makes a sad drooping spirit merry; it cures *Plague*, malign Feavers, small Pox, Poyson, &c. It is in vain to enumerate its virtues, (as curing the *Vertigo*, *Epilepsia*, *Megrim*, *Convulsions*, *Palsie*, &c.) but rather advising all to have it by them upon any occasion. Dose ad $\frac{3}{4}$ β . morning; noon and night, in Broath, fragrant Wine, or Milk.

III. *Essentia Croci*, or Essence of Saffron.

R. *Saffron*, and deal with it as as the 2^d. digesting it in its own tincture, and at last adding *Chrystals of Tartar*.

It is a wonderfull Cordial, and makes the heart glad: it hath the virtues of the former, and

and may be taken ad 3 β. Thus is prepared
Essence of Cocheuele.

IV. *Essentia Opit*, or Essence of Opium.

R. Purified Opium, and with Vinegar, spirit
of Wine, or Oyl of Tartar, according to the in-
structions, prepare the Essence as aforesaid.

It hath all the virtues of Opium, but more
safe; it easeth all paine, is good against vo-
miting, stops all Fluxes; and gives rest and
quietness.

CHAP. XLVI.

of SPIRITS.

I. *Spiritus Cardiacus*, or Cordial Spirit.

R. Angelica, Bawm, Lavender, Rose-
mary, a. ʒiv. Rue, Carduus, Scordium, Sage,
Lemon peel, Orange peel, a. ʒ ii. Zedoary, Gen-
tian, Tormentil, Snakeweed, round Birthwort,
a. ʒ iii. Spirit of Wine lb xlviii. digest all 20
dayes, then in an Alembick separate the Spirit
according to art.

It is a notable restorer of such as are in Con-
sumptions, curing all diseases of the head and
nerves proceeding of cold; it resisteth all Poyson
and Plague; it comforts the heart, and helps
much in all Feavers; it is Diaphoretick, and

may be taken at all times, especially in faintings and swoondings. Dose \mathfrak{z} ii. ad \mathfrak{z} i.

II. *Spiritus Analepticus*, or a Restorative Spirit.

R. Cinamon, Nutmegs, Mace, Cloves, \mathfrak{a} . \mathfrak{z} iii. Ginger \mathfrak{z} i. Spirit of wine lb xii. digest all for 20 dayes, (adding a little Salt of Tartar) then separate the Spirit in an Alembick according to art.

It is good against swoonding, frensie, madness, Falling-sickness, and Green-sickness; it cures Hecticks, Ptificks, Consumptions, &c. chearing and restoring nature, and wasted humidity: it cures Feavers, and comforts all the Spirits, natural, vital, and animal. Dose ad \mathfrak{z} iv. or vi.

III. *Spiritus Carminativus*, or Spirit expelling wind.

R. Anniseeds, Carrowayes, Cardamoms, Grains of Paradise, ana \mathfrak{z} iii. Juniper-berries \mathfrak{z} ii. Bay-berries \mathfrak{z} i. Spirit of wine lb x. bruise all, and after 20 dayes digestion, separate the Spirit with an Alembick, S. A.

In the Collick nothing is more powerfull, for it discusses and disperses all cold and gluttonous flatulencies, and winde; it breaks the Stone, and expells it, whether in the Reins or Bladder. Dose \mathfrak{a} \mathfrak{z} iii. ad \mathfrak{z} vi. in aquis morbis appropriatis

IV. *Spiritus Hedysmi*, or Spirit of Mint.

R. Mint

R. *Mint* dried \mathfrak{z} ii. (or \mathfrak{z} viii. if you adde
seeds of Annis and Poppy, a. \mathfrak{z} ii.) *Spirit of*
Wine lb vi. after 20 dayes digestion; distill the
Spirit, S. A.

The title shews the virtues, for what more
 flops vomiting than Mint? it is most excellent
 also in the Collick, swooundings, heart-qualms,
 watching, troublesome Feavers, Plurisies, Dy-
 terycia's, and the like. Dose (in Poppy-water)
 a. \mathfrak{z} i. ad \mathfrak{z} ii.

V. *Spiritus Absynthii*, or Spirit of Worm-
 wood.

R. *Wormwood* \mathfrak{z} iv. *Ginger, Pepper, roots of*
Masterwort, a. \mathfrak{z} i. *Spirit of Wine* lb v. after
 20 dayes digestion (being grossly bruised) sepa-
 rate the Spirit.

It resists putrefaction, poyson, and plague;
 it strongens the head, brain, stomach,
 and heart; helps in the Apoplexia, Epilep-
 sia, and Vertigo; it provokes the Termes,
 and is good against Asthma's and Pitsicks.
 Dose ad \mathfrak{z} ii.

VI. *Spiritus Anodynus*, or Spirit easing
 pain.

R. *Thebaian Opium* extracted, *Salt of Tar-*
tar, a. \mathfrak{z} iii. *Juyce of Henbane* dried \mathfrak{z} i. β .
Spirit of Wine lb v. mix all, and circulate for
 20 dayes or more in Balneo or Sand, then distill
 the Spirit.

Its use is in all tedious and inveterate pains,

and defluxions, in any member or joynt, where it eminently gives ease, and stops the fluxion; it also wonderfully easeth pains in the teeth. Dose $\text{ā } \text{ʒ} \text{ i. ad } \text{ʒ} \text{ iii.}$ in *aqua papaveris*, mixed with the Analeptick Spirit, or the like.

VII. *Spiritus Hystericus*, or Spirit against Fits.

R. *Fetherfew*, *Mugwort*, *Savin*, *Bazill*, *Masterwort*, *Tansy*, *Lavender*, *Pennyroyal*, a. M. i. roots of *Elecampane*, *Jallop*, *Briony*, *Myrrh*, *Orange peels*, $\text{a. } \text{ʒ} \text{ iii.}$ Spirit of Wine lb xvi. let all be bruised, mixed, and digested for 20 dayes, then extract the Spirit according to art.

It provokes the Termes, and suppresseth the Fits of the Mother, expelling wind, and easing all Hysterick pains; it also causeth easie delivery to Women in Travail. Give it in the morning fasting, and at night going to bed, $\text{ab } \text{ʒ} \text{ β. ad } \text{ʒ} \text{ iii.}$

VIII. *Spiritus Mellis*, or Spirit of Honey.

R. Honey lb i. Salt lb β. mix them, and distill gradually by a Retort; there will come first a white Water, then a yellow Spirit and Oyl; rectifie them.

The white Water and yellow Spirit, cure the Pin and Web, cause hair to grow, and serve to extract the Tincture of Coral; inwardly they open obstructions, expell Urine, and break the Stone: the Oyl if circulated with Spirit of Wine

Wine some dayes, and then separated, it cures the Gout, and is good against eating Ulcers, and Gun-shot.

IX. *Spiritus ex tribus*, or Spirit of three things.

R. *Spiritus Analepticus camphorated* $\bar{3}$ v. Oyl of Vitriol $\bar{3}$ i. rectified Spirit of Tartar $\bar{3}$ iii. circulate all for a moneth, then use it.

It sweats stoutly, resists putrefaction and malign Feavers. Dose ad $\bar{3}$ i.

CHAP. XLVII.

of OYLES.

I. **O** *Leum Cinnamomi*, or Oyl of Cinnamon.

R. Cinnamon, grossly bruise it, put it into a glass body, which cover with Spirit of Wine, (made very sharp with Spirit of Salt, or else having so much Salt put into it, as the Wine will dissolve) put thereto a blind head, which lute close, and set it to digest in a gentle heat for about 10 dayes: then apply an Alembick close luted with its Receiver; distill it with a small fire, increasing it by degrees; so shall you have a heavy Oyl which will sink, and a Spirit; separate them, and keep them for use.

This Oyl pierceth even the flesh and bones, being very hot and dry, and is good against all cold and moist diseases, afflicting the head, heart, and other principal parts, in so much that if one lay speechless, and almost breathless, it would presently recover him. It helps all diseases, that come from cold and flegm; it digests, makes thin, and provokes the Termer, and brings away both birth and after-birth; it helps Coughs and Asthma's, and stops all fluxions from the head and brain. It is one of the greatest Vegetable Cordials; it perfectly cureth Consumptions, comforting nature, reviving the heart, and chearing all the Spirits both natural, vital, and animal; it is an enemy to Plague, Poyson, all malign Feavers, and bitings of venomous beasts. Dose 10 12 drops in any convenient Liquor.

II. *Oleum Caryophylorum*, or Oyl of Cloves.

It is made as Oyl of Cinnamon.

It is wonderfull against the Vertigo, Megrim, Epilepsia, Palsie, and Convulsions; it strengthneth and warmeth a cold brain: it strengthens the heart and Liver, and comforts all the Spirits; it expelleth Melancholly, and healeth wounds: it is most excellent in the Collick, takes away the pains of the Spleen, and helps both in the Dropsie and yellow Jaundie. Dose to 10 drops in a convenient Vehicle.

III. *Oleum*

III. *Oleum Nucis Myristica*, or Oyl of Nutmegs.

Bobit, and that of Mace, is made as Oyl of Cinamon.

They both help all cold diseases of the Head whatsoever; they help in extream pains of the Collick, strengthen the Liver, Heart, Stomack, and Womb; are good against soundings and faintings of the Heart; they abate the tumours of the Spleen by outward unction, mingling a few drops with Oyl of Anniseeds; and so anointing the temples they ease pains of the Head; they help in the Stranguria and Disuria, bring forth both Courses and Child also, being given in any convenient Liquor to 4, 6, 8, or 10 drops.

IV. *Oleum Piperis*, or Oyl of Pepper.

It is made as Oyl of Cinamon.

It is a real specifick in the Collick, Dropfie, Jaundies, Agues, and obstruction of the terms, a few drops being taken in a convenient Vehicle.

V. *Oleum Calami Aromatici*, or Oyl of Calamus Aromaticus.

It is made as Oyl of Cinamon.

It cures Catarrhs, and a weak memory, indigestion, vomiting, a stinking breath, sounding, and fits of the Mother; it expels Urine, Terms, and the Stone. Dose to 10 drops.

VI. *Oleum Carvi*, or Oyl of Carawayes.

It is made as Oyl of Cinamon.

It is good against Plague, Poyson, and Melancholly; it causeth rest, helps difficulty of Urine, Jaundies and Dropsie; it breaks the Stone and expels it; it stops Fluxes, and expels Wind in any part of the body; it comforts all the inward parts, and bringeth forth the birth, and terms; it is a powerfull remedy against the Falling Sickness, Convulsions, Palsie, Apoplexia, and all obstructions of both Liver, Spleen and Lungs, causing a sweet breath, taking away Astma's, helping Ulcers of the Lungs, and causing a good appetite; it helps in all diseases proceeding of cold, and any wayes afflicting the Head or Nerves, as Vertigo's, Catarrhs, Megrin and Head-achs; as also deafness, if one drop thereof be mixed with Oyl of Almonds, and put into the ear every morning. The Dose is to 6, 8, or 10 drops in any convenient spirit or water; outwardly you may anoint with it, by mixing it with Oyl of Almonds.

VII. *Oleum Compositum*, or a Compound Oyl.

R. *Seeds of Fennel, Anis, Dill, Cummin, Parsley, Coriander, and Ivy-berries dried, ana, extract their Oyl as Oyl of Cinamon.*

It hath all the virtues of the former, besides which, it more powerfully breaks the Stone, and giveth ease in the Collick.

VIII. *Oleum*

VIII. *Oleum Baccarum Juniperi*, or Oyl of Juniper-berries.

R. Fresh Juniper-berries lb̄ xxx. bruise them, and put them into a wooden Vessel, with a sufficient quantity of water about lb̄ xv. to which add of Sharp Leaven ℥ xii. set all in a Collar, close covered for three moneths; then distill all in an Alembick with its refrigeratory, (adding to the berries a convenient quantity of water) then separate the Oyl, keeping the Water for another distillation.

It expelleth all Wind out of the Body, Stones, Gravel, Terms, and Urine; it roots out all Feavers, Jaundies, Dropsie, Gout, and Collick; it cures the Gonorrhæa, and all pains of the Reins, for which it is a specifick; it opens all obstructions of the Liver, Spleen, Gall and Lungs; and cures Ulcers and schirtus Tumors in those places; it helps all diseases of the Head, as Vertigo, Megrim, Convulsions, Falling Sickness, dead Palsie and numbness; it provokes sweat, and expels both Plague and Poyson; use it both inwardly and outwardly to ℥i. as Oyl of Carawayes.

IX. *Oleum Baccarum Lauri*, or Oyl of Bay-berries.

It is made as Oyl of Juniper-berries.

It is good against the Megrim, and all cold affects of the Nerves and Joynts; it helps the Lethargy, and is good against Quotidian and Tertian Agues, anointed on the Back-bone a little

little before the Fit; use it as Oyl of Carrawayes.

X. *Oleum Rosmarini*, or Oyl of Rosemary.

R. Rosemary, Leaves and Flowers, bruise them, and cover the same with tartarised spirit of wine, digest for two or three moneths in a gentle heat, then distil it in ashes with a gentle fire; so have you Oyl and Spirit, which separate, keeping the Spirit for other distillations, or for use.

It hath all the virtues of Oyl of Cinamon, Cloves, Nutmegs, Carawayes, and Juniper-berries; besides which it is also much more powerful than any of them; strengthening the Brain and Memory, fortifying the Heart, resisting Poyson, and curing all sorts of Agues; it is absolutely the greatest strengthner of the Sight, and restorer of it also, if lost, of any thing in the world; it makes the Heart merry, and takes away all foolish fantasies out of the Brain; it cleanseth the Blood, cures the Tooth-ach, easeth all pains, and takes away the causes which hinder conception; it hath a very grateful tast, and hath so many virtues, that I can never express them all, or give it its due commendation. Use it to 15 drops as Oyl of Carawayes.

XI. *Oleum Amaraci Compositum*, or Oyl of Sweet Marjoram Compound.

shill

R. Sweet

R. Sweet Marjoram, Penny-royal, Sage, Rue, Time, Tansie, Mint, Wormwood, and Extract the Oyl as that of Rosemary.

It hath the virtues of Oyl of Rosemary, only this more powerfully provokes the terms.

XII. *Oleum Spica*, or Oyl of Spike.

It is made as that of Rosemary, whether you take Lavender or Indian Spicknard.

It hath the same virtues as that of Rosemary; it expels the birth and after-birth.

XIII. *Oleum Nicotiana*, or Oyl of Tobacco.

It is made as Oyl of Rosemary.

It is seldome used inwardly; outwardly it cures the Tooth-ach, and all pains in any other part whatsoever; it cures the Kings Evil, biting of venomous Beasts, Worms in children, Soars, Itch, Scabs, Cankers, and old Ulcers: this Oyl impregnated with its essential Salt, and made up into Troches, with Sugar and Gum, (half a grain in each Troch) being taken one every morning, will keep the body soluble.

XIV. *Oleum Rosarum*, or Oyl of Roses.

R. Damask Roses, pickle them with bay Salt, and after three moneths, with a large quantity of water, distill them as Rosemary; separate the Oyl, and keep the water for other distillations.

It takes away all Feavers and violent pains of the Head, by anointing the temples therewith;

with; it is a wonderfull Cordial, expelling poyson, and purifying the blood.

XV. *Oleum Terebintinae*, or Oyl of Turpentine.

R. Pure Turpentine, and put it into a glass, so that three parts be empty, mix with it Sand two or three parts, and distill it in a Retort with Sand and a soft fire, and there will come forth, 1. A clear Water; 2. A clear Oyl; 3. A yellow Oyl, which being all come, 4. comes a red Oyl, then encrease the fire to the height, draw off that red Oyl, and keep it as precious Balm.

The first Oyl is hot; the second hotter; the third hottest; the white or yellow Oyls open all obstructions in the Reins and Bladder, as also pain and soreness proceeding of cold; they expell Wind and the Stone; they take away pains of the Stomack, and strengthen it, being anointed therewith: they may be used in all old stinking Ulcers, Biles, Fractures, Contractures and benumbed Members, being mixed with other Oyntments, and anointed. *Falopius* saith, they cure wounds in 24 hours: the red is the most effectual for all the purposes aforesaid.

XVI. *Oleum Cerae*, or Oyl of Wax.

It is made as Oyl of Turpentine; rectifie it with calcined Tartar.

This precious Oyl healeth any green Wound instantly, or in few dayes, by anointing it with it,

it, and laying a Cloth thereon wet in the same; it is excellent in old Ulcers, and wonderfully easeth pains of the Gout and Sciatica; it helps Chops in the Hands, or Womens Nibbles; it allwages all Swellings, and helps Breasts which are sore, swoln, and ulcerated; mixed with Oyl Olive and anointed, (with a Truss) cures Ruptures; inwardly \mathfrak{z} i. drunk at a time in white Wine, stayeth the falling of the Hair, anointing the place therewith also; it provokes Urine, helps Stitches and pains in the Loins.

XVII. *Oleum Myrrha*, or Oyl of Myrrh.

R. Dissolve or extract the tincture with spirit of Wine, and with the faces (if any be) mix for Sand, put it into a Retort, and pour thereon all the decanted tincture; then distil with a gentle fire in Sand, first the white Liquor, then the yellow Oyl; then apply another Receiver, and with a strong fire draw off the red or blackish Oyl.

It is used chiefly to open obstructions of the Womb, and to expell the Child: it helps Hoarsness, Coughs, the Quinsie, Plurisie, Colick, Worms, Fluxes, Feavers, Agues, (chiefly Quartans) outwardly it is good against Erysipelas, Gangreens, Tumors, green Wounds, and old Ulcers; it helps the Lethargy, is good against forgetfulness and deafness.

XVIII. *Oleum Succini*, or Oyl of Amber.

R. Of Amber grossly beaten \mathfrak{lb} i. fine Sand \mathfrak{lb} iv. distil by a glass Retort, with a gradual fire;

little before the Fit; use it as Oyl of Carrawayes.

X. *Oleum Rosmarini*, or Oyl of Rosemary.

R. *Rosemary*, Leaves and Flowers, bruise them, and cover the same with tartarised spirit of wine, digest for two or three moneths in a gentle heat; then distil it in ashes with a gentle fire; so have you Oyl and Spirit, which separate, keeping the Spirit for other distillations, or for use.

It hath all the virtues of Oyl of Cinamon, Cloves, Nutmegs, Carawayes, and Juniper-berries; besides which it is also much more powerful than any of them; strengthening the Brain and Memory, fortifying the Heart, resisting Poyson, and curing all sorts of Agues; it is absolutely the greatest strengthner of the Sight, and restorer of it also, if lost, of any thing in the world; it makes the Heart merry, and takes away all foolish fancies out of the Brain; it cleanseth the Blood, cures the Tooth-ach, easeth all pains, and takes away the causes which hinder conception; it hath a very grateful tast, and hath so many virtues, that I can never express them all, or give it its due commendation. Use it to 15 drops as Oyl of Carrawayes.

XI. *Oleum Amaraci Compositum*, or Oyl of Sweet Marjoram Compound.

R. Sweet

R. Sweet Marjoram, Penny-royal, Sage, Rue, Time, Tansie, Mint, Warmwood, ana. Extract the Oyl as that of Rosemary.

It hath the virtues of Oyl of Rosemary, only this more powerfully provokes the terms.

XII. *Oleum Spica*, or Oyl of Spike.

It is made as that of Rosemary, whether you take Lavender or Indian Spicknard.

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XIII. *Oleum Nicotiana*, or Oyl of Tobacco.

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It is seldome used inwardly; outwardly it cures the Tooth-ach, and all pains in any other part whatsoever; it cures the Kings Evil, biting of venomous Beasts, Worms in children, Soars, Itch, Scabs, Cankers, and old ulcers: this Oyl impregnated with its essential Salt, and made up into Troches, with Sugar and Gum, (half a grain in each Troch) being taken one every morning, will keep the body soluble.

XIV. *Oleum Rosarum*, or Oyl of Roses.

R. Damask Roses, pickle them with bay Salt, and after three moneths, with a large quantity of water, distil them as Rosemary; separate the Oyl, and keep the water for other distillations.

It takes away all Feavers and violent pains of the Head, by anointing the temples therewith;

with; it is a wonderfull Cordial, expelling poyson, and purifying the blood.

XV. *Oleum Terebinthinae*, or Oyl of Turpentine.

R. Pure Turpentine, and put it into a glass, so that three parts be empty, mix with it Sand two or three parts, and distill it in a Retort with Sand and a soft fire, and there will come forth, 1. A clear Water; 2. A clear Oyl; 3. A yellow Oyl, which being all come, 4. comes a red Oyl, then encrease the fire to the height, draw off that red Oyl, and keep it as precious Balm.

The first Oyl is hot; the second hotter; the third hottest; the white or yellow Oyls open all obstructions in the Reins and Bladder, as also pain and soreness proceeding of cold; they expell Wind and the Stone; they take away pains of the Stomack, and strengthen it, being anointed therewith: they may be used in all old stinking Ulcers, Biles, Fractures, Contractures and benumbed Members, being mixed with other Oyntments, and anointed. *Falopius* saith, they cure wounds in 24 hours: the red is the most effectual for all the purposes aforesaid.

XVI. *Oleum Cerae*, or Oyl of Wax.

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This precious Oyl healeth any green Wound instantly, or in few dayes, by anointing it with it,

and laying a Cloth thereon wet in the same it is excellent in old Ulcers, and wonderfully cures pains of the Gout and Sciatica; it helps Chops in the Hands, or Womens Nibbles; it allwages all Swellings, and helps Breasts which are sore, swoln, and ulcerated; mixed with Oyl Olive and anointed, (with a Truss) cures Ruptures; inwardly ʒi. drunk at a time in white Wine, stayeth the falling of the Hair, anointing the place therewith also; it provokes Urine, helps Stitches and pains in the Loins.

XVII. *Oleum Myrrha*, or Oyl of Myrrh.

R. Dissolve or extract the tincture with spirit of Wine, and with the feces (if any be) mix fine Sand, put it into a Retort, and pour thereon all the decanted tincture; then distil with a gentle fire in Sand, first the white Liquor, then the yellow Oyl; then apply another Receiver, and with a strong fire draw off the red or blackish Oyl.

It is used chiefly to open obstructions of the Womb, and to expell the Child: it helps Hoarsness, Coughs, the Quinsie, Plurisie, Colick, Worms, Fluxes, Feavers, Agues, (chiefly Quartans) outwardly it is good against Erysipelas, Gangreens, Tumors, green Wounds, and old Ulcers; it helps the Lethargy, is good against forgetfulness and deafness.

XVIII. *Oleum Succini*, or Oyl of Amber.

R. Of Amber grossly beaten lb i. fine Sand lb iv. distil by a glass Retort, with a gradual fire;

fire, first there comes forth a *Flegm*; then a thin white Oyl; then a thick blackish Oyl; and the volatile Salt sticks to the sides, which take all by themselves: lastly rectifie the thick Oyl with Vinegar, upon the *Caput mortuum*, so have you a pure yellow Oyl.

It is good against the *Apoplexia*, *Syncope*, *Convulsions*, *Epilepsia*, *Fits of the Mother*, *Carpus*, *Plague*, *Poyson*, *Fewers*, *Agues*, and inward pains; it brings away both birth and after-birth, whether alive or dead; it cleanseth the Reins and provokes Urine; it is good against the *Vertigo*, *Megrim*, *Quotidian*, *Tertian* and *Quartan*, *Rheums*, *Jaundies*, *Collick*, *Lethargy*, and wonderfully helps dimness of sight. Dose a g. ℞. ad g. xxv.

XIX. *Oleum Philosopharum*, or Oyl of Bricks.

R. Of Brick beaten into small pieces, beat them red hot, and quench them in pure old Oyl Olive, then grinde them small, and in a glass Retort-coated distil the powder in a naked fire; so shall you have a white *Flegm*, yellow Oyl, and red Oyl, which rectifie.

This is a wonderfull penetrating Oyl, and is good against all cold distempers in any part of the body wheresoever.

XX. *Oleum Benedictum*, or Blessed Oyl.

R. Of pure Wax ℥ xii. Venice-Turpentine ℥ xviii. Benjamin ℥ β. rectified Spirit of Wine ℥ xxi.

XXX. *After or Sand* 3 XX. mix, and in a Retort distil the Flegm, Spirit, and Oyl, each of which separate apart, and keep for use.

The Flegm easeth pain in Ulcers; the Spirit is good against the Plague, as also Pin and Web; the Oyl cures Wounds suddenly; is excellent against the Strangury, Plurisie, Worms, Coughs, Rheums, Feavers, Consumptions, and cures the Plague even to a miracle. The Dose is 10 or 12 drops in a proper Vehicle: outwardly mix it with Oyl of Almonds, and then use it.

CHAP. XLVIII.

Of ELIXIRS.

Elixir Proprietatis Paracelsi, or the Elixir of Property.

R. Of Aloes, Myrrh, Saffron, a. 3 i. moisten all with tartarised spirit of Wine, and bring them to an Alcohol: put all into a glass body, with a pint of tartarised spirit of Wine, and so much Oyl of Sulphur per campanum, as may flow two or three inches above all; close it well, and circulate all for three months, extract the tincture, and decant it: add tartarised spirit of Wine to the matter remaining, extract again and decant.

decant it; then distill the feces that remain, and adde it to the former; and again for a month (without distillation) circulate them. Others extract the tincture with Salt of Tartar, volatilized with spirit of Wine by digestion, so long till the bitterness of the Aloex is not perceptible; which seems to be a better way than the former.

This noble Medicament is of very hot and thin parts, containing all the virtues of the natural Balsom, conserving nature in extreame age: it cures Quartan, and dissolves the Stone in the Reins; it quickens all the Senses, strengthens the Brain and Memory; it cures the Vertigo, Lethargy, Megrim, Head-ach, Epilepsia, Convulsions, Palsie, Plurisie, Jaundies, Consumption, Rickets, Catarrh, Scurvy, Plague, pestilent Feavers, Gout and Sciatica; it expels Melancholly, and makes the heart glad. Lastly, diseases proceeding either from heat or cold, by a certain occult property it strangely cureth. Dose à gr. vi. ad gr. xxx. or more, in Wine, or other convenient Vehicle.

II. *Elixir Subtilitatis Paracelsi*, or Elixir of Subtility.

R. Of Oyl Olive, Honey, spirit of Wine rectified and tartarised, ana, distill them all together in ashes, then separate all the Flegm from the Oyls, which will be distinguished by the many colours; put all these into a Pellican, and adde to them the third part of the Essence of Balm and Celandine;

Celandine; digest it for a month, then keep it for use.

This not only resists putrefaction, but also preserves all things from putrefaction, which appertains to animate bodies: this is the Balsam of Philosophers, which no sensible body is able to resist, it being subtil, and able to penetrate every thing: it opens all obstructions in the body after a wonderfull manner, with many other things, whose virtues are not fitting to be declared, but only to the Sons of Art.

III. *Elixir Vitæ*, or Elixir of Life.

R. Of *Rosemary*, *Lavender*, *Saffron*, *Cassia*, and of our *Treacle*, ana \mathfrak{z} iv. rectified Spirit of *Wine* tartarised lb x. digest all for three moneths, decant off the Tincture, to which adde clarified *Honey* \mathfrak{z} vi. the Essence of *Bawm* and *Celandine*, ana \mathfrak{z} iii. circulate all for a moneth, and keep it for use.

The virtues of this Elixir are great in curing and preventing the Vertigo, Falling sickness, Apoplexia, Palsie, Madness, Melancholly, Swounding, Asthma, and all diseases of the stomach: it is an excellent Hysterick, provoking the Terms, and helping the Green-sickness. Dose ad \mathfrak{z} i. or \mathfrak{z} i. in a convenient Vehicle.

IV. *Elixir Nephriticum*, or Elixir against the Stone.

R. Of Juniper-berries well bruised \mathfrak{z} iii. Salt of Juniper \mathfrak{z} ii. of our Nephritick Tincture lb ii. digest all for three months, abstract the Elixir, which circulate with Honey \mathfrak{z} iv. for a month, then keep it for use.

This wonderfully breaks and expells the Stone both in the Reins and Bladder, it provokes Urine, helps the Strangury, and is an excellent thing against the Scurvey, Jaundies, and Dropsie. Dose à gut. vi. ad xxvi.

V. Elixir Alexiterium, or the Elixir of Camphir.

R. Of Camphir \mathfrak{z} i. Saffron \mathfrak{z} ii. rectified Spirit of Wine tartarised lb i. after three months digestion, keep it for use.

It resists putrefaction and poyson; it is a powerfull Diaphoretick, expelling the Small-pox, Plague, and all malign Feavers: *Veneris autem stimulum arcere, conceptumque impedire creditum est.* Dose à gut. x: ad xx. spiritibus vel tincturis Cardiacis.

CHAP. XLIX.

Of EXTRACTS.

I. **E**xtractum Rudii, or Rudius his Extract.

R. Aloes

R. Aloes ζ iv. Coloquintida ζ iii. Scamony, Turbith, Agarick, root of black Hellebor, species Diarrhodon, a. ζ ii. let all (the Diarrhodon excepted) be gently bruised or beaten, and infused (in a Vessel close stopped in a warm place for eight dayes) in Spirit of Wine, so much as may cover all about six fingers : then infuse the Diarrhodon in Spirit of Wine, in like manner (or else in Tinctura Corticum) for four dayes ; then decant off both the Liquors, and press hard the Feces, which cast away, mixing both Tinctures together ; then evaporate the Spirit, till the Extract remains at bottom of the thickness of Honey.

This is a noble Extract, and a catholick Purge ; it cleanseth not only the head, but whole body, of Choller, Hlegm, and Melancholly, and may be used in any disease requiring purging : esteem it as a Jewel. Dose \mathfrak{ss} i. ad \mathfrak{ss} v.

II. Panchymagögon Vegetabile Salmonis, or our universal Purge.

R. Diarrhodon, Senna, Rhubarb, a. ζ iv. pulp of Coloquintida, Diagredium, Elaterium, Turbith, black Hellebor, Hermodactyls, Agarick, Ginger, a. ζ i. with Spirit of Wine first draw forth the Tincture of the Diarrhodon ; then with Tinctura Corticum or other Spirit of Wine, extract the Tinctures of all the other things, by digesting it for two moneths in a warm

place: put these Tinctures together, and in Balneo Mariæ, or a gentle heat, exhaust the humidity, till it come to the consistence of Honey; to which adde Oyl of Cinamon ζ i. Salt of Pearl, and Coral, a. ζ iii. make it into a mass for Pills.

There are many Panchymagogons extant, but I have by experience found this alwayes to exceed any other whatsoever: it universally purges all humours, and that both safely and pleasantly, and is truly the most noble Cathartique or Purge this day extant in the World: it may be given from gr. v. to gr. xx. to people of any age or Constitution, for it is a most excellent remedy in the Scurvey, Kings-evil, Jaundies, Dropsie, and Gout. It cleanseth the stomach and head, and openeth all inward obstructions. Give it early in the morning, with observations as in other Purges.

III. *Landanum Paracelsi*, or the Specifick Anodyne of Paracelsus.

R. Of Thebian Opium ζ iii. Juycce of Henbane inspissate, Species Diambra, & Diamoschi, a. ζ ii. β . Mummy ζ β . Salt of Pearl, and Coral, a. ζ iii. Liqueur of white Amber extracted by Alchool of Wine, bone of a Stags heart, Bezoar-stone, Unicorns horn, a. ζ i. Musk and Ambergrease, a. ζ i. Aurum potabile ζ i. or instead thereof, Oyl of Cinamon ζ i. β . of all these make an Extract according to art, thus;
with

with Spirit of Wine a sufficient quantity, take the Extracts or Tinctures of the Opium, Henbane, and the Species, each severally by digestion in a warm place for three moneths; then mix them together with the Lignor of Amber, and inspissate them, to the thickness of Honey; then add the Salts, with the other things in Powder, as also the Aurum potable, or Oyl of Cinamon, mix all well together, and keep it in a close glazed Vessel for use.

In stopping all Catarrhs and Fluxes, as of Rheum, Blood, Terms, Gonorrhæa, Whites; in watchings, restlessness, and in the end of all sorts of Feavers; in Frensie, Madness, Melancholly, Epilepsia, Vomiting, Plurisie, Collick, weakness of the Bowels; in the Gout in knees, feet, or hips; and in the Stone both in the Reins and Bladder, it is really the most speedy and prevalent remedy: and in easing the most vehement and sharp pains in what part soever, it is even a divine help, & *quasi ultimum Asylum*. Dose from gr. i. ad vi. either in a Pill, or dissolved in *aqua papaveris*, or good Wine.

IV. *Landanum nostrum*, or our great Specifick Anodyne.

R. Thebian Opium $\bar{\text{z}}$ vi. Cloves, Bezoar-stone, Saffron, a. $\bar{\text{z}}$ ii. Salt of Pearl, and Bezoar minerale, a. $\bar{\text{z}}$ i. Aurum potable $\bar{\text{z}}$ i. or instead thereof, Oyl of Cinamon $\bar{\text{z}}$ ii. Mosch $\bar{\text{z}}$ ii.

of which make an Extract, thus: first with Spirit of Wine, or Vinegar, which is better, extract the Opium; then with Spirit of Wine draw the Tincture of the Cloves, Bezoar, and Saffron, having been three months digested; mix these Tinctures together, and inspissate to the thickness of Honey; then adding all the remaining things, mix them well together, and make a mass.

It hath all the virtues of the *Laudanum Paracelsi*, besides which it is yet much more powerfull. Dose à gr. i. ad gr. iii. or iv. where note, that if it be given to Women, it will be good in this to leave out the Mosch, and in the former both Mosch and Ambergrease.

V. *Extractum Gentianæ*, or Extract of Gentian.

It is made after the general way, at the 12. è 28.

It is an excellent Sudorifick, it cures the Green-sickness, brings out the Small-pox, and powerfully resists plague, Poyson, and all malignant Feavers. Dose ad ʒ ii.

VI. *Extractum Hellebori nigri*, or Extract of black Hellebor.

It is made as that of Gentian, at the 5 è.

It cures Melancholly, Frensie, and Madnes; it opens obstructions of the Spleen, and easeth the pains thereof, and doth wonderfull cure that way; it cures Cancers, Herpes, Elephantiasis,

naſis, Vertigo, Epilepfia, Apoplexia, Scabs, and Quartan Agues, and is a certain remedy for Hypochondriack Melancholly. Give it alone, or which is better, * with Extract of Scamony, from \mathfrak{z} β . ad \mathfrak{z} i. or more.

CHAP. L.

OF POWDERS.

I. **S**pecies Cathartica ſeu Arthritica, or the Cathartick Powder.

R. Of *Yallap* \mathfrak{z} iv. *Turpethum*, *Diagridium*, *Hermadaſtilis*, *Senna*, *Cloves*, *Ginger*, *Liquorice*, a \mathfrak{z} i. powder all ſeverally, and mix them for uſe.

It is powerfull againſt all Gouts, the Cachexia, Dropſie, Scurvy, and Jaundies, and excellently purgeth Choller, Flegm, and Water. Doſe ad \mathfrak{z} β mixt with Honey, or white-Wine.

II. *Species Nephritica*, ſeu *Lithontribon*, or Powder againſt the Stone.

R. Of *Spicknard*, *Ginger*, *Cinamon*, *black Pepper*, *Cloves*, *Cardamoms*, *Liquorice*, a. \mathfrak{z} β . *Seeds of Ammi*, *Smallage*, *Parſly*, *Bazil*, *Nettles*, *Saxifrage*, *Carawaies*, *Fennel*, *Burdock*, *Aſarabaca*, a. \mathfrak{z} i. bring all to a fine powder, to

which adde at the time of administration, to every dram of powder, ℥ ii. of Chrystals of Tartar.

It expels the Stone and Gravel whether in the Reins or Bladder, and powerfully provokes Urine; give it in white-Wine, or tinctura Nephritica, $\text{à } 3 \beta \text{ ad } 5 i.$

III. *Species Sancta, sen Diasenna*, or holy Powder.

R. *Senna*, *Diagridium*, *Cloves*, *Cinamon*, *Grains of Paradise*, *Galangal*, $\text{a. } \frac{3}{4} i.$ make of all a fine powder, to which adde when you give it, to $3 i.$ of powder, ℥ ii. of Chrystals of Tartar.

It is an excellent purger of aduſt and ſtubborn humours, being taken for ſome time together; it purges Melancholly, Flegm, and watery humours; and if to the Composition you adde of *Mercurius dulcis* $\frac{3}{4} i.$ it will not only cleanſe the body of inward impurities, but alſo the ſkin from Scabs, Itch, Leproſie, and the like evils. Doſe $\text{ad } 5 \beta.$ in white-Wine, or Marmalade of Quinces.

IV. *Pulvis ex Chelis Cancrorum*, or Powder of Crabs Claws.

R. Of the black tips of Crabs Claws $\frac{3}{4} iii.$ Crabs Eyes, Pearl, white Amber, Bezoar ſtone, Maſtery of red Coral, *Cochinele*, *Saffron*, *Harts Horn*, $\text{a. } \frac{3}{4} \beta.$ make all into a fine powder according to art, and which either with Gelly of Harts Horn, or diſſolution of Gum Tragacanth,

in spirit or tincture of Cinamon, make it into little Balls.

It is powerfull against the Plague, and all malign Feavers, as also Poyson, and the biting of venomous Beasts; it brings forth the Measles and small Pox, and expels both birth and after-birth. Dose to gr. xii. more or less, according to the age and sex.

V. *Pulvis Antepilepticus*, or Powder against the Falling Sicknes.

R. Purified Cinabar of Antimony, Magistery of Coral, Pearl, Mans Skul, a. ζ i. make a fine powder.

The title shews the virtues; give from x to gr. xvi. twice a week.

VI. *Pulvis Cornachinii*, or Cornachinius his Powder.

R. *Diagridium*, Antimony Diaphoretick, a. gr. vii. Cream of Tartar ζ i. mix them.

It is an excellent Dose, in all cases where a purge is required.

VII. *Species Alexipharmaca*, or our Powder against Poyson.

R. Orient Bezoar, Bezoar Mineral Extract of the roots of *Contra Yerva*, and Virginean Snake-weed, Magistery of Pearl and Coral, a. ζ i. Cochinele and Saffron, a. ζ ii. and a little Oyle of Cinamon; make the powders into Balls with the Extracts, which dry, and keep for use.

It is a wonderfull Cordial; it potently resists Poyson, Plague, and all malign Feavers, expelling the venome, defending and preserving the heart from any danger; it exceeds that of Crabs Claws almost an hundred fold; it works by sweat and insensible transpiration. The Dose is from *gr. v.* to *gr. x.* in any cordial tincture or spirit.

VIII. *Pulvis Cachecticus*, or the Virgin Powder.

R. Filings of Steel ground impalpable, Salt or Magistry of Pearl, Chrystals of Tartar, a. \mathfrak{z} i. With white Sugar make a pleasant powder.

It opens all obstructions of the Liver, Spleen and Womb, provokes the terms, and cures the Green-Sickness. Dose to \mathfrak{z} β . every morning, till health be recovered, stirring well after it.

IX. *Species Cordiales*, seu *Diarrhodon*, or Cordial Powder.

R. Yellow Sanders, Cinamon, Rhenbarb, Liquorice, Ginger, Mastick, Cloves, Spicknard, Mace, Nutmegs, Cardamoms, Seeds of Annise, Carawaies, Fennel, Pearls, Saffron, a. \mathfrak{z} β . White Poppy-seeds, red Roses exungulated, a. \mathfrak{z} ii. Camphir \mathfrak{z} i. let all be beaten and pulverised apart, then mixed.

This Powder is that mentioned in *Extractum Rudii*, and *Panchymagogon Vegetabile*: it is Cordial, gives rest to weary persons, causeth sleep,

sleep, cheers the heart, revives the spirits, strengthens the stomach, and expels wind; it helps concoction and stops vomiting. Dose $\mathfrak{z}i. ad \mathfrak{z} \beta.$ either alone with Sugar, or Syrup of Vinegar.

CHAP. LI.

Of ELECTUARIES.

- I. **E**lectuarium ad Tabidos, or Electuary for Consumptions.

R. Nutmegs, Cinamon, a. $\mathfrak{z} iii.$ Ginger $\mathfrak{z} iii.$ Magistry of Pearl $\mathfrak{z} ii.$ Honey prepared (with spirit of Vinegar, Sulphur, Vitriol, Nitre or Tartar) $\mathfrak{z} xii.$ the Species being all finely beaten asunder, mix them together, and beat them well with the Honey.

This notably restores in Consumptions, expels Wind, strengthens the Stomach, and causeth a good digestion, comforting all the principal parts, as Head, Stomach, Heart, and Liver, cheering all the spirits natural, vital, and animal. Dose is from $\mathfrak{z} i. ad \mathfrak{z} i.$ morning, noon, and night.

- II. Theriaca Salmonica Minor, seu Diacrocuma, or Treacle the less Composition.

R. Saffron, Carawaies, Cinamon, Grains of Paradise,

Paradise, Gentian, Ginger, Cloves, Nutmegs, a. ʒ iii. Spicknard, Myrrh, Opium strained, a. ʒ ii. Pepper, Oyl of Cloves and Carawaies, Chrysals of Tartar, a. ʒ i. Honey prepared (as aforesaid) lb viii. make an Electuary according to art.

It causeth rest, and easeth all pains; it is a great Cordial, and stops all Defluxions; it helps Asthma's and difficulty of breathing; it easeth an old Cough, and helps inflammations and obstructions of the Lungs, the Plurisie, and pain of the Stomach; it stays vomiting, and is a special antidote against Poyson, Pox, Plague, and all malign Feavers; it expels Wind, and is a Specifick in the Collick. Dose à ʒ i. ad ʒ i. β. at any time either alone, or in a glass of Malmsey.

III. *Theriaca Salmonica Major*, or Treacle the greater Composition.

R. *Saffron, Cloves, Nutmegs, Mace, Cinamon, Contra Yerva, Virginean-Snakeroot, a. ʒ iv. Thebain Opium extracted ʒ vi. Roots of Enula, Galangal, Gentian, Zedoary, Ginger, Tormentil, a. ʒ iv. β. Anniseeds, Carawaies, Grains, Cardamoms, Bay-berries, a. ʒ iii. Myrrh, Spicknard, Castoreum, Benjamin, Tragacanth, a. ʒ ii. β. Rosemary, Time, Marjoram, Rue, Bezoar Mineral, Oyl of Cloves and Cinamon, a. ʒ ii. White Pepper, Antimony Diaphoretick, and Cremor Tartari, a. ʒ i. Honey pre-*

prepared (as aforesaid) lb xxviii. mix all well, and make an Electuary according to art.

This hath all the virtues of the former, besides which it is much more powerfull in all diseases of the Head, Lungs, and Bowels, being excellent good in the Palsie, Apoplexia, Epilepsia, Head-ach, Megrim, Madness, defluxions upon the eyes, pains in the Teeth, Asthma, spitting of blood, and all Fluxes; it is good against pains of the Gout, biting of venomous Beasts, Measles, Small-pox, Plague, and all malign Fevers; it cures Consumptions, is an antidote against all Poyson, and a good Diaphoretick. Dose $\text{ā } 3 \text{ i. ad } 3 \text{ ii.}$

IV. *Diacassia, seu Electuarium Lenitivum,* or Lenitive Electuary.

R. *Pulp of Cassia* lb ii. *Rhubarb, Sena;* $\text{ā } 3 \text{ iv. Cinamon } 3 \text{ ii. with Syrup of Buckthorne } 3 \text{ vi. make an Electuary S. A.}$

It is a gallant loosner of the belly, and bringeth forth Flegm and Melancholly without disturbance; it opens the Breast and Lungs, and easeth all heat, pain, and sharpness in the Reins and Bladder; it hinders the breeding of the Stone, helps much in the Plurisie, and all acute Fevers. Dose $\text{ab } 3 \text{ i. ad } 3 \text{ ii.}$ early in the morning fasting.

V. *Diajallapa,* or Electuary of Jallap.

R. *Jallap* $3 \text{ ii. Ginger, Salt of Tartar,}$
 $\text{ā } 3 \text{ lb.}$

a. $\frac{3}{4}$ β . Honey prepared (as aforesaid) lb β .
mix them, and make an Electuary.

It is a good Phlegmagogue, it expells thin and watry humours out of the belly, and other parts, and is very profitable in the Asthma, Cachexia, Dropsie, Scurvey, and Gout. Give it in the morning fasting, \dot{a} $\frac{3}{4}$ i. ad $\frac{3}{4}$ ii.

VI. *Diagamba*, or Electuary of Cambogia.

R. Cambogia $\frac{3}{4}$ ii. *fallap*, and Ginger, a. $\frac{3}{4}$ i. prepared Honey lb i. mix them.

This Emetick is a notable cure for the Dropsie and Jaundies, and all such diseases as come from Flegm and salt humours, as Scabs, Scurvey, &c. Dose \dot{a} $\frac{3}{4}$ i. ad $\frac{3}{4}$ ii.

VII. *Diaturbith*, or Electuary of Turbith.

R. Turbith elect, *fallap*, Coloquintida, Diagridium, Hermodactils, Rhubarb, Sena, Cloves, Cinamon, Ginger, Liquorice, Carawayes, seeds of white Poppy, Salt of Tartar, a. $\frac{3}{4}$ i. Honey prepared lb iii. make a mass.

It is a good Panchymagogue, rooting out the Dropsie, Gout, Jaundies, Scurvey, and Pox; it facilitates the cure of Fistula's, old malign Ulcers, the Itch, and such like evil affects; in all desperate diseases it is a most excellent Cathartique. Dose to $\frac{3}{4}$ β . in the morning fasting.

VIII. *Cen-*

VIII. *Confectio Anodyna*, or a Confect easing pain.

R. *Opium* strained ζ vi. *Salt of Tartar*, *Salt of Pearl*, *Bezoar Mineral*, *Cloves*, *Ginger*, a. ζ i. *Honey prepared* ζ xx. make an Electuary according to art; to which adde Oyl of *Cinnamon* ζ iv. mix all well, and keep it for use: you may perfume it with *tinctura Rhodia* when you use it.

It hath all the virtues of both the *Laudanum* of *Paracelsus*, and our great specifick *Anodyne*, at the 3, 4. c. 49. Dose a gr. viii. ad gr. xvi.

CHAP. LII

Of PILLS.

I. *Pilula Diuretica*, or Diuretick Pills of *Clostræus*.

R. *Venice Turpentine*, *white Vitriol*, a. mix them in a Mortar till they incorporate.

They strengthen the Reins, and provoke Urine much. Dose ad ζ i.

II. *Pilula Russi*, seu *pestilentialis*, or Pills of *Russia*.

R. *Aloes* ζ ii. *Myrrh*, *Saffron*, a. ζ i. *Sal Tartari* ζ iii. make up the Pills with Syrup of *Vinegar* or *Buckthorn*.

They

They both prevent and cure the Plague, and all malign Feavers; they purge gently the Head, Stomach, and Belly, of humours and excrements, as also strengthen the Womb, and kill worms; but in diseases of the Stomach there is scarcely a better Purge. Dose $\text{ā } \text{ʒ } \text{ss. ad } \text{ʒii.}$ over-night.

III. *Pilula Aggregativa*, or Pills purging all parts.

R. *Coloquintida*, *Scammony*, *Turpethum*, *Hermoadactils*, *Tallap*, *Cambogia*, black *Hellebore*, $\text{a. } \text{ʒ } \text{ii.}$ *Rheubarb*, *Agarick*, *Senna*, $\text{a. } \text{ʒ } \text{i.}$ *Mercurius dulcis*, *Sal Tartari* $\text{ʒ } \text{iv.}$ *Diarrhodon*, (or instead thereof *Ginger* and *White Pepper*) *Aloes*, $\text{a. } \text{ʒ } \text{x.}$ dissolve the *Aloes* in a sufficient quantity of *Spirit of Wine*, and make *Pills*.

It is an universal purge, wonderfull in the Gout, and performs all that the *Panchymaggon Vegetabile* (at the 2. c. 49.) will do; it brings down the terms, &c. Dose $\text{ā } \text{ʒ } \text{i. ad } \text{ʒ } \text{ss.}$ in the morning fasting.

IV. *Pilula Panchymagoge*, or Pills purging all humours.

R. *Coloquintida*, *Scammony*, $\text{a. } \text{ʒ } \text{i.}$ *Elaterium*, *Turbeth Mineral*, $\text{a. } \text{ʒ } \text{ss.}$ *Oyl of Caraways* $\text{ʒ } \text{iii.}$ with *Syrupus de spina Cervina*, make *Pills*, S. A.

In the *Cachexia*, *Dropsie*, *Leprosie*, *Scabs*, *Ring-worm*, *Jaundies*, *Scurvy*, and the like,

it is the most stupendious Cathartick: it purgeth both thick and thin humours; in all kinds of old, inveterate and stubborn Ulcers, as the Wolf, Cancer, Fistula, &c. it is a certain remedy: lastly, in the Gout, Kings-Evil, Sciatica, Gonorrhœa vitulenta, but chiefly the French Pox, in what age, degree, or kind soever, it is a certain cure. Dose $\text{à gr. x. ad } \mathfrak{z} \text{ i.}$ in the morning

V. *Pilula ex duobus*; or Pills of two things.

R. *Coloquintida*, *Scamony*, $\text{a. } \mathfrak{z} \text{ i.}$ Oyl of *Carcavia* $\mathfrak{z} \text{ ii.}$ with Syrup of Buckthorn, make Pills.

In all diseases of the Head this is a most incomparable Purge; it purges Choller, Flegm, and Melancholly. Dose $\text{à gr. x. ad gr. xv.}$ in the morning.

VI. *Pilula Euphorbiæ*; or Pills of Euphorbium.

R. *Euphorbium*, *Coloquintida*, *Agarick*, Root of *Jalap*, *Sagapenum*, *Aloes*, Salt of Tartar, $\text{a. } \mathfrak{z} \text{ iii.}$ with Syrup of Buckthorn, make Pills.

It is very good against the Scurvy, Dropfie, and Gout; it cures the yellow Jaundies, and Kings-Evil; it warms the Stomach, and purges Water abundantly. Dose $\text{ad } \mathfrak{z} \text{ i. or gr. xxv.}$ in the morning early.

VII. *Pilula Lontii*, or Bontius his Pills.

R. *Aloes* $\mathfrak{z} \text{ ii.}$ β . *Cambogia*, *Ammoniacum*, a.

3i. *Diagridium* 3i. *Tartar Vitriolate* 3 β .
with Syrup of Buckthorn, make a Mass.

It is good against tartarous diseases, the Hypochondriack, obstructions of the Liver, Spleen, Mesentery, &c. These are the Pills with which Bontius Physician to the Prince of Orange got such credit in curing the Dropsie, &c. for they purge Water powerfully. Dose $\alpha \ 3 \ \beta$. ad $3 \ i$.

VIII. *Pilula Schraderi*, or Schraders Pills of Tartar.

R. *Aloes* dissolved in juyce of Strawberries 3 i. *Rosin of Ammoniacum* 3 β . Salt of Steel, Essence of Saffron, a. 3i. purging Magistray of Tartar, (dissolved in Englos water, and inspissated) 3 ii. Extract of Gentian 3 i. β . with tincture of Tartar, make a Mass.

It purgeth tartarous Slime, and cleanseth the Stomach, Liver, Spleen, and Womb, and cures all diseases arising from thence with ease. Dose $3 \ \beta$. before supper, it will purge gently the next day.

IX. *Laudanum Mercuriale*, or Sennertus his Pills against Feavers.

R. Oyl of Antimony, Sugar, a. 3 i. *Aloes* 3 β . *Ambergrease*, *Saffron*, a. 3 ii. Essence of Saffron 3 i. make a Mass.

It is excellent against Feavers, easing all pains; it purgeth, and sometimes sweats. Dose $3 \ \beta$. before the Fit, in Elect. ad Tabidos.

X. *Pilula*

X. *Pilula Anodyna*, or Anodyne Pills.

R. Salt of Tartar prepared, (with Oyl of Turpentine, by imbibing the Salt with the Oyl, till it hath drunk up three times its weight of Oyl) lb ii. strained Opium, powder of black Hellebor, a. lb i. Salt of Pearl lb $\frac{1}{2}$. mix all together, till they be well incorporated, which then continually feed with Oyl of Turpentine, to make up the mass, and keep it moist.

It is cordial, and brings forth the Small-pox and Measles, and is excellent good against all Fevers both continual and intermitting; it is an excellent Anodyne, Diaphoretick and Diuterick; it is good against Hypochondriack Melancholly, Fantasms, Vertigo, Frensie, Head-ach, Megrim, Stitches and pains in the side; it causeth sleep and rest, helps pains in the teeth, or in any part of the body whatsoever; it cures Coughs, Asthma's, the Plurisie, vomiting, weakness, pain and windiness in the stomach; it stops all Fluxes, cures the Collick and Illiack passion; it opens the Liver and Spleen, and helps in the Dropsie; it heals a Gonorrhæa, cools the Reins, and expels both Stone and Gravid; it is (in a word) a notable Specifick in the Gout, and all raging pains. Dose \mathfrak{z} i.

CHAP. LIII.

OF TROCHES.

I. **D**iacodium Solidum, or Troches for a Consumption.

R. Heads of white Poppies, not too green, nor too dry, N^o xx. Rain or Fountain-water lb iii. infuse all for twenty four hours; then boyl them till they are soft, which strain hard: to the strained Liquor adde white Sugar and Tragacanth, a sufficient quantity; boyl all till it can be made into Troches or Tables.

They stop all defluxions and Catarrhs, ease the Cough, comfort and restore such as are in Consumptions, and cause rest. Dosis ad gr. xii. xv. or xx.

II. Trochisci Bechici, or Troches for a Cough.

R. Juycce of Liquorice lb i. pure Sugar lb ii. Opium strained and inspissate $\frac{3}{4}$ i. with mucilage of Tragacanth in Poppy-water, and Mosch $\frac{3}{4}$ ii. make little Troches.

They cure the Cough, and help hoarseness, ease pain in the stomach, cause rest, and help spitting of blood. Dose à gr. xii. ad xx.

III. Tro-

III. *Trochisci Alexiterii*, or Cordial Troches.

R. *Extract of Contrayerva* \mathfrak{z} ii. *Magistery of Pearl* \mathfrak{z} i. with white Sugar a sufficient quantity, and *Mosch* gr. xii. make Troches.

They comfort the heart, resist poyson, strengthen nature, cure the Plague, and all malign Feavers, and restore such as are in Consumptions. Dose \mathfrak{z} i.

CHAP. LIV.

OF MAGISTERIES.

I. *Resina Jallapa*, or Rosin of Jallap.

R. Fine powder of *Jallap*, put it into a Pellican, and pour upon it good Spirit of Wine, so much as may over-top it a hands breadth, close up the head, and set it to digest in Balneo, till the Tincture be as red as blood; pour off this Tincture, and put in more Spirit of Wine, which work repeat till the Tincture is wholly extracted: then put all the Tinctures together, and in Balneo draw off above half of the Spirit, (which reserve for the like occasion again) then put into it fair water, and the *Jallap* will precipitate to the bottom: then in Balneo draw off the remaining

Spirit; and take the Rosin out of the Water, which dry and keep for use.

It purges all cold, moist, and flegmatick humours, is a Specifick against the Scurvey, Kings-evil, Jaundies, and Dropsie; it purgeth all parts. Dose *ad ʒi.* but if mixt with Salt of Tartar, and ʒ *dulcis*, it is a noble Medicine against all Chronick diseases.

II. *Refina Scamoni*, or Rosin of Scamony.

R. *Scamony*, dissolve it in rectified Spirit of Wine, separate the solution from the feces, and perfect the work as in the former.

This either alone, or mixt with Sal Tartari, and ʒ *dulcis*, is a truly noble Purge, and gentle; it purgeth all humours, and extirpateth the Kings-evil, Dropsie, Jaundies, Gour, Sciatica, Leprosie, Scabs, Itch, &c. opens all obstructions of Liver, Spleen, and Gall, and wonderfully facilitates the cure of the French Pox. Dose to gr. xx. in any convenient thing, as *Elect. ad Tabidos*, &c.

III. *Magisterium Succini*, or Precipitate of Amber.

R. *White Amber* in fine powder, adde Spirit of Wine, circulate and digest in Sand for six dayes; then decant, and abstract in *Balneo Maria*, or precipitate it with water, so the *Magistery* will be at bottom. Where note, that if you abstract not, nor precipitate, it may be called *Tincture*.

It heats, dryes, strengthens, and gently binds; used chiefly for the head and womb: it cures Catarrhs, Epilepsies, Apoplexies, Lethargies, Megrims, Vertigo, suffocation and inflammation of the womb; it stops Fluxes of Blood, Seed, and the Whites, and helps all Hysterick passions. Dose from gr. vi. to xii. Where note, Some take parched powder of Amber, and extract the Tincture with Spirit of Vinegar, and precipitate with Spirit of Vitriol.

IV. *Magisterium Corallorum*, or Precipitate of Coral.

R. Powder of red Coral, and dissolve in distilled Vinegar, into which drop Oyl of Tartar per deliquium, (but some use Spirit of Vitriol) and sweeten the precipitate by washing in water. Or thus: dissolve the Coral in Magick Spirit, (that is, Spirit of May-dew) precipitate with Oyl of Sulphur per campanum, then sweeten, and digest with Spirit of Wine, abstract the Spirit, and you have a Magistery will melt in your mouth like Butter. Or thus: dissolve Coral in Spirit of Salt nitro, filter, and adde distilled water, then precipitate with Oyl of Sulphur, sweeten and dry.

It cools, dryes and binds, strengthens the heart chiefly, then the stomach and Liver, purifies the blood, is good against Plague, Poyson, and malign Feavers; it makes men merry, stops all Fluxes of the belly, womb, or yard; it cures

Gonorrhæa's, and prevents the Falling-sickness in Children, (if you give *gr. x.* to a new-born Child in its Mothers milk, before it takes any thing else) in a Collyrium it helps rheumatick and sore eyes, and refreshes the sight. Dose *à gr. vi. ad gr. xx.*

V. *Magisterium Perlarum*, or Precipitate of Pearls.

It is made as that of Coral.

It is an excellent Cordial, and strengthens the Balsam of life; it helps heart-burnings, resists Poyson, Pestilence, and Putrefaction; it easeth pains, cheers the spirits, cools inflammations, and is a general help in all Feavers: it is so famous, that the strongest agonies, and greatest extremities, are suddenly and miraculously remedied thereby: it preserves health, and prolongs life. Dose *à gr. vi. ad ʒi.*

VI. *Magisterium magnum*, or the great Magistery.

It is made of Oyster-shells, as that of Pearl.

It hath all the virtues of that of Pearl, besides which it is much more powerfull, as large experience hath demonstrated. Dose *ad ʒi.*

And thus is prepared the Magisteries of Bones, Horns, and Shells.

CHAP. LV.

Of SALTS.

I. *Sal Corallorum*, or Salt of Coral.

R. Powder of Coral, and dissolve it in juice of Lemmons, or spirit of Vinegar, spirit of Salt, spirit of Vitriol, or spirit of Guajacum; then filtrate the dissolution, and evaporate till the Salt remain, which edulcorate.

The virtues and dose are the same with the Magistery: but if you prepare it with spirit of Guajacum, it purges the blood excellently in the French Pox.

II. *Sal Perlarum*, or Salt of Pearl.

It is made as Salt of Coral.

The virtues are the same with the Magistery of Pearl. Dose à gr. vi. ad gr. xii.

III. *Sal Fraxini*, or Salt of the wood of Ash.

It is made by the 16 c. 28.

It opens all obstructions, healeth wounds, cleanseth the Reins and whole body of salt and sharp humours, cures the Jaundies, Dropsie, Itch and Scabs. Dose ad ʒ i.

CHAP. LVL

Of External OYLES.

I. **O** *Oleum Rosatum*, or Rosed Oyl, called Oyl of Roses.

R. Red Roses full blown and exungulated \mathfrak{z} iv. washed Oyl Olive lb i. set it in the sun in a close glass Vessel for a week, stirring it once every day, then boyl it a little and strain it; do thus with fresh Roses three times, letting the last infusion stand fourty dayes, which either keep so, or strain it.

This is Anodyn: it cools inflammations and strengthens; it cools the heat of the Bowels and Reins; is excellent against Erysipelas, and the like hot diseases; it stops Fluxes of humours, and with Mel Rosarum, it is a good Balm for wounds in the Head, &c.

II. *Oleum Castorei*, or Oyl of Castor.

R. Castor, Euphorbium, Myrrh, white Pepper. a. \mathfrak{z} i. Oyl Olive \mathfrak{z} xl. Spanish wine \mathfrak{z} xii. boyl to the consumption of the wine: but the better way is to make an Extraction with Oyl of Turpentine, and then to mix it with the Oyl Olive.

It is good against all pains and cold afflictions
of

of the Brain and Nerves; it is good against the Head-ach, Trembling, Palsie, and cold Fits of Feavers, by anointing with it the Backbone: it is also good against the Gout and Sciatica.

III. *Oleum Hyperici*, or Oyl of St. Johnswort.

R. *Hypericon*, *Rosemary*, *Lavender*, a. $\frac{3}{4}$ xii. *Camomil*, *Wormwood*, *Hysop*, *Marjoram*, *Bawm*, *Pennyroyal*, *Rue*, *Sage*, *Time*, *Savin*, *Bay-berries*, *Fennel-seeds*, a. $\frac{3}{4}$ iv. all being dry, make a strong Infusion in Oyl of Turpentine, over a gentle heat, or in the Sun, for 60 dayes; expresse, and mix therewith Oyl Olive lb x.

It comforts the Joynts and Nerves, is excellent good against the Palsie, Cramp, Gout, Sciatica, and all diseases external, which come of cold; it refresheth wearied members, dissolveth wind, and asswageth tumours; it is good against the Megrims, Letbargy, Vertigo, and pains of the Liver and Spleen.

IV. *Oleum Anodynum*, or an Oyl easing pain.

R. *Expressed Juycce of Henbane*, *Poppies*, and *Hemlock*, a. $\frac{3}{4}$ viii. Oyl Olive lb iv. boyl all to the consumption of the humidity, then strain it.

It is the most excellent Anodyne Oyl, in all Gouts, Sciatica's, tormenting and excruciating pains,

pains, that I know of; and is a Medicine which will not fail.

V. *Oleum Catellorum*, or Oyl of Whelps.

R. Oyl Olive, or Oyl of Lillies lb iv. in which boyl two Whelps newly whelped, Earth-worms cleansed or washed in Spirit of Wine lb i. boyl all till the flesh of the Whelps parts from the bones: then strain all hard, and put to the Oyl, Venice Turpentine $\frac{3}{4}$ iv. Spirit of Wine $\frac{3}{4}$ i. mingle them S. A.

It is of wonderfull force to assuage pain, to help old bruises, and aches, to bring Gun-shot wounds to suppuration, and to cause the escar to fall off.

VI. *Oleum Bufonum Hartmani*, or Oyl of Toads of Hartman.

R. Three or four living Toads, boyl them a whole hour in Oyl Olive lb ii. strain it, and keep it for use.

This Oyl is of wonderfull virtue against Pimples, Morpew, Freckles, Sun-burning, Wheals, and redness of the skin or face; anoint the skin or face once a day for certain dayes, after a little time the Wheals will fall off, and the Morpew or redness will be cured.

CHAP. LVII.

Of BALSAMS.

I. **B** *Balsamum Catholicon*, or an Universal Balsam.

R. *Venice Turpentine* lb i. *white Wax* ℥ vi. *Oyl Olive* lb iii. *Spanish Wine*, mix them, by first melting the *Wax*, then putting in the *Turpentine*, *Oyl*, and *Wine*, and boyl to the consumption of the *Wine*; take it off the fire, and mix therewith *Red Sanders* ℥ i. stirring it, till it is cold, lest the *Sanders* settle.

It is notable in all green-wounds, contusions, and punctures; it is good in broken bones, and in all tumours, inflammations, and con- tractures.

II. *Balsamum Arcæi*, or Liniment of Arcæus.

R. *Gum Elemni*, *Turpentine*, a. ℥ β. *Hogs- grease* ℥ i. *Sheeps-suet* ℥ ii. dissolve the *Gums* in *Sack*, which evaporate, then put in the *Fats*, and lastly the *Turpentine*.

This is a noble Balsam in all wounds whatsoever, chiefly in the Head, where it doth of it self all the intentions of curing, (the Flux of blood being first stayed) for it digesterh, cleanserh,

cleanseth, incarnateth and cicatrizeth: it defendeth from Accidents, and is very Anodyne.

III. *Balsamum Hystericum*, or Balsam for the Womb.

R. *Galbanum*, *Sagapennum*, a. ζ vi. *Ammoniacum* ζ i. *Assa fetida* ζ β . dissolve the Gums in distilled Oyls of Juniper and Turpentine; then adde at last Oyl of Amber ζ β . Oyl of Bayes \mathfrak{z} i. keep it for use.

It cures nobly the suffocations of the Womb, and provokes the Terms, if you anoint the Navel or Belly, rubbing them downwards.

IV. *Balsamum Amaram*, or Bitter Balsam.

R. *Aloes*, *Myrrh*, *Turpentine*, *Honey*, a. ζ i. Oyl Olive lb i. powder and dissolve the Gums in Vinegar; then put in the Honey and Oyl, boyling to the consumption of the Vinegar.

It cleanses notably, nor will it suffer any corruption in a wound: it is a notable healer of green wounds made by cuts or stabs; where note, if you adde *Vertegrease* ζ i. it will cleanse much more powerfully any old sore.

V. *Balsamum Saturni*, or Balsam of Lead.

R. *Saccharum Saturni* ζ viii. dissolve it in spirit of Vinegar, abstract the spirit a little, which mix with *Oleum Rosatum* ζ iv. and stir it to the consumption of the Vinegar.

It cures all Burnings, Scaldings, and the like; takes away Inflammations, and easeth pain.

VI. *Balsamum Sulphuris*, or Balsam of Sulphur.

R. Flowers of Sulphur simple or vitriolated
 $\frac{3}{4}$ iii. Spirit of Turpentine, or Oyl of Caraways
 $\frac{3}{4}$ ix. digest and circulate it in a glass body so long, till the spirit or Oyl hath perfectly extracted a blood red tincture; then decant, and keep it in a glass vessel for use.

It is a good vulnerary: taken inwardly it cures inward Ulcers in the Lungs, Catarrhs, Coughs, Consumptions, Plurisie, Collick, Epilepsia, Plague, and malign Fevers. Dose \mathfrak{a} gr. iii. \mathfrak{ad} x. or xii. outwardly it is good against all Aposthumes, Sores, Ulcers, and putrefaction in any part.

VII. *Mel Saponis*, or a Gout Balsam.

R. Honey, Soap, \mathfrak{a} . lb i. Sal Tartari $\frac{3}{4}$ iii. mix them.

This easeth all pains of the Gout and Sciatica; it draws splinters or thorns out of the flesh; it is good against tartarous and hard Tumors, and is excellent to take away the fire and pain in Burnings and Scaldings.

VIII. *Balsamum Polychrestum*, or Balsam of many virtues.

R. Oyl Olive lb i Cyprus Turpentine lb $\frac{3}{4}$
 Oyls of Hypericon, Amber, Juniper berries,
 Cloves, Spicknard, Sulphur, and Balsam of Sulphur,

phur, a. ʒi. mix them well, and digest in the Sun (or in Sand) for twenty dayes, stirring it often every day : lastly, perfect it in the heat of a Bath, making it look reddish.

It warms and comforts every member, and stops all distillations from the Head ; it cures affects of the Breast, Liver, Spleen, Womb, Nerves and Joynts ; it is good in Wounds, Punctures, and old Ulcers ; it helps the Palsie, Cramp, Collick, Stone, and Quartans, by taking it inwardly to ʒi. and outwardly anointing the place.

CHAP. LVIII.

Of OINTMENTS.

I. **U**nguentum Rubrum, or a Red Oyntment.

R. Oleum Rosatum ʒ xviii. White Cerase is fine powder ʒ v white Wax ʒ iv. red Sanders ʒ i melt the Wax, then put in the Oyl, after the Cerase and Sanders ; lastly adde Camphir ʒ β. (beaten with a few drops of Oyl of Almonds.)

It is good against burns, scabs, ulcers, and running itching humours, allayes inflammations, and takes away pustules, eruptions, and other deformities of the skin.

II. *U*

II. *Unguentum Pomatum*, or Oynment of Apples.

R. *Fresh Hogs-grease* lb iii. *Sheeps-suet* $\frac{3}{4}$ ix
Aqua Rosarum $\frac{3}{4}$ vi. *Pomewaters* pared and
 sliced lb i. boyl all to the consumption of the
Rose-water; then strain without pressing, and
 wash the Oynment with new *Rose-water*; and
 to every pound adde thirty drops of the Oyl of
Rhedium.

It makes the skin cool, soft and smooth, and
 helps the dryness thereof.

III. *Unguentum Basilicon*, seu *Tetrapharmacum*, or Royal Oynment.

R. *Yellow Wax*, *Resin*, *Greek pitch*, a. lb β .
Sweet Oyl lb ii. $\frac{3}{4}$ iv. make an Oynment accor-
 ding to art.

It is used in all kind of Wounds and Ulcers;
 it mollifies and easeth pain, it digesteth, and
 fills Wounds and Ulcers with flesh; it ripeneth
 Aposthumes, whether hot or cold, if thick
 spread upon Cloth or Leather, and it also easeth
 their pain; it is used with Precipitate in pocky
 and malign Ulcers, and is very good for burn-
 ings and scaldings.

IV. *Unguentum Nutritum*, seu *Tripharmacum*, or Nutritive Oynment.

R. *Fine Litharge of Gold* lb β . *Oyl of Roses*
 lb i. *Wine-Vinegar* $\frac{3}{4}$ iv. put the *Litharge* into
 a Mortar, pour into it now a little Oyl, then a
 little Vinegar, working them up and down very
 well;

well, till the Licharge hath drunk up all the Liquor, and is come to the thickness of Oyntment and white.

It is used in Erysipelas, and eruptions of the skin, as Shingles and the like; it takes out fire in burns and scalds, and stops the fluxion of humours to Ulcers, being spread on Cap-paper, and laid over all the diseased part; it is good against Scabs, and any itching humour flowing to any part.

V. *Desiccativum Rubrum*, or Red Desiccative.

R. Unripe Oyl of Roses \mathfrak{z} xviii. Wax \mathfrak{z} v. fine Bole, *Lapis Calaminaris*, a. \mathfrak{z} iv. Licharge of Gold, Cernise, a. \mathfrak{z} iii. Camphir \mathfrak{z} i. melt the Oyl and Wax together, sprinkle in the Powders, and in a Mortar beat it to an Oyntment.

It is used to dry and skin Ulcers and Sores, which are hard to cicatrize.

VI. *Unguentum Aureum*, or Golden Oyntment.

R. Yellow Wax lb i. Oyl lb ii. β . Turpentine \mathfrak{z} ii. Rosin of the Pine-tree, Colophony, a. \mathfrak{z} i. β . Frankinsence, Mastich, a. \mathfrak{z} i. Saffron \mathfrak{z} i. make an Oyntment.

It is precious in healing Wounds and Ulcers, after cleansing, as also burns and scaldings, the fire being first taken out.

VII. *Unguentum Martiatum*, or a Confortative Oyntment.

R. Rose-

R. *Rosemary, Bayes, Lavender, Camanil, Marjoram, Basil, Warmwood, Rue, Sage,* all dry, a. lb i. *Mint, Pennyroyal, Balsamita,* a. lb $\frac{1}{2}$. infuse all 40 dayes in Oyl of Turpentine a sufficient quantity; then press all hard out: mingle the expression with wax lb iv. Oyl Olive, Hogs-grease, and Sheeps-suet, a. lb v. and over a gentle heat perfect the Oyntment.

It hath the virtues of *Balsamm Polychrassum*, but not so powerfull: it helps all cold diseases of the brain, nerves, and joynts; it is good against Trembling, Palsie, Convulsions, Gones, tumours of the Spleen, and the like affects.

VIII. *Unguentum Populneum*, or Oyntment of Poplar-buds.

R. Juice of Poplar-buds lb i. Juice of black Poppies, Henbane, Nightshade, Mandrakes, Hemlock, Housleek, Lettice, Purslain, great Burdock, Opium, a. $\frac{3}{4}$ iv. Hogs-grease lb viii. boyl all to the consumption of the humidity; then adde Wax lb $\frac{1}{2}$.

It is a wonderfull Anodyne, giving ease in the Gout, Sciatica, Head-ach, and all tormenting pains; it causeth rest and sleep, and abates the heat of Fevers and inflammations; it easeth pains in the Reins, &c.

IX. *Unguentum Egyptiacum*, or an Egyptian Oyntment.

R. *Vertegrease* ℥ x. *Honey* ℥ xxviii. *Wine-Vinegar* ℥ xiv. boyl all to an Oyntment thick and red.

It cleanses all corrupt and rotten Ulcers, and is best used scalding hot, for then the pain it causeth will soonest be past; the same in any venomous wound made with poysoned shot, or bite with a mad Dog, or other venomous creature; or in great contused wounds, wherein for preventing a Gangreen it is eminent: it may be used alone, or with any lotion, for Ulcers of the mouth or throat.

X. *Unguentum Gallicum*, or Oyntment against the French-Pox.

R. *Hogs-grease* lb i. *Quick-silver* strained through Leather, and killed with Spittle, ℥ iv. *Oyl of Hypericon* ℥ vi. *Wax*, *Turpentine*, a. ℥ ii. *Spirit of Wine* ℥ i. mix all well and make an Oyntment.

It is prevalent against all Scabs, Itch, Scurff, Leprosie, and French-Pox, for which diseases I know no more certain outward remedy; as also against all Fluxes of humours to any part, or in any Sore or Ulcer whatsoever: it abates inflammations, and the sharpness of salt humours. Let it be chiefly anointed upon the Joynts once or twice: in the Pox, till a Flux arises: after which let the body be twice or thrice well purged.

XI. *Unguentum Apostolorum*, or Oyntment of twelve things.

R. Turpentine, Rosin, Wax, Ammoniacum, a. ℥ xiv. Birthwort, Frankinsence, Bdellium, a. ℥ vi. Myrrh, Galbanum, a. ℥ iv. Opoponax, Vertegrease, a. ℥ ii. Litbarge ℥ viii. Oyl ℥ ii. Vingar so much as will dissolve the Gums; make the Oyntment according to art.

It is good to scour and cleanse foul Ulcers and Fistula's, and take away proud flesh.

XII. *Unguentum Diapompholigos*, or Oyntment of Nothing.

R. Oyl of Roses ℥ xvi. Juycce of Nightshade ℥ vi. Wax ℥ v. Cernise ℥ ii. burnt Lead, Pompholix, Frankinsence, a. ℥ i. make an Oyntment, S. A.

It is good against painfull, fretting, corrosive, or virulent Ulcers, chiefly in the Yard, Glans, and Præputium, as also in the face, legs, or elsewhere.

XIII. *Unguentum Narcoticum*, or a Narcotick for the head.

R. Saccharum Saturni ℥ ii. Opium ℥ i. Camphir ℥ i. Oyl of Nutmegs by expression ℥ viii. Ambergrease, Musk, a. ℥ i. make an Oyntment.

It allayes heat and pain in the head, and causeth sleep, by anointing the temples.

XIV. *Unguentum Sympatheticum*, or Sympathetick Oyntment.

R. Boars-grease, brains of a Bear, powder of washed Earth worms, red Sanders, Mummy, Blood-stone, $\mathfrak{a} \text{ } \frac{1}{2}$ i. moss of a dead mans Skull not buried, i . make an Oynement, S. A.

All wounds are cured by this Oynment, (provided the nerves and arteries be not hurt) thus. Anoint the weapon that made the wound daily once, if there be need, and the wound be great, otherwise it will be sufficient to anoint it every other day. Where note, 1. that the weapon be kept in clean linnen, and in a temperate heat, lest the Patient be hurt, for if the dust fall, or wind blow upon it, or it be cold, the sick will be much tormented. 2. that if it be a stab, the weapon be anointed towards the point descending. 3. if you want the weapon, take blood from the wound upon a stick, and use as if it were the weapon; thus the Tooth-ach is cured by pricking the Gums, and anointing the Instrument.

XV. *Onguentum Nicotinae*, or Oynment of Tobacco.

R. Juice of green Tobacco, or Extract of the dry, $\text{lb} \text{ } \text{i}$. with Hoggs-grease, and Sheeps-suet, $\mathfrak{a} \text{ } \frac{3}{4}$ ix. and Turpentine $\frac{3}{4}$ iii. make an Oynment.

In healing Green-wounds, or old sores, Cankers, Ulcers, Fistula's, burning, scalding, wounds made with poysoned weapons, Gun-shot, or biting of venomous Beasts, punctures

in

in the nerves, &c. there is scarce a better remedy. It keeps all clean, hinders proud flesh, and suddenly perfects the cure. It is eminent in curing the Itch, Scabs, Leprosie, or any breakings out, as also the Gout in hands or feet, or any other eminent pain, whether in the joynts or stomach, by anointing with it upon the place by the fire side.

CHAP. LIX.

OF EMPLAISTERS.

I. **D**iacalciteos, or Plaister of Chalcites.
R. Hogsgrease lb ii. Oyl Olive, Licharge of silver, a. lb iii. Chalcis burnt and powdered $\frac{3}{4}$ iv. first boyl the Grease, Oyl and Licharge a good while, stirring it with an Oaken stick, and when it is grown thick, take it from the fire, put in the Chalcites, or for want thereof White Vitriol, then work them well together, till thereof rauls may be made.

It is a defensative, easeth pain, and is last used in Wounds and Ulcers to produce a Cicatrize; it is very good in Burnings and Scaldings, as also in fractures; it dryes, binds, and heals, and is excellent to be laid to the small of the

Back for pain, heat, and weakness there, or in case of a Gonorrhæa.

II. *Emplastrum Arthriticum*, or Plaister against the Gout.

R. *Diacalciteos* ℥ viii. *Opium Strained* ℥ iii. mix them and make an Emplaster.

It is most wonderfull in all pains of the Gout, Sciatica, or Scurvy, or proceeding from what cause soever in any part of the body whatsoever, in which case it is the only, last, and most certain remedy: it easeth the Head-ach, and causeth rest.

III. *Emplastrum de Melliloto*, or Emplaster of Mellilot.

R. *Juyce of Mellilot* lb ii. *Rosin* lb iii. *Sheeps-Suet* lb i. β. *Wax* lb i. make a Plaister S. A. Note, some adde *Verdegrease* ℥ vi.

It is good in green wounds, it draws and heals well, and is excellent not only to cleanse, but also heal any old Sore or Ulcer, except in the Legs.

IV. *Emplastrum Catholicon*, or Universal Plaister.

R. *Burgundy Pitch*, *Turpentine*, a. lb ii. *Rosin*, *Sheeps Suet*, a. lb i. β. mix them on a gentle heat, and make an Emplaster.

It softens, ripens, opens, and heals all hard, scrophulous, and cedematous Tumors; it cleanses, heals and dryes old, stinking and malignant Ulcers.

V. *Em*

V. *Emplastrum de Minio*, or Plaister of red Lead.

R. Red Lead ζ vi. Oyl of Roses ζ xii. Vinegar half a pinte, boyl all to the consumption of the Vinegar; boyl first the Oyl and Vinegar till half the Vinegar is wasted, then put in the Lead, (being very fine) and boyl it till the Vinegar is consumed, and the Plaister looks blackish. Or thus; R. Oyl of Roses ζ xii. red Lead ζ viii. Wax ζ iv. first boyl the Oyl and Lead, stirring it till it look blackish, then slice in the Wax, and boyl it a little

It discusseth tumors and coagulated humours; mollifieth and repelleth, and is very good for Wounds and Ulcers to heal and cicatrize; it is very good in all sprains of the Joynts, weakness in the Back, the Gout, and old Sciatica, or other inveterate pains coming of colds and bruises in any part of the body.

VI. *Sticticum Paracelsi*, or Paracelsus his Stickick Plaister.

R. Oyl of Hypericon ζ xii. red Lead, Litharge, a. ζ iii. Turpentine ζ ii Ammoniacum, Bdellium, Galbanum, Opoponax, Sagapenum, Myrrh, Wax, Aloes epatick, a. ζ i. Frankincense, round Birthwort, a. ζ β . boyl the Oyl, Wax, and Litharge, till they will not stick to the fingers, then take them from the fire, and adde the Gums dissolved in Vinegar, which boyl till the humidity is evaporated; lastly adde the Powders
and

and Turpentine, and make the Emplaster according to art.

It is good in the cure of Wounds simple or contused, old Ulcers in the Legs or elsewhere, cut Nerves, biting of venomous Beasts, Cancers, Fistula's, Scrophula, Sciatica, old aches, pains, and Gouts of all sorts, Bruises, Ruptures, and weakness in the Back or other parts; it wonderfully strengthens and easeth pain, and is very good for the Spleen; it ripens tumors, asswageth pain and inflammations, defendeth from Accidents, discusseth, mollifieth, attracteth, incarnates, digesteth, consolidates, and is eminent for old Aches.

VII. *Emplastrum Hystericum*, or Plaister for the Womb.

R. *Galbanum* ℥ xii. *Ammoniacum*, *Sagepenum*, *Tacamahaca*, *Opopanax*, a. ℥ vi. *Turpentine* ℥ iv. all (except the *Turpentine*) severally dissolved in *Vinegar*, which boyl to the consummation thereof, and make a Plaister.

It digests, mollifies, and resolves *Scrophulas*, *Nodes*, and hard Tumors both in the *Joints* and other members; it is good against *Corns* and *Warts*; it helps the *Megrim*, fits of the *Mother*, *Ruptures*, pains of the *Breast*, *Head*, *Sides*, *Bowels*, *Liver*, *Spleen*, *Reins*, *Womb* and *Nerves*, proceeding from *Wind*, *Humours*, or any intemperature.

VIII. *Em*

VIII. *Emplastrum de Ranis*, or Vigo's Plaster of Frogs.

R. *Living Frogs*, N^o.vi. *Olei Hypericonia* ʒ xi. *Hogs-grease* ʒ xviii. *Earth-worms*, jayce of the roots of *Elecampane*, a. ʒ iv. *Scorranib*, *Stachas*, *Mugwort*, a. M. i. *Frankincence*, *Euphorbium*, a. ʒ vi. *Mallago-wine* ʒ xxiv. boyl all to the consumption of the wine, then add *Litharge of gold* ʒ i. *Turpentine* ʒ iv. *Wax*, a sufficient quantity, to give it a good consistence, then take it from the fire, and when it is a little cooled, mix *Quick silver killed* (in *Turpentine*, jayce of *Lemmons*, or *fasting Spittle*) ʒ x. or xii. lastly with *Pestle and Mortar* let all be well incorporated

It softens and resolves hard Tumors of the Kings-Evil, and the Schirrus, as also hard Nodes and Tumors, and easeth intolerable pains between the Joynts arising from the French disease, and such like affects; but above all, for the Kings-Evil, whether new, or old and inveterate, it is a most excellent thing.

IX. *Emplastrum Aranearum*, or Plaster of Spiders.

R. *Venice-Turpentine* ʒ iii. melt it; then adde live *Spiders* N^o.xxx. mix them with a *Pestle* till the *Turpentine* be of an *Ash* colour, and the *Spiders* appear not; then heat it, and adde of small *Spiders* N^o.xl. stir them again, adding powder of *Asphaltum*, and white *Sal Armoniack*,

ack, a. ℥ iii. grinde them till the matter be cold and very black, keep it 14 dayes, then soften it at the fire, and with your hands dipt in Oyl, make it up.

Make Plaisters thereof, and cover them with leaf-silver or gold, and lay them to the pulses of both wrists an hour before the fit of a Feaver or Ague comes, (whether a continual or intermitting Quotidian, Tertian, or Quartan) leave them on nine dayes, then at the same hour cast them into running water; by this meane this Plaister cures all Feavers or Agues.

X. *Emplastrum Saturni*, or Plaister of Lead.

R. *White Lead* ℥ iv. *Chalk* ℥ β . *Myrrh* ℥ ii. *Amalgama* of two parts, of *Quicksilver*, and one of *Lead* ℥ vi. *Boars-grease* as much as will make a Plaister in a hot Mortar.

It cures a malignant Callous, and the worst Ulcers, at once dressing, (if you first wash them when foul, with the Ablution of q dulcis, or Turbith-Mineral in Lime-water) spreading it upon thick leather, and laying it on, with a Plaister of *Diacalciteos* upon it, binding it up, and not stirring it for fifteen dayes.

CHAP. LX.

Of the Mineral of SATURN.

- I. **S**accharum Saturni, Sugar or Salt of Lead.

R. Calx of Lead, or red Lead, and Spirit of Vinegar, let them stand and extract; repeat this till the Salt is all extracted; decant the Liquor, filter it, and coagulate the humidity by abstraction, so have you the Sugar or Salt of Lead, which you may purifie by often solutions and coagulations, (first in distilled Vinegar, then in Water) then set it to Chrystallize, casting away the feces.

Bequinnus saith, gr. vi. given in white-Wine, cures the Plague in twenty four hours; it cures the Dropsie, Collick, heat and pain in the Reins, Bladder and Secrets; it is a great and wonderfull Anodyn; it helps the Leprosie, Gonorrhea, and all inward inflamations, taken for a few dayes together gr. vi. or vii. in white-Wine, and so it quencheth lust, and abates venereal desires: outwardly it wonderfully cures old, cancrous, corrosive and malign Ulcers, Cancer, Wolf, &c. It is excellent against sore Mouthes and Throats, Ring-worms, Inflamations,

mations, red Pimples, or any deformity of the Face, Burns, Scalds, and red Eyes.

II. *Magisterium Saturni*, or Magistery of Saturn.

R. *Plates of Lead* and dissolve in *Aqua fortis*, or Spirit of Vitriol rectified: decant, and adde to the solution Spirit of Wine rectified, or Salt water, and the Lead will precipitate like Snow; sweeten and dry it.

Its virtues are the same with the former.

III. *Lac Saturni*, or Milk of Saturn.

R. *Salt of Lead* $\frac{3}{4}$ i. imbibe it in Oyl of Sulphur per campanum; set it some dayes in the cold; adde as much more Oyl, and let it sulphurate, adde of water $\frac{3}{4}$ iv. Boake it till it is like Milk.

If double Pledgets be dipt in this twice or thrice a day, and applyed hot upon Ulcers hard to be cured, they will quickly cicatrize.

IV. *Oleum Saturni*, or Oyl of Saturn.

R. *Sugar of Saturn*, or Chrystals dissolved by deliquium, distill it in a glass Retort luted, into a large Receiver well fixed, give fire by degrees till red drops fall, and no more will be distilled: so have you a Menstruum containing, 1. a burning Spirit, 2. a yellow Oyl, 3. a Flegm, 4. a red Oyl; separate them in a glass Retort in Sand, changing the Receivers at every Liquor. The burning Spirit comes without any veins in the neck of the Retort; the yellow Oyl
With

with oblique veins; the Flegm with straight; the red Oyl remains.

The Spirit is a good Sudorifick in the Plague, Melancholly, burning Feavers, French Pox, &c. it allayes lust. Dose 2 or 3 drops. The yellow Oyl by digestion turns red, with which Gold is dissolved. With the Spirit and Flegm Pearls are dissolved and precipitated. The red Oyl cleanseth and cures wounds.

V. *Tinctura Saturni*, or Tincture of Lead.

R. Red Lead ζ v. Flints calcined ζ ii. powder them, and melt them in a pot with a gradual fire till they are like a rubine, beat it to powder, and with tartarized Spirit of Wine extract the Tincture.

It opens the Spleen, is good in Melancholly, Quartans, Consumptions, &c.

VI. *Balsamum Saturni*, or Balsam of Saturn.

R. *Saccharum Saturni* ζ ii. Spirit of Turpentine ζ iv. digest them in Sand, and they will be red.

It is rare for Ulcers and tumours; it cures Wounds, and keeps them from accidents, especially if you adde Camphir ζ β . it is also good against Scurff, Morpew, Fistula's, Cancers, &c. but if instead of Spirit of Turpentine, you take Oyl Olive, you have an admirable Balsam against Inflammations, burnings, and hot Gouts, by the 5. c 57.

CHAP. LXI.

*Of the Mineral of JUPITER.*I. **S**al Jovis, or Salt of Tin.

This Sal or Saccharum Jovis is made as that of Lead, after which way it may be chry- stallized, and exalted by Spirit of Wine: Where note, that except it be very well reverberated, you shall do nothing.

It is a certain and noble remedy against the suffocation of the womb, which it cures as by a miracle, given inwardly, and outwardly applied: outwardly it cures all stinking Ulcers, Fistula's, Cancers, and eating sores. Dose to gr. iv.

II. *Stannum Diaphoreticum*, or Diaphoretick Tin.

R. Tin filed or calcined ζ ii. Precipitate ζ iv. mix and distill them by a Retort in Sand, or a bare fire, by degrees, into a Receiver half full of water, and a Powder will be precipitated, which wash, dry, and preserve.

It hath the former virtues, besides which it is good against the Pox, Plague, and GON. Dose gr. iv. v. or vi.

III, *Tinctura*

III. *Tinctura Jovis Basiliensis*, or the Basili-
an Tincture of Tin.

R. Plates of Tin, cement them (by a three-
fold calcination in astringent Wine) with Pu-
mex-stone calcined, and finely powdered in a
Crucible well luted, five dayes and nights, by a
gradual fire; then scrape them, and with di-
stilled Vinegar draw a Tincture; then draw
off the Vinegar, and you have the Tincture
of Tin.

It hath all the virtues of the Salt of Tin,
and is good against Epilepsies, Melancholly,
and Megrim, it dryes up defluxions upon the
eyes. Dose \mathfrak{z} i.

CHAP. LXII.

Of the Mineral of *MARS*.

I. *Crocus Martis abstersivus*, or Crocus of
Iron binding.

R. Filings of Steel, Salt decripitated, a. re-
verberate all for a day; then edulcorate and
levigate, and after reverberate for 8 or 10 dayes,
till you have a fine light and red Crocus.

It is binding, stops all Fluxes whatsoever,
Gonorrhæa and Whites; outwardly it dryes
Ulcers and Wounds. Dose \mathfrak{a} \mathfrak{z} \mathfrak{ss} . ad \mathfrak{z} i.

R r

II. *Crocus*

II. *Crocus Martis appetitivus*, or opening Crocus of Iron.

R. *Gades of Steel*, which held red hot so much of *Brimstone*, and the Iron will melt like Wax, and fall by grains or drops into cold water underneath; beat it into fine powder for use.

It opens all obstructions of Liver and Spleen, and cures the Green-sickness.

III. *Chrystalli Martis*, or Chrystals of Iron.

R. *Filings of Steel*, or opening Crocus, drop on Oyl of Sulphur, melts, and adde hot water, filter and coagulate a little, and set it to ChrySTALLIZE; purifie the Chrystals by solution and coagulation.

“ Thus with distilled Vinegar, of the Calx
“ of h and y , you may make Chrystals, by
“ setting them in a cold place. These Chrystals
of Iron are a true restorer of the Liver and
Spleen, they open, and cure the Cachexia.
Dose à gr. iii. ad x.

IV. *Oleum Martis*, or Oyl of Iron.

R. *Iron*, dissolve it in Spirit of Salt; distill the solution by a Retort, and the Spirit will come forth (sweet in taste) impregnated with the Essence of Iron.

It opens obstructions of the Liver, Spleen, and Womb, cures the Chlorosis. Dose à gut. iii. ad viii. or x.

V. *Tinctura Martis*, or Tincture of Mars.

R. Opening

R. Opening Crocus, pour on it Spirit of
 or Nitre, extract it to a yellow Tincture
 trate, then coagulate, and you have
 sweeter than Sugar, which chocolate with
 of Wine.

It opens and strengthens both *Wish. Aqua*
 Spleen; it is good in Dropsies, & a gentle
 Ulcers; it stops all Fluxes and the *Wish. Aqua*
 Dose ʒ ʒ. with *Ol. Cinnamomi* gr. vi. in fra-
 grant Wine.

VI. *Saccharum Martis*, or Sugar of Iron.

R. Crocus, (made by *Aqua Regia*) extract
 the Salt by water, filter, and coagulate it, and
 in a cold place set it to ChrySTALLIZE, or inspissate
 it: dissolve, and coagulate it often, so have you
 Salt of Iron.

It cuts and opens the worst obstructions of
 the Bowels and Womb. Dose ʒ ʒ.

VII. *Vitriolum Martis*, or Vitriol of Mars.

R. Filings of Steel, dissolve them in Oyl of
 Vitriol one part, Spring-water two parts, filter
 them hot, and ChrySTALLIZE.

It opens all obstructions of the Liver, Spleen,
 and Womb, provokes the Termes, and cures
 the Jaundies and Green-sickness.

CHAP. LXIII.

neath; *beef the Mineral of SOL.*

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I. **D**iaphoreticum Auri Compositum, or a
Compound Diaphoretick of Gold.

*R. Leaf Gold, dissolve it in Aqua Regia,
(made of Aqua fortis lb i. Sal Armaniack 3 vi.)
precipitate it by dropping in Oyl of Tartar per
deliquium, till it be white like Lime; then wash
off the Salts with common water, and dry the
Calx gently at leisure, or in an Oven, so have
you shining Gold: R. of this Aurum ful-
minans (imbibed with Spirit of Wine, and
dried) 3 i. Saffron 3 i. Ambergrease and
Musk, a. gr. vi.*

It is an excellent Cordial, and being given
gr. iii. iv. or v. at a time in Sack, it opens all
obstructions, cures Feavers, and expels Poyson.
Where note, you must beware lest the Calx
fire, (which it will quickly do) and so not
only fly away, thereby losing your Medicine,
but may also endanger the standers by: there-
fore remember, that if you boyl it 24 hours
in Spirit of Vinegar, still stirring it, or levigate
it, (a little at a time) adding Spirit of Salt
or

or Sulphur by drops, you will fix or take away its thundring force.

II. *AURUM POTABILE*, or Potable Gold.

R. Of the former Calx, (reverberated to the highest porosity, or often calcined with *Aqua Regia*) digest it in Spirit of Urine, with a gentle heat, in a luted Vessel, for a month, or till there is a red Tincture like blood: decant, and add fresh Spirit, repeat as often as there is need: put the solutions together, and digest for 20 dayes; then with a gentle heat in *Balneo Mariae* separate the Spirit, (to be kept for the same use) and at bottom there will be left a Tincture like red Oyl, which will dissolve in any Liquor, and is *Aurum Potabile*.

Or thus: R. Calx of Gold, (by reverberation with Sal nitre) add Oyl of Marjoramy rectified, digest for a month, and draw forth a red Tincture; if you distill the Oyl the second time, the Gold will dissolve in Spirit of Wine, and this is *Aurum Potabile*.

Or thus: R. Gold calcined, (by *Aqua Regia*, or Mercury) circulate for some dayes with yellow Oyl of Lead, and it will dissolve, and become *Aurum Potabile*.

Or thus: R. Gold calcined, add rectified Spirit of Salt; extract the Tincture by digestion, till the Gold lyes white at bottom; exalt the Tincture with Spirit of Wine by circulation;

colobate often, and draw off the Spirit of Wine by an Alembick.

Or thus: R. Gold calcined, (with Mercury and Sulphur, then with common Salt, then with Salt of Tartar) and extract with Sulphur of Lead, so have you Aurum Potabile.

Or thus: R. Light spongy Calx of Gold, add Oyl of Sulphur per campanum, till it be seven inches above; abstract and colobate, till the Gold is dissolved; then add Spirit of Wine four inches above the Oyl of Sulphur, not separated, digest it seven weeks; abstract the Spirit of Wine by an Alembick, and reiterate it, till the Gold be elevated by the Alembick; then abstract gently the Spirit of Wine, that a red Liquor may remain at bottom; reiterate with the Spirit of Wine for at least ten weeks.

It is a strong Sudorifick, expelling all diseases by sweat; it cures the Pox, Plague, all malign Fevers, expels Poyson, and the bitings of venomous Beasts; it cures all Scabs, Itch, Leprosie, Ulcers, Fistula's, and virulent old sores which are hard to heal; it revives such as are almost dead, cures the Epilepsie, Apoplexy, Palsie, Megrim, Vertigo, and the like, with many other virtues which are almost incredible to be reported. Dose ad gr. viii. Where note, there is a certain sweet Menstruum which will easily and radically dissolve Gold, which in time may be communicated to the World.

III. TINCTURA AURI, or Tincture of Gold.

R. *Spongy light Calx of Gold*, draw a Tincture by digestion in *Balneo Maria* with Spirit of Vinegar, which exalt by circulation with Spirit of Wine.

This hath the virtues of the former; *Quercetius* saith, it is of almost incredible virtues for innumerable diseases. Dose $\text{ad } \mathfrak{z} \beta$.

IV. Laudanum Solare, or Golden Laudanum.

R. Gold calcined (with Sulphur and \mathfrak{z}) $\mathfrak{z} \beta$. Oyl of Mercury or Saturn $\mathfrak{z} \text{ v}$. digest them in ashes in a luted Vessel eight dayes, so shall you have a red Tincture of Gold, a white body being left in the Glass luted; digest and coagulate it into a red Stone, dissolve it upon a Marble with some Liquor, cast away the feces, coagulate, and repeat it three times.

It is an excellent Anodyne, and Sudorifick. Dose $\text{à gr. ii. à } \text{v}$.

V. Sal Auri, or Salt of Gold.

R. Fine leaf Gold $\mathfrak{z} \text{ i}$. Mercury cleansed $\mathfrak{z} \text{ vi}$. Amalgam, and extract the \mathfrak{z} by a Retort, which repeat till the Gold will receive no more \mathfrak{z} ; then adde Spirit of Salt acuated, digest with a gentle fire, decant and abstract the Menstruum to dryness, and there will remain the Salt of Gold.

It is a noble Diaphoretick, and its virtues

R r 4

are

are the same with the *Aurum Potabile*. Dose
à gr. ii. ad gr. iv.

CHAP. LXIV.

Of the Mineral of VENUS.

I. **T**inctura Veneris, or Tincture of Copper.

R. Verdigrease, dissolve it in distilled Vinegar, filter it, and abstract to dryness, (otherwise it will Chrystallize) so shall you have the purest Verdigrease, out of which extract with jayce of unripe Grapes a smaragdine tincture.

It is excellent to cleanse and purifie Wounds, old Ulcers and Fistula's.

II. Sal Veneris, or Salt of Copper.

R. Filings of Copper, which calcine with Sulphur, then extract the Salt in a Lye, boiling it in Spring-water, which evaporated, there is left the Salt or Vitriol of Copper; or making the Lye with distilled Vinegar, and drawing it a little off, the remainder set in a cold place will shoot to Chrystals.

This Salt is hotter than all other metalline Salts; it strengthens the Stomach, helps Crudities and Wind, and diseases from thence, as Collick, suffocation of the Womb, and obstruction

struction of the Reins; it provokes the Terms.
Dose a gr. iii. ad viii.

III. Flores Cupri, or Flowers of Copper.

R. Venus (dissolved in Aqua fortis, and separated again almost to dryness) grinde it with equal weight of Sal Nitre, distill in an open fire by force, so the metall will be elevated in flowers, which in the air will resolved into a green Balsam.

It is good against old malign Ulcers, and cures them to admiration.

IV. Oleum Veneris, or Oyl of Copper.

R. Verdigrease ζ i. Sal Nitre ζ ii. put them in a Crucible, and fire them with a coal, dissolve what remains either in a Celler by Deliquium, or in a Hogs Bladder close tyed, hung in the water.

It is good in old Ulcers, Fistula's, Cancers, Pocky-pustles, Scabs and Warts.

V. Ens Veneris, or Ens of Copper.

R. The red Caput mortuum of Aqua fortis; extract all its Salt with fair water; which dry and powder; pour thereupon spirit of Sal Armoniack or Urine, stir it, and dry it well, repeating this work seven times; then powder it, and mix with it of Sal Armoniack purified two parts; grinde and mix them well, and in a glass retort in Sand, by degrees of fire sublime for half a day, stopping the mouth of the Retort with Cotton or Wool, and in the neck of the Retort you will have
the

the *Eus Veneris* of a yellow colour, which you may mix with its equal weight of Colcothar or Caput Mort, and sublime once or twice more.

It is a noble and worthy Anodyn, easing all pains, and causing rest. Dose gr. iv.

CHAP. LXV.

Of the Mineral of MERCURY.

I. **T**urpethum Minerale, or Mineral Turbith.

R. Purged Quick-silver ζ xviii. strongest Oyl of Salt ζ xii. digest two dayes in Sand, and distill by a glass Retort with three cohobations; the fourth time add fresh Oyl of Salt, and increase the fire towards the end, till the Retort be red hot, so you have a white body; wash it in hot water and powder it, and in a glass stopp with Wool, put it in a strong Sand-fire eight dayes and nights, that if any Mercury be quick it may be sublimed; then burn spirit of Wine three times upon it, and keep it for use: where note, this Turbith may be prepared with Oyls of Sulphur or Vitriol, but this with Oyl of Salt is best.

It purgeth both upwards and downwards all foul and malign humours; it cureth the Pox, Leprosie, Itch, Gout, Sciatica, virulent Gonorrhoea,

then, Jaundies and Dropsie; it cleanseth the Head and all parts of the body; there is no better remedy in desperate diseases; it is good against Poyson, Plague, Agues, malign Feavers, and all rebellious Ulcers. Dose a gr. iii. ad gr. vi.

II. *Arcanum Coralinum*, or Coral like Mercury.

R. Quick-silver purified, spirit of Sal Nitre a ℥iv. digest till the Mercury be dissolved, then draw off the spirit of Sal Nitre in Sand with a pelican; to the Mercury left and powdered, add again as much fresh spirit of Sal Nitre, and draw it off; do this thrice, and you shall see at bottom a fine corallated Mercury, which corroborate or calcine a little with a gentle fire.

This is sweet without any corrosive faculty, and more powerful than the ordinary Arcanum: this Haytman calls a principal Elixir of life, and Mercurial Laudanum, performing all that the Turpeth will do, and much more in the Dropsie, Pox and Gout. Dose gr. i. or ii. if a strong or rustick body, then gr. iii. though rarely.

III. *Laudanum Minerale*, or Mineral Laudanum.

R. *Arcanum Coralinum*, and extract with distilled Vinegar a dark yellow tincture; draw off the tincture or Vinegar, and with spirit of Wine abstract

abstract a redness, which dries, and the remaining powder will be red, which keep for use.

Two grains of this in a convenient Vehicle, given at night going to bed, opens the belly, cause sweat, procure sleep, and ease all manner of pains.

IV. *Precipitatus Albus*, or White precipitate.

R. Mercury \mathfrak{z} i. dissolve it in *Aqua fortis* \mathfrak{z} ii. and with Salt-water precipitate it into a white powder; decant the water, and reiterate the work thrice, then wash the precipitate in fair water till it be sweet, and dry it.

It purgeth downwards, sometimes upwards, and is a powerfull remedy against the French disease, Jaundies, Dropsie, Gout, and Worms, Dose \mathfrak{a} gr. vi. *ad* xii. outwardly in Oyntments it cures Itch, Scabs, Leprosie, and pocky Ulcers and Sores.

V. *Precipitatus rubrus*, or Red precipitate.

Dissolve \mathfrak{z} as in the former; to the solution add warm water \mathfrak{z} iii. and add after fresh urine of a sound man, and there will be a red precipitate, which edulcorate by often ablutions in water.

It worketh only downwards, and hath all the virtues of the white precipitate. Dose \mathfrak{a} gr. vi. *ad* x. The sign of good precipitate, is, when

when you rub gold hard with it, and it whitens, it not, as Quick-silver doth.

VI. *PRÆCIPITATUS AUREUS*, or Golden Precipitate.

R. Leaf Gold ζ β . dissolve it in *Aqua regia* without *Sal Armoniack*; Glass of *Antimony* ζ β . dissolve it in *Aqua fortis*; Quick-silver cleansed ζ iii. dissolve it in *Aqua fortis*; mix all the solutions, and draw a water by an *Alembick*; then add fresh *Aqua regia*, draw off the same often, till the precipitate fumes not when laid on a red hot Iron; calcine all, that the *Aqua regia* may be spent, then distill from it spirit of Wine six times, and calcine the Mercury gently.

It purifies the whole mass of blood, and the whole body; no Pox can stand before it; it cures Jaundies, Scurvy, Dropsie and Gout; it provokes Urine, and dries up all moist humours; it cures the Epilepsia, Collick, Quartan, and all malign Ulcers. Dose gr. iv. or v.

VII. *HERCULES BOVII*, or Bo-vine his Hercules.

R. Fine Gold ζ i. Mercury cleansed ζ iv. dissolve both asunder in *Aqua regia*; distill both together with a gradual fire, and after in the end with a greater, in a Retort, then with fresh *Aqua regia* dissolve the precipitate at the bottom, and the sublimate in the neck of the Retort, and distill so long till all become a precipitate;

tare; then calcine it on a red hot Iron, to fix the corrosive spirits, and then sweeten it.

Bovius saith, it is the best of all Purges; it kills Worms, cures the French Pox, small Pox, Plague, Quartans, and many diseases otherwise incurable. Dose from gr. iii. to vi. or viii in a reat Egg, Broath, or in purging Pills.

VIII. *AURUM VITÆ*, or Gold of Life, Living Gold.

R. Fine leaf Gold $\frac{3}{\text{lb}}$. dissolve it in *Aqua regia* $\frac{3}{\text{li}}$. keep the solution hot; Quick-silver $\frac{3}{\text{vi}}$. dissolve it in a pinte of *Aqua fortis*, mix them till they are black, distill in an Alembick in Sand with a gradual fire, till the Still and that at the bottome is red hot; then calcine it with a red hot Iron, till the spirits are gone from the *Aqua fortis*; wash it with water, and distill spirit of Wine often from it by cohobation; so have you *Aurum Vitæ*.

Orchus; R. Quick-silver purified $\frac{3}{\text{v}}$. fin golden Plates $\frac{3}{\text{lb}}$. make an Amalgama, and wash it with Vinegar till all the blackness be gone; then put it into a Retort, and add *Aqua fortis*, (made of Vitriol, two parts, Sal Nitro one) digest in Ashes or Sand, that the Mercury and Gold may be at the bottome in a powder, then distill and encrease the fire at the end, that the bottome of the Retort may be red hot, and all the corrosive spirits come forth: the Vessels being cooled, powder the matter, and pour on the abstracted
Aqua

Aqua fortis again, and cobobate, and there will be a red powder at the bottome, which keep, casting away what was sublimed at the sides of the Retort; then heat an Iron red hot, and sprinkle on the Mercurial powder, not only to dry it, but evaporate what is volatile, then keep it in a close glassed Vessel.

This is one of the most noble Medicines yet this day known in the world, and will do more than any other Medicine whatsoever: it will easily, safely, and speedily cure any old, malignant and deplorable disease; it purges by stool gently, without vomiting, except the stomach be foul; it is a wonderfull Arcanum in the Dropsie, Pox, and Gout; as also in the Jaundies, all manner of Defluxions, Scurvy, Leprosie, Scabs, Itch, Plague, Poyson, all Feavers whether continual or intermitting, the Collick, Dysenteria, and all obstructions in any part of the body; it begins, continues and perfects the Cure alone, thoroughly and substantially rooting all maladies, and the seeds of every disease; it is a great Diaphoretick, and may be given from gr. iii. to vi. or viii. if to purge, in purging Pills, but if to sweat, in some cordial Essence, Elixir, or Electuary. The *Aqua regis* for this *Aurum visæ* is thus made: R. *Aqua fortis* of Vitriol, Sal Nitre, and Allum, $\text{a. } \frac{3}{4}$ iv. Sal Armoniack $\frac{3}{4}$ i. distill them in Sand with an Alem-bick.

IX. *PANCHYMAGOGON Minerale Quercetani*, or Mineral Panchymaggon.

R. *Sublimate Mercury* $\frac{3}{4}$ viii. *Quick-silver purified* $\frac{3}{4}$ vi. mix them in a stone Mortar, or marble, till you can see no Quick-silver, then sublime in a Glass with Sand, stopp gently, and almost all the Mercury will be sublimed, and stick to the sides of the Glass, and the feces remain in the bottome; cast off the black matter which remains in the neck of the Vial, then sublime again, and so the third time, casting off the feces, so have you a fine *Mercurius dulcis sublimatus*, the true Panchymaggon, so much renowned all the world over.

It purgeth by stool chiefly, and is a great secret in the Scurvy, Dropsie, Pox and Gout; it cures the Jaundies, Kings-Evill, kills Worms, and purgeth all humours, causing all malign and old Ulcers, Cancers and Fistula's to heal: in summe, it is a wonderfull thing in most diseases; oft it may be given at a time 15 or 20 grains, or in strong Constitutions 30 grains, with some purging extract, or powder of Coloquintida, or Scamony, and so made up into Pills, or mingled in the pap of an Apple, and so taken; it may be given in all affects and diseases, either at night going to bed, or after midnight, which is better: to Children gr. viii. or x. with as much powder of Coloquintida, will be enough;

to strong persons, if to *gr. xvi.* be added *gr. ii.* of *Mercurius Vitæ*, (being beaten for about three hours together) it will be much more powerfull, and may be taken every other day. The *Panchymagogen* may be made of any of the former precipitates, in like manner as with the sublimated Mercury. Lastly note, that the *Mercurius dulcis* before you give it, be ground or levigated into a most pure, or almost impalpable powder.

X. *Mercurius sublimatus*, or sublimed Mercury.

R. Purified Mercury, *Regulus of Antimony*, a. lb $\frac{1}{2}$. *Vitriol calcined red*, common Salt melted, a. $\frac{3}{4}$ v. sublime it with a Glass sublimatory, pouring on *Aqua fortis*, mix the sublimate with the *Caput mortuum*, sublime it again, repeating the operation as often as you please.

This is to prepare the *Panchymagogen*, and some other Mercurial remedies.

XI. *Manna Mercurii*, or Golden *PANCHY MAGOGON*.

R. *Mercurius dulcis* as much as you please, elevate it by often sublimation, till it turns to fixed Chrystals; then dissolve it into a Liquor, of which take three parts, Gold calcined one part, mix and digest for a month; cohobate till it melt in the Still like Wax.

Mercury by this means is brought to the highest degree for Physick, and is of wonderfull

virtue in the cure of the Epilepsia, Kings-evil, and French Pox. It is no wayes inferiour, but contains all the virtues of the Aurum Vitæ. It is very Sudorifick, and cures chiefly by sweating. Dose à gr. iii. ad gr. viii.

XII. *Butyrum Mercuriale*, or Mercurial Butter.

R. *Pure Antimony*, & *sublimate*, a. mix them well in a *stone Mortar*, and distill them by a *glass Retort* in *Sand*; first with a moderate fire, so the *Liquor* or *Butter* of *Antimony* comes forth like *Ice*: If it coagulate and stop in the neck, by warming it make it melt; after the *Liquor* is distilled, encrease the fire, making a fire of suppression upon *Sand*, and there will sublime a *Cinnabar* of *Antimony*: rectifie the *Butter* by a *glass Retort*, mingling it with its *Cinnabar*, and digesting it.

This *Icy Oyl* is usefull in *Gangreens* and *Mortifications*, causing the putrefaction to go no farther, by anointing with it; it kills also *Plague-sores*, and *Carbuncles*, and is that of which & *Vitæ* is made.

XIII. *Mercurius Vita*, or Mercury of Life.

R. Of the aforesaid *Butter*, adde water, and there will precipitate a white powder; wash it till it is not sharp, then dry it. You may rectifie it in a *glass* in *Sand*, till it begin to be red, then abstract *Spirit of Wine* often from it.

It is called *pulvis Angelicus*, *Algorith*, *Aquila alba*; and unrectified purgeth by vomit and stool all the bad humours of the body, chiefly in the first region; it is good in the plague, French Pox, malign Ulcers, Feavers, Gout, Dropsie, Jaundies, and all diseases of the Head, being given from gr. ii. to gr. iv. or in Infusion (3 ℔. in Sack ℥ xviii.) to an ounce; the corrected performs all the aforesaid by stool, and is given from gr. iv. to gr. vi.

XIV. *Bezoardicum Minerale*, or Bezoar Mineral.

R. Butter of Antimony rectified ℥ iv. drop in Spirit of Sal Nitre rectified ℥ iv. (or *Aqua fortis*) draw off the Spirit; and pour on new Spirit ℥ i. do so the third time: grinde and wash the precipitate, then fire it. But Crolius prepares it of Butter of Antimony, and ♀ sublimate, of which you may take equal parts, and proceed according to art.

It is a wonderfull Diaphoretick, and potently resists Poyson, Plague, Pox, and all malign Feavers; it doth wonders by sweat in all venomous diseases. Dose à gr. vi. ad gr. xviii. In Surseits, the Scurvey, and all diseases of the Head, it is almost a divine remedy; it easeth pain, and causeth rest.

XV. *BEZOARDICUM SOLARE*, or Solar Bezoar.

R. Butter of Antimony 1℔ ℔. dissolve it by
 S 2 pouring

pouring on by degrees spirit of common Salt; then take fine leaf Gold $\frac{3}{4}$ lb. dissolve it in Aqua Regis: mix both, and abstract the Menstruum by degrees, and pour it on again; adde fresh spirit of Salt, abstract, reiterate it often, sweeten and fire the Calx.

Or thus: R. Spiritual Gold (spiritualized by the Bezoardick spirit of common Salt) $\frac{3}{4}$ lb. dissolve it in Aqua Regis; dissolve in the same Butter of Antimony rectified $\frac{3}{4}$ iv. or $\frac{3}{4}$ vi. mix both, abstract the Menstruums by a Retort, by often distillations; then calcine it to a Violet-coloured powder, (if with a gentle calcination) or to a Purple, (if to a strong.) This is better than the former.

Or thus: R. Spiritual Gold, (ut supra) adde to it Butter of Antimony dissolved in spirit of common Salt, or Aqua Regis; unite and fix them by often distillations; then abstract, and by calcination, you will have a Bezoardick Gold, of Purple colour and great force. Hartman.

This is a wonderfull Medicine in curing the French Pox, Plague, Gout, Dropsie, Jaundies, Feavers, and all obstructions of Liver and Spleen; it is the seventh Medicament in order and number, of those which may be called powerfull and universal; it performs all that the *Aurum Potabile*, *Tinctura Auri*, *Præcipitatus Aureus*, *Aurum Vita*, *Hercules Bonus*,
or

or *Manna Mercurii* will do; it is Sudorifick, and may be given from gr. ii. to gr. x.

XVI. *Oleum Mercurii Rubrum*, or Red Oyl of Mercury.

R. *Mercury sublimate* in powder, filings of *Mars*, a. mix and resolve them by deliquium into a yellow Oyl; to what dissolves not adde water, and extract a Salt, purifie and coagulate it, and mix it with the said Oyl, and it will be of a Gold or Saffron colour, distill in Sand from an Alembick with a short neck; the Flegm comes first, which keep alone; encrease the fire and a red Oyl will ascend, falling partly into the Receiver, (which change) and partly sticking to the Alembick and its neck like Butter, continue the fire till no more will ascend; put the Flegm and red Oyl to their *Caput mortuum*, and distill again in a warm Alembick, or by vapour, and the redness sticking in the Alembick will melt, and fall very red into the Receiver; change the Receiver, and take the following Flegm, and more redness, do this as often as there is need. Hartman.

This red Oyl is Diaphoretick, and very usefull in expelling bad humours by sweat; it is the most perfect Cure for the Gout and French Pox in the world; it causes the Pustles and Scabs to fall off, Swellings and Tumors to abate, drying up all the stinking Ulcers, and wholly

taking away all its intollerable pains. Dose \mathfrak{ss} gr. i. or gr. ii. in spirit of Guajacum, or Decoctum Sanctum.

XVII. *Oleum Mercurii Album*, or White Oyl of Mercury.

R. \mathfrak{z} sublimate \mathfrak{z} ii. red Potters Earth \mathfrak{z} vi. make Balls with water, dry them in the shade, distill them in a glass Retort in Sand, by fire of suppression (gradatim) two hours, and you will have a delicate Spirit or Oyl.

It is a noble Diaphoretick, kills Worms, and cures Scurvy, Plague, Jaundies, Dropsie, Leprosie, Ulcers, Scabs, Pains, Sciatica and Gout. Dose gr. ii. or iii.

XVIII. *Stella Mercurii*, or the Star of Mercury.

R. \mathfrak{z} seven times sublimed, and so often rectified with Quick-lime; with a gentle heat dissolve it in spirit of Salt, abstract the spirit; sweeten and boyl the \mathfrak{z} in distilled Vinegar; abstract the Vinegar, and wash it with distilled Rain water; dry it, and digest in spirit of wine, which with a gentle heat drive through a Retort, encreasing the fire; (what remains keep to make a Salt of) abstract the spirit of wine in Balneo, and there will be a fragrant sweet Oyl at bottom, which is the Star of Mercury.

It is a Diaphoretick, and hath all the virtues of the former Oyls; and is a proper Specifick for the Pox, in which it is a great secret, though

it be never so old: it cleanseth the blood, and cures all Scabs, Tettors and Ulcers, although old and malign. Dose gr. iv.

XIX. *Sal Mercurii*, or Salt of Mercury.

R. Of the aforesaid remainder, and pour on the same fragrant Oyl, digest, and extract the Salt of Mercury, which extraction decant, and add spirit of Wine, which spirit abstract in ashes; after which will follow the Oyl of Φ , and the Salt will be at bottome.

The Salt hath all the virtues of the *Stella Mercurii*. Dose gr. ii. or iii.

XX. *Aquila Calestis*, or Sulphur or Tincture of Mercury.

R. Sublimate, (made with Salt and Vitriol) adde distilled Vinegar, set them some weeks to extract a yellow tincture; distill the decanted Liquors to dryness, and there will be a red powder, which is the true Sulphur of Mercury.

This is the Diaphoretick Mercury of *Paracelsus*, which by sweat so powerfully roots out, and utterly exterminates the Kings-Evil, Falling-Sickness, Scurvy, Gout, and French Pox. Dose a gr. iii. to gr. vi. or gr. viii.

CHAP. LXVI.

*Of the Mineral of LUNA.*I. **C**hrystalli Luna, or Silver Chrystals.

R. Silver Plates, which dissolve in Aqua fortis, and set it to Chrystallize after the usual way: these Chrystals are called Vitriol of silver.

They are wonderfull strengthners of the Brain, comfort the animal Spirits, and cure the Epilepsia, Apoplexia, Vertigo, Megrim, and diseases of the Womb.

II. *Argentum Potabile*, or Potable Silver.

R. Silver calcined (by Aqua fortis, or Quick-silver, or Cementation, (by Salt, Salgem, Sulphur, or ♀ precipitate) or reverberation) extract it with spirit of Wine, accuated with Sal Armoniack, and often cohobate.

Or thus: R. Silver calcined with spirit of Nitre cohobated, extract with spirit of Wine rectified, accuated with volatile Salt of Urine, filter and coagulate.

Or thus: R. Calx of silver, (reverberated with flowers of Sulphur) to which adde spirit of Wine tartarised; seven times abstract and cohobate, and the silver will dissolve; circulate it a month

moneth in *Balneo Maria*, and there will be a sky-coloured Lignor.

Or thus : R. Calx of silver, and extract the blew Lignor with spirit of Wine vitriolated.

Or thus : R. Calx of silver, (made by Amalgamation) cement it with Salt, which abstract by washing; sublime it $\frac{3}{4}$ i. with Sal Armoniack $\frac{3}{4}$ iv. do it five times, abstract the Salt with washing; and with highly exalted spirit of Wine, extract the blew tincture, which inspissate till it is dry, what remains will be a Salt, which in a Cellar will be potable Silver or Oyl, and in 80 dayes will be fixed.

It hath all the virtues of the Chrystals, cures all diseases of the Head, and is the only Specifick in the world for the Cure of the Falling-Sickness. Dose $\text{à gr. iii. ad gr. vii.}$

IN. *Tinctura Luna*, or Tincture of Silver.

R. Calx of silver, mix it with Salt, (calcined with Quick-silver) put it into a glass Vial, adde Aqua fortis (made of Vitriol and Nitre, a.) and abstract by distillation, cobobate it thrice, encreasing the fire the last time, to melt the matter, so you will have transparent silver, from which, with distilled Vinegar extract a blew tincture: or extract the tincture as that of gold, at the 3 c. 63. Basil.

The virtues are the same with the Potable Luna.

IV. *Sal Argenti*, or Salt of Luna.

R. The

R. The body remaining after the aforesaid tincture, with spirit of Vinegar and Salt, or spirit of Salt alone, abstract and edulcorate.

The virtues are the same with the Chrystals, besides which it dryes up watery humours in the Dropsie. Dose gr. iv, v. or gr. vi.

CHAP. LXVII.

of ANTIMONY.

I. **V**itrum Antimonii, or Glass of Antimony.

R. Powder of crude Antimony, and in a Potters vessel large and broad, not glazed, calcine it either alone, or with Nitre, a. stirring it till it cease smoaking, with hot water edulcorate it, dry it, and in a Crucible (with Borax $\frac{2}{3}$ lb. to lb i.) melt it, then pour it upon a stone Plate or brass Basin, and it will turn to glass: you may make it of the Regulus the same way, and by the addition of common Salt make the glass yellow.

It purgeth gross and clammy humours from the Stomach and other parts, both upwards and downwards; it cures the Green-Sickness, resists Poyson and Plague, chiefly if taken with Vinegar, and so it sweats, and is good in Dropsies,

Dropsies, and all putrid and malignant Feavers. If it be corrected with spirit of Vinegar often cohobated and dryed; or with spirit of Salt, then edulcorated and dryed; or dissolved in Oyl of Tartar per deliquium, and with spirit of Vitriol drop in, be turned to Chrystals; or with Oyl of Sulphur and spirit of Vitriol, ana, the weight of the glass, mixed, and dryed by a gentle fire, and seven times cohobated; it only purgeth downwards, and is a true Cure for all manner of Feavers. It may be given from gr. iii. to gr. v. and of this Antimonial Pills may be made for Feavers.

II. *Crocus Metallorum*, or Liver of Antimony.

R. *Antimony*, *Sal Nitre*, a. powder them asunder, and mix them in a brass Mortar, or Crucible, give fire, and there will be a Matter of the colour of Liver.

Where note, 1. that you sweeten the Crocus with water; 2. if into that water decanted you drop Vinegar, you will precipitate a finer Crocus called *Sulphur Auratum*; 3. or if you evaporate the said water a little, you may make Chrystals, or Antimonial *Lapis prunella*, used as the Vulgar; 4. that you may make the Crocus of the Regulus in like manner, washing it from the Nitre with water, then with Spirit of Wine. *Horstius*. Which will purge more than

than vomit in gr. x. being mixed with *Diagridium*, or *Mercurius dulcis*.

It is good in pains of the head from a foul stomach, Melancholly, Plague, and Feavers, as also the Gout; it vomits, and sometimes purgeth. Dose à gr. iii. ad vi.

III. *Antimonium Diaphoreticum*, or sweating Antimony.

R. *Antimony*, *Sal Nitre*, a. mix them and calcine them thundering, thrice, or till it will crack no more, (sweetning it after every detonation) dry it, and mix it with as much *Sal Nitre*, and you shall have very white *Diaphoretick Antimony*; dry it.

Basil circulates again this *Antimony Diaphoretick* with Spirit of Wine, then burns it, and then reverberates, and dissolves the powder remaining by deliquium.

It resists corruption, cleanseth the blood, cures all obstructions (though inveterate) of Liver, Spleen, Mesentery, and other parts; stoppage of the Termes, Green-sickness, Dropsie, Hypochondriack Melancholly, Ulcers both internal and external, of the French Pox, Scabs, Itch, malign Feavers, Small-pox, Measles, and by degrees breaks inward Imposthumes. Dose à gr. x. ad gr. xxv.

IV. *Flores Antimonii fixate*, or fixed Flowers of Antimony.

Boyl *Antimony Diaphoretick* in water some hours,

hours, filter, and drop in Vinegar, and there will precipitate a white powder.

This is better than the former, and doth the same things. *Basil* commends it in inward Impossthumes, and the French Pox, gr. xv. taken five dayes together in Spirit of Guajacum. We might here shew the Diaphoretick Regulus also, but the former are better.

V. *Flores Antimonii sublimata*, Or sublimed Flowers of Antimony.

R. *Antimony*, *Sal Armoniack*, a. mix and sublime them in Sand.

Where note, 1. the Flowers will be red, but being washed in hot water, white; 2. in like manner are made Flowers both of the Glass and Regulus; 3. that they only vomit; 4. that you may correct them, by circulating them, with honeyed Spirit of Wine for a moneth, for so they lose all violence, and will only purge from gr. v. to gr. x. or sprinkled with Oyl of Sulphur, and calcined in a close Crucible; or else beat them with common Salt, and edulcorate with sweet water; or sublime them so often, till they will sublime no more.

They cure all Agues, chiefly the Quartan, as also Madnes and Melancholly. Dose uncorrected a gr. iv. ad gr. vi. corrected to gr. x.

VI. *Oleum Antimonii*, or Oyl of Antimony.

R. *Anti-*

R. *Antimony* lb β . *Sugar-candy* $\frac{3}{4}$ li. distill by a Retort in Sand, to an Oyl: or take *Antimony*, *Sugar-candy*, a. $\frac{3}{4}$ iv. burn *Allum* $\frac{3}{4}$ i. distill. *Beguious*.

It is good against many inward and outward diseases, chiefly Feavers; of which are made Feaver Pills against Quartans. Dose a gr. iii. ad gr. vii. This red Oyl washed with cordial water three or four times, wonderfully cures the Leprosie, Morpew, Apoplexia, Epilepsie, and Plague.

VII. *Antidotum Antimonii*, or the Antidote of Antimony.

R. *Regulus of Antimony*, (made with its equal weight of Iron, and purified with Nitre) lb i. *Mercury precipitate* lb i. β . mix, and distill by a Retort; rectifie it by one or two distillations, then adde Spirit of Honey, and cohobate often to make the Oyl sweet; and abstract with Spirit of Wine to the consistence of an Oyl.

It is a very precious remedy against the greatest diseases, it cures Agues of all sorts, Quotidian and Tertian, but chiefly Quartans; it sometimes gently vomits, and sometimes purgeth without vomiting, pulling up diseases by the roots. Where note, the Spirit of Honey separated, and impregnated with Spirit of Vitriol, to be sharp, is a great Diaphoretick above all others. Dose half a spoonfull of the pure Oyl to gr. xii.

VIII. *Spiritus*

VIII. *Spiritus Reguli Antimonii*, or Spirit of the Regulus of Antimony.

R. *Regulus*, (fixed by many sublimations) dissolve it in a Cellar, filter the Oyl and coagulate; melt it again, filter and coagulate; dissolve it again, and mix it with three times as much Bals, and distill it by a Retort; so will you have first a white, then a red Spirit, which resist a sinder.

It is excellent in all intermitting Feavers, chiefly the Quartan, and cleanseth the blood by sweat, breaks the Stone in the Kidneys and Bladder; it also easeth pains, and the Gout, only by outward application. Dose inwardly à gr. iii. ad v.

IX. *Sulphur Antimonii*, or Sulphur of Antimony.

R. Powder of Antimony, and pour upon it a strong Lixivium of Lime-water, which decant, and precipitate it with Rain-water, impregnated with Spirit of Vinegar, then sweeten it.

It purgeeth and vomiteth, yet is safer than *Crocus Metallorum*. Dose à gr. ii. ad v.

X. *Nix Antimonii Diaphoretica*, or Diaphoretick Snow of Antimony.

R. Sulphur of Antimony $\frac{3}{4}$ i. Oyl of Vitriol $\frac{3}{4}$ ii. mix in a Retort, it will be as black as Pitch, digest it a night, and by reverberation you will have a sharp water; and at the bottome there will be a very white powder.

It is a noble Diaphoretick, kills Worms, and mixed with Pomatum, a dram to ζ i. of Pomatum, it makes a brave Cosmetick or beautifier of the Skin.

XI. *Panacea Antimonii*, or Universal Medicine of Antimony.

R. *Sulphur and Regulus of Antimony*, a. ζ i. *Oyl of Sulphur, Vitriol, or Salt rectified* ζ iii. digest in a warm place eight dayes, then distill in Sand, in a glass Retort, cohobate thrice or more, urge it twelve hours with a fire of the fourth degree, till it be all forced; take it out, wash in Rose-water and dry it; (or break the Retort, and reverberate it five or six hours) take of the powder ζ i. *Magistery of Coral* ζ ii. mix them well.

It is an Universal Diaphoretick Medicine to cleanse the blood, and cure all diseases where sweat is required; chiefly the French Pox, Leprosie, Itch, all Ulcers, and malign Sores; as also the Plague, and all pestilent Feavers. Dose $\dot{\alpha}$ x. ad gr. xx.

XII. *Balsamum Vita*, or Basils Tincture of Antimony.

R. Powder of Antimony red hot, cast it into radicate spirit of Vinegar, extract a red tincture, digest an hour and filter; digest another hour, and it will be black; abstract the spirit to dryness, edulcorate, and circulate with spirit of Wine, four inches above it, two hours in a close vessel; decant

decant and distill in ashes, and the spirit of Wine will come forth impregnated with the tincture of Antimony; circulate it ten dayes, and the tincture will settle, which separate from the spirit.

It is excellent to cleanse the blood, cure Morpew, Scabs, and Itch; it clears and comforts the spirits. Dose *ad gr. x.* where note, that you may make a tincture of the glass with Aqua fortis or Regis in thirty dayes, adding spirit of Wine, as before, &c. which is good against all old obstructions of Liver, Spleen and Lungs, stoppage of the Terms, Dropsie, Green-Sickness, Jaundies, Asthma, Plurisie, Cachexia, Melancholly, French Pox, Small Pox, pestilent Feavers, continual and putrid, Ulcers inward and outward, Scabs, Itch, &c. expelling bad humours by sweat, Urine, and salivation. Dose *à iii. ad gr. ix.* in Sack, or the like.

XIII. *Tinctura Croci Metallorum*, or tincture of Crocus Metallorum.

R. Crocus Metal. extract a tincture with spirit of Vinegar; decant the Liquor; and abstract the spirit to the thickness of honey.

It purgeth and sweats vehemently, and is good in all cases where the Crocus or tincture is good. Dose *à gr. vi. ad xii.* Note, the tincture impregnated with the Salt of Antimony is yet much stronger.

XIV. *Lilium Paracelsi*, or Lilly of Paracelsus.

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R. *Antimony, Sal Armoniack*, &c. draw them through a Retort, that nothing but feces remain; take these flowers, sweeten them, and reverberate in a close vessel to redness, from which with spirit of Wine extract a tincture, which evaporate to the thickness of an Oyl.

It strengthens the Stomach; is good against all Feavers, Quotidian, Tertian and Quartan, Melancholly, suffocation of the Womb, black Jaundies, Gour, Drop sic, Morp hew, Leprosie, Scurvy, Terms stop t, and all obstructions both of Liver and Spleen; it cleanseth and restores the whole body, and purgeth gently with *extractum Rudii*, and tincture of Coral. Dose ʒ. iii. ad viii.

XV. *Antidotum Universale*, or Universal Antidote of Antimony.

R. *Red Flowers of the Regulus of Iron*, reverberate in a close Glass three or four dayes; then draw the tincture with spirit of Vinegar radicalled, free the decanted from its menstruum by distillation, extract a new with spirit of Wine, then draw off the spirit of Wine to dryness.

It cures the whole mass of blood of all impurities, as Morp hew, Scabs, Itch, Leprosie, Scrophula, French Pox; it restores and encreases vital heat, and consumes the slime in the stomach, freeing the body from all excrements: it is good in Collicks, fits of the Mother, &c. if you use Flowers of Regulus of Tin, instead of that

that of Iron: where note, Regulus of Iron or Tin is made by adding to melted Iron its equal weight of Antimony, and Sal Nitre; but of Tin, by adding to melted Antimony its equal weight of Tin; and when it ceaseth cracking, to cast it into an Ingot or Mortar.

XVI. *Antidotum Aureum*, or Golden Antidote of Antimony.

R. Precipitated Flowers of the Regulus of Iron, reverberated yellow; extract the tincture with spirit of Sulphur, Salt, Vitriol, or Vinegar, leaving some white seeds at bottome; when the menstruum is separated by ashes, there remains at bottome a light red powder, which reverberate two or three hours, then add Spirit of Juniper; and digest, so almost all the powder will be a red tincture.

It is of great virtues, scarcely inferiour to Aurum potable: it opens and cures all internal Impostumes, dissolves congealed blood, and purifies the corrupt: it is most excellent against Scabs, Itch, Leprosie, Kings-Evil, French Pox, Plague, all manner of Feavers, and many other diseases. Dose a gut. vi. ad x. so at the 15. è.

XVII. *Tinctura Antimonii cum Auro*, or Tincture of Antimony with Gold.

R. Gold purged with Antimony $\frac{3}{4}$ i. Mercury of Antimony $\frac{3}{4}$ vi. stratified; from this washed and purged, extract a bright rubine-like

tincture; cohobate often with the lesser Circulate of Paracelsus, and then separate it from the tincture.

This is an Antidote or gift sent from God, against the Plague, Leprosie, Gout, and other great diseases. Dose gr. iii. ad gr. v. in tinctura corticis.

XVIII. *Vitri Antimonii Infusio*, or Infusion of Glass of Antimony.

R. *Glass of Antimony in powder* ℥ ii. Sack lb iv. cover the Glass well, and set it in the Sun, or a gentle heat, till the Liqueur is yellow; filter, and keep it in a close stopd Glass.

It is a good Vomit, chiefly in Coughs, Pleurifies, Quinsies, lost Appetite, Wind, and many other diseases in the middle Ventricle. Dose ʒ i to ʒ ii. where note, that the Glass of Antimony loseth no virtue by infusion, but will retain the same strength after more than a thousand times using.

XIX. *Sal Antimonii*, or Salt of Antimony.

R. *Antimony, Crocus, or Glass*, (from whence the tincture is taken) calcine it in a Putters furnace till it be ashes, from which extract a Salt with spirit of Vinegar; which clarifie by often solutions and coagulations.

It is as good as the Salt of Gold, cleanseth the blood, purgeth the body from all impurities, cures the Scurvy, Gout and French Pox,
break

breaks Impostumes, heals malign Ulcers, opens all obstructions that come from Slime and Tartar, and is excellent against Hypochondrick Melancholly and plurifies: it cures all Feavers, whether putrid, malign, continual or intermitting. Dose gr. iv. or gr. v.

XX. *Mercurius Antimonii*, or Mercury of Antimony.

R. Spirit of Tartar impregnated with Sal Armoniack, pour it on powder of crude Antimony, digest eight dayes, decant and let it evaporate, and you shall have a white sweet powder, which melted at the fire yields a noble Lead, and is the Mercury of Antimony.

Where note, that instead of spirit of Tartar impregnated, some use only distilled Rain-water, with Sal Armoniack. It is of great virtues, but its chief use is in making *Tinctura Antimonii cum auro*.

CHAP. LXVIII.

Of SULPHUR.

I. **F**lores Sulphuris, or Flowers of Sulphur.

R. Sulphur grossly beaten, put it into an earthen Still, sublime it in sand with a gentle heat;

beat; first comes the acidity, next the yellow Flowers.

They are good against putrification and corruption, diseases of the Breast and Lungs, and the Itch; but if they be again sublimed with Salt and Vitriol calcined, they are more powerfull, move sweat, are good in Plague and Fevers both to preserve and cure: in Coughs, Catarrhs and Consumptions they are excellent; but they are much better for all diseases of the Lungs, if they be sublimed with Sugar-candy, or Coralin powder. Dose to a strong man ʒi. to a child gr. xxx.

II. *Lac Sulphuris*, Liquor or Milk of Sulphur.

R. *Flowers of Sulphur*, which dissolve in Oyl of Tartar, (which either precipitate with Vinegar, or) add hot water, and pour it into a dish of hot water, filter, and add Wine by degrees, so the whole Liquor will be white, and the milk will be precipitated to the bottome.

It is a noble Balsam for the Lungs, and dries much; given in Catarrhs, Asthma's, Consumptions, Coughs, Collicks, and Wind, it helps much: mix so much at a time, as will make the Vehicle (as tincture of Cinamon) white, of which give a spoonfull morning and evening.

III. *Ens Sulphuris*, or the Fume of Sulphur.

Take

Take the acid water that drops down in sublimation of spirit of Sulphur with Vitriol, rectifie it, and digest in Balneo.

It is of the same use with the Flowers, in Plague, Feavers, Collick, obstructions, and other diseases of the Lungs: give so much at a time as will make the Vehicle sharp.

IV. *Oleum Sulphuris per campanum*, or Oyl of Sulphur.

R. An iron vessel, like a Platter, a Chafing-dish, or large Crucible, over which hang a glass Bell, (larger than the vessel, Chafing-dish, or Crucible) and let it have a Nose like the head of a cold Still, fill the Crucible or vessel with Sulphur, then set it on fire, so will the fume from thence be condensed in the Bell into a Liquor, which will drop down through the Nose into the Receiver.

Where note, 1. that the Bell hang so high, that the flame touch it not. 2. that you distill in a close moist place, (as a Cellar) and in a moist day. 3. that if the Bell hath a hole at top, and a Pipe perpendicular therefrom, for the Hovers to fly away, you will have a far greater quantity, and more effectual Oyl, and in less time.

It easeth all pains of the Gout, and that only by unction, (mixing it with Spirit of Wine or Water) it strengthens the nerves and

muscles, and cureth a confirmed Leprosie; it cureth Hæmicks, Consumptions, Asthma's, shortness of breath, and Ulcers of the Lungs; it makes the teeth white, and restores radical moisture; it extinguishes all præternatural heat, purifies the blood, and renovates the whole body; it expels putrefaction, Scabs, and Itch; in the French Pox it is excellent, and may serve instead of a Diet; there is nothing more powerfull in expelling Poyson, Plague, and all pestilent and malign Feavers. Dose à gut. vi. ad xvi. in Broath, Beer, Ale, or cordial Juleb.

V. *Oleum Sulphuris aureum*, or Golden Oyl of Sulphur.

R. Sulphur, and melt it a dozen times, and cast it to water, viz. till it be soft like Butter, to lb i. adde Pumice-stone in powder lb β. make a mass, and in a Retort distill with a gentle fire, (above and on each side, but not below) at last increase the fire, and you shall have an Oyl like Gold.

It is good in Cachexia's, opens all obstructions, and preserves from the Plague.

VI. *Oleum Sulphuris rubrum*, or Red Oyl of Sulphur.

R. Sulphur lb i. Quicklime lb ii. drive it through a Retort

It cures Ulcers, and ripens pestilent Buboes or Swellings.

VII. Bal-

VII. *Balsamum Vita Sulphuris*, or Balsam of Life of Sulphur.

R. Flowers of Sulphur lb i. Aloes, Myrrh, Saffron, $\frac{3}{4}$ ii. powder and digest them with spirit of Turpentine, two inches over; then decant it.

It is good in Consumptions, and heals Ulcers in the Lungs; it preserves from, and cures the Rague. Dose $\text{à gr. iv. ad gr. vii.}$

VIII. *Tinctura Sulphuris*, or Tincture of Sulphur.

R. Of the aforesaid Balsam, (separated from the spirit of Turpentine) and add spirit of Wine, and extract it again in Balneo Mariae, so have you the tincture, which digest and decant.

This is better than the Balsam; where note, rectified spirit of Wine extracts a yellow tincture from crude Brimstone. Dose iii. or iv. drops.

IX. *ChrySTALLI Sulphuris*, or Chrystals of Sulphur.

R. Of the aforesaid tincture, and abstract the spirit of Wine to the third part, put it into a Cellar to chrySTALLIZE, so have you the quintessence of Sulphur; then dissolve them in fresh spirit of Sulphur, and coagulate to make them sweet.

They have the former virtues. Dose $\text{gr. iv. in Liqueur, or Broath.}$

X. *Essentia Sulphuris*, or Essence of Sulphur.

R. Sulphur

R. *Sulphur vivum*, dissolve it in *Aqua fortis* (made of *Vitriol* and *Nitre*) as much as you can, then evaporate to dryness, which sweeten and reverberate to a deep redness; extract the tincture with spirit of *Wine*; then digest till the essence be separated from the spirit, like *Oyl*, and sink to the bottom.

This essence is of wonderfull virtue against all putrefaction, both inward and outward, a great preservative against the *Plague*, and is wonderfull Balsamical: it cureth all Sores both old and new even to admiration. Dose gr^{ss} vi. esteem it as a secret.

CHAP. LXIX.

Of VITRIOL.

I. *Gilla Paracelsi*; seu *Vitriolum Emeticum*, or Vomiting *Vitriol*.

R. *White Vitriol*, dissolve it in *Water*, filter, and evaporate till a crust appears at top, place it in a cold place to chrySTALLIZE; evaporate the water again, and set it to chrySTALLIZE, do it thrice more, then dry the ChrySTALS.

It is a gentle Vomit, and is very good in all Feavers: it cures diseases of the Stomach, Catarrhs, Worms, *Plague*, *Epilepsia*. Dose a ʒi.

ad

℥i. in Wine or Broath : where note, there are four Gills or vomiting Vitriols ; the first is made of blew Vitriol dissolved, and precipitated with Oyl of Tartar, the Sulphur separated, and the solution filtrated and made into Chrysalis, and this is the strongest of all : the second is what we have now shewn : the third is made of the Vitriol of Copper or Iron, after Crabson : the fourth is the most innocent (fit for children) made of the Caput mortuum of Vitriol, and is called Salt of Vitriol ; all which vomit in a quarter of an hour.

II. *Ros Vitrioli*, or Dew of Vitriol.

R. *Crude Vitriol*, draw the dew by *Balneo Mariae* with a low Still.

It strenghtens the inwards, is good against Feavers and inflammations of the blood. Dose ʒi. for several dayes together.

III. *Aqua Vitrioli Acida*, or Acid Flegm of Vitriol.

R. *Blew Vitriol*, and with an *Alembick* in sand distill, seven times cohobating it, encreasing the fire the last time ; then circulate the water with a gentle heat, and it will have a sweet sent.

It is a great secret against the Head-ach and Falling-Sickness. *Hartman*.

IV. *Spiritus Vitrioli Paracelsi*, or Volatile spirit of Vitriol.

R. *Vitriol* cleansed and dried, distill it by degrees

grees in a Retort on a naked fire, that the spirits may follow the flegm; to the distilled liquor add distilled rain, and make a fresh distillation in Balneo Maria, then a subtil spirit of Vitriol will be elevated with the water, and a sharp Oyl left at bottome: but if you would have the pure volatile spirit, after the flegm, take off the Receiver, and (whilst hot) place it in Balneo Maria, with a well luted Alembick, and a small Receiver, so have you a volatile spirit, which keep by it self: you will get but 3 l. out of lb ii.

Paracelsus commends this as a perfect Cure for the Falling-Sickness, and our own experience hath since confirmed the same: mixed with Rain-water it is very piercing, and most excellent in the worst of Feavers.

V. *Spiritus Vitrioli Purgans*, or purging spirit of Vitriol.

R. Glass of Antimony in powder or flower of the same, infuse it in a bolt head, with Oyl or spirit of Vitriol, not rectified, the glass or flowers being covered two fingers with the Oyl or spirit, digest it in a warm place till a dark red extraction is made.

It purges the impurities of the body by stool only, without any detriment, nauseousness or vomiting: it is a good Cathartick, and in many diseases admirably usefull. Dose \dot{a} gut. iv. ad x. in any convenient Liquor. *Crollius.*

VI. *Oleum*

VI. Oleum Vitrioli, or Oyl of Vitriol.

R. Vitriol, melt it in a well glased earthen Pan, then calcine it till it is red, powder it, and mixen it with spirit of Wine, put it into an earthen Retort that will endure the fire, encrease the fire by degrees till it come to the height, for three days, or untill the Receiver (having been full of fumes) become clear, and the spirit or Oyl runs: then according to art rectifie it, by separating the spirit of Wine, spirit of Vitriol, and Oyl, one from another.

This Oyl comforteth the stomach wonderfully, abating inflammations, quenching thirst, and repressing the heat of Feavers: it causeth a good appetite, and taketh away gross and melancholick humours from the stomach; it purifieth the blood, and wonderfully resisteth all poyson, plagues and putrifaction, it is a noble Medicament, and may be accounted truly cordial; it provokes Urine and the Terms, breaks the Stone, and is an absolute cure for the Scurvy, it makes black Teeth white and clean, and cures any Ulceration in the Mouth, Throat, Ulna, or other parts, (by touching the Ulcer with the Oyl) for which there is scarce a better Medicine, as well to enlarge the Orifice, remove a Callow, as to correct and prepare it to good healing, (by touching it with Lint dipt therein on the end of a Probe;) it is a good corrective in all purging Medicines, being
com

comfortable to the whole body, gratefull in taste, and powerfull in operation: it is a most precious thing in the Plague and all pestilent Feavers, and may be given from *gr. vi. ad xx.* in any convenient Vehicle, but never alone. *It hath the virtues of Oyl of Sulphur.*

VII. *Spiritus Vitrioli Philosophicus*, or Philosophical spirit of Vitriol.

R. Water with which ☿ vitæ is sweetned, evaporate it in Balneo Maria, till a yellow sharp Liquor appears, this is the Philosophical spirit of Vitriol, which in a Retort rectifie from its earthy matter.

It is excellent against Feavers, French Pox; Melancholly, Epilepsia, and all diseases of the Head: it opens the Liver and Spleen, strengthens the Stomach, draws out the tinctures of Minerals, dissolves Corral and Pearl, and sharpned with spirit of Salt dissolves Gold. Dose *à gr. iii. ad viii.* in Wine or other Liquor.

VIII. *Sal Vitrioli*, or Salt of Vitriol.

R. Blew Vitriol, calcine it to a purple powder, adde water, and stir it to the bottome till it is like Lime-water, let it cool, and settle 24 hours, then filter and exhale with a gentle fire, till there be dry Salt at the bottome of a flesh colour, powder it, and it will be white.

It is a Vomit, and is excellent in Epilepsies, and other diseases of the Brain, Plurisies, pesti-
lent

for Fevers, Faintings, Choller, and opens the Liver, Spleen and Reins. Dose à ʒ β. ad ʒ β. or ʒ ii.

IX. *Extractum Vitrioli Anodynum*, or Anodyne Vitriol.

R. Vitriol in powder, (dried white by a gentle heat) lb β. spirit of Wine ʒ XXX. digest it in a close-dunghill a moneth, then decant it from the feces, without mudding of it, and distill in *Johns Maria*, so long till the remainder be a thin Liquor, of the thickness of the Oyl, which keep in a close vessel.

It is as Anodyne and Narcotick as Opium: it safely corrects and thickens malign vapours that cause Epilepsia. Dose à gr. vi. ad gr. xii.

It is to be noted, that the Crystals of Vitriol reduced into a white powder by a gentle heat, is the which is called the sympathetical powder, which cureth wounds, by washing a bloody Cloth in the water in which it is dissolved.

CHAP. LXX.

Of SALTS.

3. **S**piritus, seu Oleum Salis, spirit or Oyl of Salt.

R. Common Salt lb ii. make it into paste with Potters Clay, Sand, or Bole lb iii. or more; dry them hard, then put them into a glass Retort, luted, and not half filled; fix it to a large Receiver, and keep an equal degree of fire till the flegm is gone; then force it with a strong fire, continuing till a white spirit come forth; rectifie it, and abstract or evaporate the flegm.

It is Diuretick, and breaks the Stone; it dissolves all tartarous substances violently; it opens all obstructions of the Liver, Spleen and Reins; it helps the Jaundies, Dropsie, and all Feavers; it quencherh thirst wonderfully, and consumes by corrosion without pain all corruptions in Ulcers, or other diseases: mixed with Oyl of Turpentine, Wax, or Camomile, it allayes pains of the Gout, discusseth Nodes, and cures contracted and withered members; it hath all the virtues of the Oyls of Sulphur and Vitriol, and is to be used as they are with like Dose: thus you may draw the spirits of all Vegetables or Plants, &c.

II. 46.

II. *Antidotum Salis*, or sweet spirit of Salt.

R. Of the aforesaid Oyl well depblegmated, spirit of Wine rectified, a. mix them, and distill three or four times, so they will be inseparably united and sweet, or set the depblegmated Oyl three months in ashes; in a close vessel, in an equal heat, as that of the Sun in June, and it will lose its corroding faculty, and grow sweet by its natural Balsam.

It is a rare preservative against the Plague, resists all putrifaction, and fortifies the Stomach: it quenchech thirst, excellent against Dropsie, Jaundies, Gout and Worms; it dissolves Pearl and Coral; and draws out the true picture of Gold, as also all other tinctures. Dose \dot{a} gut. vi. ad x. or xii. morning and night.

III. *Liquor ad Herniam*, or Balsam of Sal Gem.

R. Sal Gem $\text{℥} \text{ii}$. melt it by the fire, and dissolve it often in distilled water, filter and coagulate, repeating the liquefaction, solution, filtration, and coagulation, till the Sal Gem is very fine, and will melt by the heat of a Candle.

It is a great secret in Ruptures, taken inwardly and used outwardly. Dose 3, 4, or 5. drops in extract of Comfrey. Hartman.

IV. *Flores Salis Armoniaci*, or Flowers of salt Armoniack.

R. *Sal Armoniack* powdered, filings of Steel,
a. mix them well, and sublime from Sand, so
the feces will remain, and the pure flowers ascend
impregnated with the Steel.

They are excellent in Quartans, open ob-
structions, and remove crudities of the Sto-
mach drunk in Wine some dayes, and sweating
upon it. Dose à gr. iv. ad gr. 10.

V. *Spiritus Salis Armoniaci*, or Spirit of
Sal Armoniack.

R. *Sal Armoniack* lb i. *Ashes* or *Clay* lb iv.
mix or make them into Balls, and distill by an
Alembick (if with *Ashes*,) or *Retort* (if with
Clay,) rectifie it.

It is Diaphoretick, Diuretick, and opens all
obstructions; helps Quartans, and breaks the
Stone; and is good against all diseases of the
head. Dose à gr. iii. ad x.

VI. *Spiritus Aluminis*, or Spirit of *Allum*.

R. *Allum*, and distill it by a *Retort* in Sand,
first with a gentle fire; and you will have the
Flegma; then with a stronger, and you have a
sharp Spirit, which make sweet, by often recti-
fying it with Spirit of wine.

It is Diuretick, expels the Stone, opens ob-
structions of the Liver and Spleen, and allays
the heat of Fevers: outwardly in sore mouth
and throat it is good. Dose gr. iv. or v. in
Wine, or the like.

CHAP. LXXI.

Of NITRE.

Lapis Prunella, or Sulphurated Nitre.

R. Pure Sal Nitre, melt it in a Crucible, adde Sulphur, or Flower Sulphuric, and when they are consumed adde more; do it till you have put 3 i. of Sulphur, upon 3 l. of Nitre, and the Nitre be clean; if it contract any injury, cleanse it by solution and crystallization.

Dissolved in drinks, or water 3 i. at a time, it is good in burning Feavers, the Plurisie, Peripneumonia, Stone in the Reins and Bladder, obstructions of the Liver, Spleen, Meseraicks, &c. externally it is good against Inflammations, Quinsys, in a gargle, or mixed in cooling Anodynes

H. Nitrium Vitriolatum, or Vitriolated Salt-peter.

R. Salt made of the Caput mortuum, extracted with Aqua fortis, (made of Sal Nitre and Vitriol, a.) depurate it by often solutions and coagulations till it be white; powder it, and put it into a luted Still, calcine and melt, adding

some Sal Nitre to make it melt, repeat the operation three or four times.

It is wonderfull in Melancholly, Feaver, Agues, the Stone, Dropfie, Scurvey, &c. it causeth rest and sleep. Dose \mathfrak{a} \mathfrak{z} i. ad \mathfrak{z} ii. If to \mathfrak{z} vii. of this Salt, you adde of the Calx of Gold \mathfrak{z} i. it will prove a wonderfull Medicine.

III. *Spiritus Salis Petra*, or Spirit of Nitre.

It is made as that of Common Salt.

It abates the heat of Urine; it discusseth and resolves malign, crude, nitrous, tartarous vapours, and humours, opens the Bowels, abates heat, inflammation and Feavers, provokes sweat, and is good against Collick, Plurisie and Plague. Dose \mathfrak{z} i. or \mathfrak{z} ii. with as much Spirit of Wine, or \mathfrak{z} i. in water.

IV. *Aqua fortis*, common *Aqua fortis*.

R. *Dryed Vitriol* lb ii. *Salt-peter* lb i. mix and distill by a Retort, in open fire by degrees: it is finished in twelve hours.

It dissolves Silver and Copper.

V. *Aqua Regia*, vel *Regis*, or the dissolvent of Gold.

R. *Sal Nitre*, *Sal Armoniack*, a. lb ii. powder of *Flints* lb iii. distill with a Retort red hot with a Pipe. Or, R. *Aqua fortis* lb i. common Salt decripitated \mathfrak{z} iv. distill it with a strong fire three or four times, till all the Salt come

and over with the Spirit: (In $\frac{3}{4}$ iii. of this
 of Sal Armoniack thrice sublimed $\frac{3}{4}$ l.

It dissolves Gold, and is able to carry it with
 through an Alembick.

CHAP. LXXII.

OF ARSENICK.

Arsenicum sublimatum, or Arsenick sublimated.

R. White Arsenick, sublime it alone, then
 lay it two hours in a Crucible, till it loseth its
 blackness and thin corrosive bray; then sublime
 it with scales of Brass, (which will retain its
 grosser venome) then twice or thrice sublime it
 with Sals, and edulcorate it.

It is so far from hurting such as take it, that
 it expels such poyson as other Purgers cannot.
 Given in Infusion à gr. v. ad gr. viii.

Where note, it is good if it whiten Metals so,
 that the whiteness remains after melting.

II. Arsenicum fixatum, or fixed Arsenick.

R. White Arsenick one part, Sal Nitre two
 parts; mix them, and cast them by degrees into
 a Crucible, turn it with a Spatula (but be-
 ware of the smoak) till it leaves boyling; when
 it is in, make a strong fire, five or six hours,

(some say a day): then sweeten and separate the Sal Nitre with hot water; and you will have a libacum, or white fixed powder of Arsenick. Muller calcines it thrice, with as much Nitre, sweetning the powder every time with water.

Of this is made the Sudorifick Arsenick.

III. *Arsenicum Sudorificum*, or sweating Arsenick.

R. Of the aforesaid white powder, imbibe it with Oyl of Tartar per deliquium thrice, then dissolve it in Spirit of Wine, that all the Salt may be extracted and separated, and there remain a white fixed powder.

It expels Poyson, and sweats powerfully; give it with our Treacle. Dose gr. iv.

IV. *Oleum Arsenicum Anodynum*, Anodyne Butter of Arsenick.

R. The powder at the 2. c. and dissolve it in a cold moist place by deliquium.

It is good against poysoned Ulcers, Cankers, Fistulas, biting of mad Dogs, French Pox; dissolve it in Rose or Lime water, and wash the Ulcer with it.

V. *Magnetum Arsenicale*, or Arsenical Magnet.

R. White Arsenick, crude Antimony, Sulphur, a. ℥ii. all being in fine powder, put it into a convenient Glass, cover it in Sand, under which make a moderate fire till all be melted, and will stick to the end of an Iron Rod, of a dark redish

colour like Turpentine, then cool the Vessel, and take out the matter, which will be hard like Pitch, and keep it for use.

Its use is in breaking and cleansing of Caruncles, old sores, filthy and malign Ulcers, being mixed with some other convenient thing.

CHAP. LXXIII.

Of TARTAR.

Cremor Tartari, or Cream of Tartar.

R. Tartar washed, put to it hot water, and stir it with a wooden Spatula, so some of the Tartar will be dissolved, which filter whilst it is hot; to the remaining add more hot water, repeating the operation, till as much as can be is dissolved; put these waters together to cool: on the top you will have a pure skum or Cream of Tartar, and on the bottom and sides pure Chrystals, which dry and keep.

Where note, 1. if there be too much water, which hinders the chrySTALLIZING, evaporate some off; 2. the Cream and Chrystals are both of one nature; 3. the Chrystals best stick to a wooden Vessel; 4. that the pure whiteness is

by often solutions in hot water, filtrations, and coagulations.

It cuts and attenuates thick and tartarous humours in the first region of the belly; it is excellent in obstructions of the Liver, Spleen, Mesentery, Reins, and Hypochondriack diseases. It is an excellent universal digester, and therefore used before Purges to loosen the belly, with gr. ii. or iii. of *Diagridium*. Dose a ʒ ʒ. ad 3 ii.

II. *Spiritus Tartari*, or Spirit of Tartar.

R. *White Tartar* washed, distill it in a glass Retort with Sand or bare fire, gradually increased; there comes first a Flegm, then a Spirit, lastly a fat Oyl: from the *Caput mortuum* extract the Salt, which purifie by solution, filtration, and coagulation, and joyn it with the said Flegm, Spirit and Oyl; then digest in *Batho Maria*, in a close Vessel till the Salt be dissolved wholly; make a Paste (of dry Clay) therewith into Balls; and distill in a Retort with a bare fire, and all the Salt will come forth with the Spirit and Oyl, never to be separated from the Spirit of Tartar; from which separate the sinking Oyl.

It cuts, attenuates, dissolves, discusseth, opens obstructions, and provokes Sweat, Terms and Urine: it is good in the Jaundies, Dropsie, Gout, Stone, Palsie, Scurvy, all Fevers, French Pox, Scabs, Itch, and contracted Sinews

snows coming from wind or water. The Dose: $\text{ad } 3 \text{ l.}$ the Oyl outwardly is mixed with Oyntments against the Pox and Scabs; inwardly it is given to gr. iii. or iv. against the Colick, and fits of the Mother.

III. *Spiritus Tartari philosophicus*, or philosophick spirit of Tartar.

R. Salt of Tartar, which reverberate 24 hours upon a refiners test, (but melts it not) and the Salt will be blew, add distilled Vinegar three inches above it, digest till the Vinegar is very red, then filter and coagulate; do thus four times with fresh distilled Vinegar, mix these four Salts with rectified spirit of Wine, extract a tincture till it cease to be coloured; dissolve the Salt remaining in distilled Vinegar, and extract its tincture with spirit of Wine, gather all these tinctures together, and distill them in Balneo Maria, in a Still, with an Alembick and a Funnell; pour in again the spirit of Wine distilled, at the Funnell to the tintured Salt, and cohobate 15 or 16 times, till you see red drops fall; then raise, and distill the Liquor gently by a Retort in Sand, and you will have the spirit of Salt of Tartar, cloudy with red drops, and a red powder in the bottome.

It opens all obstructions of the Liver, Spleen, Mesentery and Reins; it cures the Gout, Scurvy, and Quarrans; and is the most certain remedy that is this day known in the world for the stoppage

stoppage of the Terms, for it will certainly make them appear, if it be used but three or four times. Dose *gut. iv. or vi. in Wine.* This spirit is sufficiently powerfull to make *Aurum potabile.*

IV. *Sal Regis vel Tartari*, or Salt of Tartar.

R. *Tartar calcined white, of which make a Lixivium, and extract the Salt according to art.*

It breaks the Stone, and expels it, as also Urine and Gravel; it cleanses the Reins, and causeth all Catharticks to work the more nimbly; it provokes the Terms, and helps the Terms and Dysurie. Give it in *tinctura nephritica ad ℥i.*

V. *Tinctura Tartari*, or Tincture of Tartar.

R. *Well purified Salt of Tartar, calcine it with a violent fire till it is blew; then add spirit of Wine three fingers above, and extract it to redness, then decant, and abstract to the consistency of Oyl; so have you the tincture of Tartar, as red as blood, and of a fragrant odour; which lastly joyn with fresh spirit of Wine to cover it one finger, and in a Phiol with a gentle heat digest it, and it will be exalted, and remain a liquid red.*

It is a violent provoker of Urine, and is good against Hypochondriack Melancholly, obstructions

affections of the Liver, Spleen and Mesentery; it provokes the Terms, breaks the Stone and melts it; is good against Dropfies, and the only perfect Cure for the Scurvy; and which is most of all to be admired, the barrenness of the Womb, (from what cause soever, whether nature, or age) it wonderfully helps and restores it to its just state, exciting the expulsive faculty, if for certain dayes it be taken before sleep. Dose \mathfrak{a} gr. iv. \mathfrak{ad} viii. in rich or fragrant Wine. Note th i. of prepared Salt of Tartar, scarcely yields 3 xii. of Tincture.

VI. *Sal Tartari Vitriolatum*, or Salt of Tartar Vitriolated.

R. Either pure Salt of Tartar, or pure Oyl of Tartar per deliquium, upon which drop Oyl of Vitriol till it cease making a noise; then evaporate the humidity, dry it and keep it for use. Thus you may vitriolate all other vegetable Salts.

In the Stone, contractures, and obstructions of the Reins, Dropfie, stoppage of the Terms, Melancholly, hardness of the Spleen, Jaundies, Gout, Scurvey, and Megrim, it is very powerfull: it provokes sweat, and is very good against all Feavers; it greatly resolveth Tartarin what part of the body soever; it opens all obstructions, and purgeth downwards, especially if mixed with Catharticks. Dose \mathfrak{a} $\mathfrak{3}$ β . \mathfrak{ad} $\mathfrak{3}$ i.

VII. *Oleum*

VII. *Oleum Tartari per deliquium*, or Oyl of Tarter by dissolution.

R. Salt of Tartar, or the best Tartar calcined white, put it into a Cotton-bag, and hang it in a Cellar, or some moist place, to dissolve, then filtrate it.

Its virtues are the same with the Salt, and is good against Tetters, Ulcers, Scald heads, Scabs, Freckles and Sun-burning; it is a noble thing to extract purging Vegetables, a few drops being mixed with the Menstruum.

VIII. *Sal Tartari sublimatum*, or Salt of Tartar volatilized.

R. Pure Salt of Tartar, add rectified Spirit of wine, distill it with an Alembick in Sand, three times cohobating it, and the Salt will stick to the sides of the Alembick; but if you distill in Bal. Mar. it will not sublime, but produce a Spirit which will dissolve Coral.

It powerfully breaks the Stone, and hath all the virtues both of the Salt and Oyl of Tartar; and is a good Menstruum to extract Tinctures with, and to make the *Elixir proprietatis Paracelsi*.

CHAP. LXXIV.

Of certain STONES.

I. *Sal Chryſtalli*, or Salt of Chryſtal.

R. *Calcined Chryſtal*, diſſolve it in diſtilled Vinegar with Turpentine, filtrate the ſolution, and draw it off to dryneſs, ſo have you the ſalt, which purifie according to art.

It ſtops Fluxes, increaſeth Milk in Nurſes, breaks the Stone in the Reins and Bladder, and is good againſt the Gout. Doſe à gr. vi. ad xv. pre not much nor often hereof, eſpecially if ſtomach is weak.

II. *Liquor Chryſtalli*, or Liquor of Chryſtal.

It is made of the Salt, as Salt of Tartar *per deliquium*.

The virtues are the ſame with the former. Doſe $\text{à gr. xv. ad gr. xx.}$

III. *Lapis Lazuli præcipitatus*, or Lapis Lazuli precipitated.

Calcine it with Sulphur, and diſſolve it in diſtilled Vinegar, then precipitate with Oyl of Tartar.

It purgeth chiefly Melancholly, cures Apoplexia's, Falling-ſickneſs, and Quartans; opens the Spleen, and cures diſeaſes thence proceeding. Doſe ʒ i.

IV. *Ma-*

IV. *Magisterium de Lapide Calaminaris*, or
Magistery of Calaminaris.

R. *Lapis Calaminaris* powdered \mathfrak{z} ij, Spirit of
Salt \mathfrak{z} x. dissolve, and with Oyl of Tartar pre-
cipitate a red powder, which edulcorate with hot
water.

It purgeth upwards and downwards much
gentlier than Antimony.

V. *Liquor Corallorum*, or Liqueur of Corals.

It is made of Salt of Coral per deliquium.

Besides the virtues of the Salt, this is good
for the Stone. Dose a gr. iv. ad xv.

VI. *Tinctura Corallorum*, or Tincture of
Corals.

R. Calced Coral, put it into Spirit of wine,
or into the Alcohol of the Spirit of May-dew,
and straightway there will be a Tincture ex-
tracted, the feces remaining without any virtue;
coagulate it, and it will be very red, and a little
sweet.

It is so strong, and so great a purifier, that
it is impossible after the use of it certain dayes,
there should be any impurity in the blood: its
virtues are admirable, having a great agree-
ment with the spirits of men. Hartman. Dose
from iiii. to x. drops.

VII. *Syrupus Corallorum*, or Syrup of
Coral.

R. Red Coral in gross powder, dissolve it in
juice of Limons well depurated, four or five
inches

above them; then take that juyce so impregnated with the essence of Coral two parts, fine Sugar or Sugar-candy one part; boyl them to a thicknesse.

Where note, 1. that you dissolve in a close glass, (lest the essence be lost) in *Balneo Mariæ*. 2. that if all be not dissolved, to put it fresh juyce till it be. 3. that the Sympbe made by evaporation in a gentle *Balneo Mariæ*, after the Coral is dissolved, so that in some hours it be as thick as Glew, otherwise the Coral will be separated from the Menstruum.

It is good in all Fluxes, a notable restorative, a comforter of the spirits, and an excellent thing against the Plague, and all malign Fevers. Dose is a spoonfull morning, noon and night.

VIII. *Liquor Perlarum*, or Liquor of Pearls.

It is made as that of Coral, as the 3. c.

It hath all the virtues of the Salt.

IX. *Tinctura Perlarum*, or Tincture of Pearls.

R. Purified and edulcorated Salt of Pearl, add spirit of Wine rectified, two inches above, digest for ten dayes in *Balneo Mariæ* in a close vessel, so the Pearl in time will send its essence like a thick Oyl, so the superficies of the spirit of Wine, which take off carefully; add fresh spirit,

ris, and do this so often till almost all the Salt is turned to Essence; circulate this Essence afresh with spirit of wine, which with a gentle Balneo Maria separate, and keep the Essence for use.

It hath all the virtues of the Salt and Magistery; but this is much more strong by reason of its thinness. Dose gr. vi. ad xiv.

X. *Syrupus Perlarum*, or Syrup of Pearls.

It is made as Syrup of Coral, as the 7. c.

The virtues are the same with the Tincture. Dose \mathfrak{z} . i. morning, noon, and night.

And after the same way (as this of Pearls) you may make Liqueur, Tincture, and Syrup of Oyster-shells, no way inferiour to Pearls in virtue.

CHAP. LXXV.

Of the Parts of certain ANIMALS.

I. *S* *Al Craniis humani*, or Salt of Mans Skull.
R. The skull of a dead man, calcine it, and extract the Salt as that of Tartar.

It is a real cure for the Falling-sickness, Vertigo, Lethargy, Numbness, and all capital diseases, in which it is wonderfull prevalent. Dose \mathfrak{a} \mathfrak{z} β . ad \mathfrak{z} β .

II. *Ma-*

II. *Magisterium de Cornu Cervi*, or Magistry of Harts-horn.

R. Of the Horn rasped, and dissolve it in distilled Vinegar, then precipitate it with Oyl of Tartar or Vitriol, wash and dry it.

It stops Fluxes, kills Worms, provokes sweat, resists putrefaction, and is good against the Epilepsia; it is a pleasing Medicine for Children. Dose ad ʒ ʒ.

III. *Spiritus de Cornu Cervi*, or Spirit of Harts-horn.

R. Of the Horn rasped, put it into an earthen Retort, or Glass coated, set it in an open fire, with a large Receiver, and make fire by degrees, and there will come over a yellow Spirit, with a volatile red Oyl, (change the Receiver when the red Oyl comes) then rectifie the Spirit with calcined Tartar.

The rectified Spirit is very penetrating, and opens all obstructions in the whole body; it purges by sweat and Urine all malign humours and vapours; it is powerfull against the Plague, and all Feavers, as also the Small-pox, Measles, French-pox, Scurvey, Jaundies, Surfeits, Plurisie, Melancholly, Leprosie, or Gout; the red Oyl rectified cures Quartan Agues, wounds, bruises, and all pains coming of cold. Dose of the Spirit or Oyl a gut. xv. ad gut. xxx.

IV. *Spiritus Urinae*, or Spirit of Urine.

X x

R. Somn

R. Sound boyes Urine, (or mens Urine) putrifie it in a glass Vessel 40 dayes, decant it from the feces, and Still it in a glass Gourd in Sand till all be dry; cohobate the distilled upon the Caput mortuum, and distill it in a Gourd with a long neck, and there will ascend a Spirit and volatile Salt, which mix with the Spirit, and digest for some dayes: rectifie this till it is so pure and subtil, that it will burn as fire, and dissolve Gold and precious Stones.

Where note, that the neck of the Gourd must be wide, or else the volatile Salt will soon stop it.

It is a powerfull Sudorifick, and purges by Urine; it purifies the blood, and opens all obstructions of the Spleen; it cures Feavers Quotidian, Tertian, and Quartan; it expels malign humours, provokes the Termes, and helps fits of the Mother: the Salt alone perfectly cureth the Jaundies. Dose \mathfrak{a} gr. x. ad \mathfrak{z} i. externally it abateth all inflamations, and cures Gouts, Gangreens, and Tooth-ach.

V. *Hedycbrum Paracelsi*, or Paracelsus his Perfume.

R. Cow-dung, and distill it in Balneo, and the water thereof will have the smell of Ambergrease.

It is a most excellent Perfume, abates the heat of Feavers, and cures all inward inflamations. Dose ad \mathfrak{z} i.

VI. *Tinctura*

VI. *Tinctura Mellis*, or Tincture of Honey.

Mix Honey with pure white Sand, and pour in so much Spirit of Wine, as may cover it two or three fingers, digest it five or six hours; then decant the coloured Spirit, and pour on more, till all the Tincture is extracted, put all the Tinctures together, filter, and evaporate, so is made Tincture of Sugar.

It wonderfully cures Coughs, Ptsicks, and Consumptions.

VII. *Quintessentia Viperarum*, or Quintessence of Vipers.

R. Fat Snakes, Adders or Vipers in June, cut away their heads, bowels and gall, cut them into bits, and dry them in a Warm Balneo; then put them into a bolt head with Alcohol of Wine, so much as may over-top them eight fingers breadth; seal the glass Hermetically, and digest forty days in Balneo; then decant the wine, and pour on more Alcoholized Spirit, till all the Quintessence is extracted; put these tinged Spirits together, and draw off the Spirit in Balneo, till it be thick at bottom; on which put Alcoholized Tincture of Cloves, circulate them ten days, then abstract the Spirit of Wine, and the Quintessence will remain perfect at bottom.

This Quintessence is of wonderfull virtue for purifying the blood, flesh, and skin, and taking

king away all diseases therein; it cures the Falling-sickness, strengthens the brain, sight, and hearing, preserveth from gray-hairs, and renovates the whole body, making it become youthfull and pleasant; it hindreth miscarriage, provokes sweat, is good against the Plague, and all malign Fevers; it cureth the Gout, Consumption, and French Pox, and ought to be esteemed of the Sons of Men as a Jewel. Dose ʒi. morning and night.

CHAP. LXXVI.

Of PAIN in general.

I. PAINS if not vehement are eased with Anodyns chiefly, as Oyl of Lillies, Earth-worms, Roses, *Unguentum Martiansum*, a Cataplasm of crums of bread, Milk and Saffron, boyled together, *Unguentum Nicotiane*, with many others.

II. But if vehement, with Narcoticks, as *Opium*, our cooling Oyl, *Unguentum Populeum*, Sugar of Saturn.

III. If upward, either with Carminatives, as *Oleum Piperis*, *Baccarum Juniperi*, *Spiritus Carminativus*, *Absynthii*, *Oleum Carvi*, *Compositum*; or with Narcoticks, as *Essentia Opii*,
Spiritus

Spiritus Anodynus, *Landanum nostrum* vel *Papaveris*, *Confectio Anodyna*, Elixir of Camphir, *Em Venusis*, &c.

IV. If it comes from heat and dryness, then the part is red, use then our cooling Oyl, *Unctum Populeum*, &c. but if from cold and dryness, where the part is blackish or blew, use things hot and moist, as are *Ol. Elder*, *Basilicum*, *Linimentum Arcae*, Hogs-grease, *Punctum*, &c.

V. If it comes from solution of unity, either by flux of soft humours, which stretch; or stop, which fret, bleeding and purging is required.

VI. Or from Winds which tear, then use our Carminative Spirit, and if it be in the Bowels, make a Clyster (with Milk, Honey, and a little of our *Oleum Compositum*, and Salt) which exhibit, giving inwardly either our specifick *Anodyn*, *Saccharum Saturni*, or *Em Venusis* in *Theriaca minor*, or some cordial Water; or you may exhibit *Confectio Anodyna* in *aqua Papaveris*; or *Landanum Mirabile Hartmanni*.

VII. Or from outward causes, (as bruising, cutting, pricking or burning) then have recourse to the precripts of the subsequent Chapters.

CHAP. LXXVII.

OF TUMOURS.

I. **Φlegma**, *Phlegma*, A Tumour coming of blood, or an Inflammation.

If the body be repleat, first bleed; then purge, because sharp humours cause the flux; then with Alteratives, as *Syrupus Diacodium* vel *Succorum*, in Poppy-water cool the blood; then repell, by applying Cloathes wet in Frog-spawn water boyled with Myrrh; or a Lixivium of Quick lime boyled with Wax and Oyl of Roses; or the whites of Eggs beaten with Rose-water; or a Cataplasm made with *Unguentum Populeum*, mingled with Bole Armoniack; or of Milk, Bread, Yolks of Eggs, and a little Saffron; in the declination, soment with a decoction of Althea, Oregan, Roses and Camomill made in White-wine with a little Honey, or anoint with *Martiatum*, Goulgrose; or *Unguentum Nicotiana*, applying *Emplastrum Diacalciteos*.

II. **πύον**, *Bubo*, an Inflammation of the Glandula's.

Excellent is the *Balsamum Sulphuris* to anoint with, applying the *Diasulphur Emplastrum*,

ter. (thus made; R. Ol. Sulph. \bar{z} iii. Wax. Lenny, a. \bar{z} lb. Myrrh in powder \bar{z} iv. mix and boyl them to a Plaister) or Emplastrum Myrricum, &c. but if it will not be dissolved, then suppurate it, by anointing with Butter of Antimony, or with this Oyntment, (made of Oyl of Camomill \bar{z} iv. Saffron \bar{z} i. and the yolk of two Eggs) applying it hot, and repealing it often; when it is broke, cleanse, draw, and heal, as in other Ulcers.

III. $\kappa\alpha\theta\gamma\gamma$ Carbunculus, a burning Coal.

Anoint the top of it with Butter of Antimony; then apply the Oyntment at the 2. c. till the Carbuncle falls off; then apply the magnetic Emplaster, (made of Wax, Turpentine, \bar{z} \bar{z} lb. gum sarapini, galbani, magneti arsenicalis, a. \bar{z} iii. olei succini \bar{z} ii. terra vitrioli lassa \bar{z} i. dissolve the Gums in vinegar of Squills, and perfect the Plaister, S. A.) till it is sufficiently cleansed, and then heal it. If all this fails, you must use a Cautery, either actual or potential, and then cure it after the manner of a common Ulcer.

IV. $\epsilon\gamma\chi\upsilon\mu\omega\varsigma$, Gangraena, a mortification.

It is prevented from spreading, by fomenting hot with a Lixivium, in which Scordium and roots of Scorzonera are boyled; or strong camphorated spirit of Wine. Anoint the affect

round with Oyl or Butter of Antimony, and by this means the putrifaction will be seen apparently to go no farther; and that the dead parts may not corrupt the living, separate them by help of the Chyrurgion; or else apply our *Oleum Narcoticum*, in which, to ℥i. let ℥i. of ℥ sublimate, or Turbith mineral be dissolved, till the Oyl look red; which will perfectly cleanse all foetid Ulcerations, separate the gangreened parts from the living, remove the putrifaction, and yet not touch the sound. Mean season prepare the body with *Decoctum transtusicum*, vel *scabiosa*, and give every morning 3 β . of our *Pachymagogen vegetabile*. If the former things help not, burning must be used, presently abutting the crust with *Aegyptiacum*, or applying a Cataplasm of *Oreum* meal and *Oxymel* simple; then the crust being removed, cure it after the manner of other Ulcers.

V. *Gutta rosacea*, redness, or red pustles in the face.

Let the body be often purged with *Extractum Radii*, mixed with *Arcanum Corallinum*, gr. v. to ℥i. of the Extract; then cool the blood with Syrup of Coral taken in *Aqua papaveris*, or Infusion of Succory roots; then R. Mastick, Camphir and Frankinsence, a. dissolve in Spirit of Wine, and wash therewith morning and evening for a quarter of a year;

or

swash with a *Lixivium* of Colewort ashes, and anoint with our *Ung. rubrum*; or with Oyl of Wax mixt with *Ol. Tartari per deliquium*, ana: But Oyl of Toads is above all others most powerfull, and only to be used when other things fail; with which if the face be painted for certain dayes, (once a day) the Wheals and Morpew will fall off, and the redness will vanish.

VI. *Ἐκσινάλας, Ignis sacer*; *Anthionies* &c.

If the body be plethorick, bleed in the *Vena* *Aspica*; purge with proper *Cathartiques*; sweat gently with *Antimonium diaphoreticum*, *Stocardicum minerale*, *vel solare in tinctura Corticum*; then apply things liquid and thin, as a decoction of Myrrh and Olibanum in Vinegar, hot; a Cataplasme of leaves of horse-Radish with Frog-spawn water; or our *Unguentum rubrum*, or soment with water in which *Saccharum Saturni* is dissolved, then anoint with *Olum Rosatum*, letting the sick keep a moderate diet, drinking clarified Whey, (if it can be had) during the course of the Cure.

VII. *Ἐκσινάλας, Formica*, the Shingles.

Let the body be purged of Cholera, then cool the part affected, by anointing it with Oyl of Cream and Housleek; or bathing them with a strong *Lixivium* of Beech-ashes, using after, either our *Pomatum*, or *Unguentum rubrum*; when

when they are broke, wash often with Lime-water, and dry them with Sugar of Lead.

VIII. *Kineus, Pruritus, the Itch.*

First purge the body well with our *Panchymaggon vegetabile* ℥i. at a time, mixed with *Arcanum Coralinum* gr. iv. or else with *℥ dulcis* ℥ss. and cooling the sharp humour by drinking Whey: or you may purge with our *Diajallapa*, or *species Cathartica*, or *Diasorbish*, all mingled with *℥ dulcis*, as before, and then cool, by taking often Crystals of Tartar, or tincture of Coral in Whey; then anoint all over with *Unguentum Populeum*, or the Joynts only with our Mercurial Oyntment, which is better: and lastly let the sick wash in a bath made of *Parietary*, *Mallows*, *Docks*, *Allum* and *Vitriol*, sitting in it with the whole body.

IX. *Ἡστια, Sudamina, the Measles.*

These are cured by giving Bezoar Mineral, gr. vi. or x. at a time, in *Tinctura Auræ*, sweating, and keeping the sick very warm; and when they are fully come out, by washing with water of Oak-leaves camphorated, or which is better first anointing them well with *Pomatum*, then to wash with the ablution of *Saccharum Saturni*, mixed with a little camphorated Spirit of Wine.

X. *Ἀγχύρ, Impetigo, Ringworm, or Tetter.*

These are cured by often rubbing with sal-
ing

ing spittle, if young and gentle, but if they be
 stubborn, first cleanse the body with *Extraktum*
Sadii, or with our *Diajallapa*, then cool the
 blood with Tincture of Pearl or Coral, or else
 taking a Dose or two of *Pilula Panchymagoga*,
 mingled with a few Chrystals of Tartar, then
 for severall dayes together take vi. or viii. drops
 at a time of the Tincture of Tartar in *Aqua*
Cardiaca, anointing with Oyl of Tartar *per de-*
liquium, mixed with Oyl of Wax, *ana*; or
 wash with the water distilled by a Retort
 out of *Cl. Tartari per deliquium* ζ iv. Quick-
 silver ζ i. which water cures all Itch, Tettens,
 and Ringworms, though never so contu-
 macious.

XI. *Oedema*, *Oedema*, a Flegmatick white
 swelling.

Purge first well with our *Diajallapa*, or
 which is better give two or three Doses of our
Diagamba, and cut the tough Flegm with our
Oxyaccharum, by often administering of it in
Infusio Catholica, or alone; then by frictions
 and hot fomentations warm the place, and
 anoint with our *Unguentum Martiatum*, ap-
 plying a resolute Plaster, or the Hysterick
 Plaster; but if it will not resolve, then strive
 to bring it to suppuration, by applying for some
 dayes a Cataplasme of Orobus-meal and *Mar-*
tiatum, then anointing it with Oyl of Antimony
 mingled with Hogs-grease, and lastly apply

Em

Emplastrum de Meliloto, till it breaks, which if the skin be rough, with a sharp Instrument lance it, draw forth the corruption, and then again with the *Emp. de Meliloto*, cleanse and heal it as you do other Ulcers.

XII. *Xoig'as*, *Struma seu Scrophula*, the Kings-evil.

Purge the body with *Diagamba*, *Diacurbith*, or *Diagalapa*, mixed with the *Arcanum Corallinum*, or pure Turbith Mineral, often repeating the Dose; now and then giving an ordinary Clyster, mixed with 3 ii. of Scammony: afterwards the ashes of a Mole given in Wine, or *Decoctum Traumaticum*, with Tincture of Tartar v. or vi. drops, (*à gr. x. ad xx.* at a time) for several dayes together, perfectly cures the disease if there be no ulceration; anointing mean season with an Oynement of Pilewort, or esse of Tobacco: if ulcerated, the ashes of a Salamander sprinkled on are good, purging the body often with *Syrupus de Spina Cervi*, observing a very heating and drying Diet; or the ablution of *℞ oleis* in Lime-water, applying a Plaster of *Basilian* mixed with red Precipitate, till the Ulcer is enough cleansed; this done, (the sick all along taking a Diet made of Jallap, Rheubarb, and Horseradish roots) produce the cicatrize, and after that for many weeks apply the *Emp. de Ravis*, renewing of it once a week.

XIII. Γάγγλιον, *Lupia*, a Wen.

After universal purgings, and taking the Spirit or Tincture of Tartar for several dayes together, if the tumour be small, strive to resolve it by applying *Empl. Hystericum*, *vel de Ravis*, anointing it often with Balsam of Sulphur; but if it will not resolve, anoint it for some dayes with the Oyl or Butter of Antimony, round about the roots thereof, and then with a sharp instrument (all things being fit) cut it off, according to Art, presently washing the place with the ablution of *Saccharum Saturni*, then healing it as you do other Ulcers.

XIV. Σχιρμα, *Schiurus*, a hard melancholly Tumour.

Let there be a perpetual diet and purging for many weeks of the stubborn melancholly humour, by purging with *Lapis Lazuli* mixed with *Extractum Radii* every morning, taking every night going to bed gr. xv. or xx. of the Extract of black Hellebor, mixed with Salt of Tartar, drinking every day a diet made of the Juice of Borrage and Bugloss; then apply outwardly a Cataplasm of Briony roots, Goatsdung, and Urine, for certain dayes; if it suppurates, wash it with the ablution of Turbith Mineral in water, applying thereupon the Magrick Emplaster, giving the Extract of Hellebore, with \mathfrak{z} *dalis* xvi and \mathfrak{z} *vitis* gr. ii. beating them well together; If pain be great, apply

apply Capers, in form of a Plaster, or our *Emplastrum Arisbriticum*, and it will soon vanish.

XV. *Kap's* Cancer; a Crab-like tumour. If it is in a woman whose Terms are stopp'd, cause them to return, and by purging and cleansing Medicines remove the defect. If it be ulcerated, then Auxiliaries are of no force; the purges at the 14. c. are good in this case: very excellent also is the Spirit and Tincture of Tartar, as also the Magistery of Pearl, Crabs eyes and claws. It will be good to anoint it round with Oyl of Antimony; and if the Cancer be great, to cut it off to the quick, or by burning either with actual or potential cauteries to remove it; or first wash it with water of Soot, till an Eschar be made, then apply Oyl of fixed Arsenick (washed in water) till the Ulcer be thoroughly cleansed, or else strew on a Precipitate made with *Amalgamated Sol*, then use the *Incarnative powder*, and lastly heal it with the *Licharge Ointment*: or, when the Cancer is mortified, and Ulcer cleansed, you may use the Balsam of Sulphur; and *Diasulphur Emplaster*; and during the whole cure let them use a diet of *Senna*, *Epistimum*, and *Polipodium*, in Whey or White-wine, eating often Barley-broath and other restoring things. I once cured a Cancer ulcerated with *Hartman's blessed Powder*, thus; making the Ulcer clean, and wiping

wiping of it, I strewed the Powder thereon
thick, and with oyled Cloth moistned with fast-
ing spittle (that it might stick) I covered it;
this procured (as he also saith) great pain,
but it was not removed till it eradicated the
Cancer and its roots; (neither indeed ought it
either to be removed, or a new one to be put
on) anointing it round about with Oyl of
Roses; when the pain ceased, and the Cancer
was eradicated, I perfected the Cure with the
Heavenly Powder and *Lisbarges Oyl*. But this
I observe, that if any of the roots of the Cancer
yet remain, you still apply the *blessed Powder*,
till they are all destroyed. *Hartman* saith, he
hath cured many Womens breasts ulcerated,
only with a Plaister of *Ammoniacum* dissolved
in Vinegar, and often repeating of the same to
a perfect Cure.

Pulvis Benedictus. R. Powder of the root
of Dragon-wort (or Aron) \mathfrak{z} ii. white Arse-
nick \mathfrak{z} i. Soot black and good (not such as is old,
sandy, or like spiders webs) \mathfrak{z} iii. gather the roots
in June or July, slice and dry them in a windy
place, then powder them; reduce the Arsenick
to most fine powder, pour upon it Spirit of Wine,
digest it three dayes in a hot place, then decant the
spirit, and pour on new spirit, repeating the same
twet times; Wash it with water and dry it; then
mix the powder of the roots and Arsenick with
the Soot according to art.

Pulvis

Pulvis incarnativus. R. *Olibanum*; *Sarcocolla*, *Masticb*, *Myrrb*, *Alas*, *Mummy*, *Aristachy* long and round, a. $\frac{3}{4}$ iii. $\frac{1}{2}$ precipitatum $\frac{3}{4}$ i. β . make a powder.

Oyntment of Licharge. R. *Licharge* $\frac{3}{4}$ iii. *Mummy* $\frac{3}{4}$ ii. with Oyl of *Roses* and *Vinagr*, make an Oyntment.

XVI. *Ægæ*. *Stabies*, Scabs or Scabiness.

Purge with *Panchymagogen vegetabile*, mingled with $\frac{1}{2}$ *dulcis*, or *Arcanum Corallinum*; and let them drink clarified Whey: this done, cleanse the blood, by often taking Spirit or tincture of Tartar; cool and sweeten the blood with magistery or tincture of Corals or Pearl; then provoke sweat with Spirit of Danewort, *Gnæjacum*, *Antimonium diaphoreticum*, &c. and then outwardly anointing either with Mercuriale Oynements, or the ablation of $\frac{1}{2}$ *dulcis* in Lime-water, &c. and then with *Pomatum*, the Cure will be perfected.

XVII. *Æscapnians*. *Lepros*, the Leprosie.

That which hath real virtue to extirpate this disease is the true *Aurum Potabile*: and not much inferiour is the tinctures of Antimony or Coral; but if the *Aurum Potabile* be wanting, then the vitriolate Tartar, tincture of Tartar, and $\frac{1}{2}$ *dulcis* take place: a Specifick in this case is Vitriol $\frac{3}{4}$ ii. dissolved in Wine lb. x. and strained, of which give three or four Spoonfulls often

then in a day with ordinary drink, or with Wine which is better; lb i. of Vitriol will be enough to effect the Cure, being continually taken for three or four weeks. You may also provoke sweating, (bathing first the whole body in Spirit of Wine, and then) with the Diaphoretick, or rather Tincture of Antimony, so will the Scabs and Scurff fall away; the remaining roughness and hardness mollifie with baths made of Emollient herbs; but it is absolutely smoothed and softened by anointing with Oyl of Vipers, or Land-Snakes. Let their drink be Viper or Snake-wine, and let them often eat their flesh, purging also the Body with the *Panchy-vegetabile*, mixed with *℞ dulcis*, and Extract of black Hellebore, mixed with Coloquintida and Salt of Tartar, or which is better our *Pilula Panchymagoga*.

XVIII. *Θύμωρ, Verruca*, a Wart.

Purge the body with Pill *Radii*, mixed with *℞ dulcis*, then touch the Warts three or four times with either Oyl of Vitriol or Sulphur, or Butter of Antimony, or wash them with the water which comes out of the ends of Oak-ticks when burning, or wash them with Spurge Milk, or apply to them an Onion beaten with Salt.

XIX. *Ῥαγὶς Clavus*, a Corn.

What we have spoken at the 18. ē. may be understood here; besides which, you may

Y y

anoint

anoint the Corns with Oyl of \S , or the blood of an Eel often; or cut them, and wash them with Dogs-urine, applying a Plaister of soft red Wax, mixed with \S *dulcis*; or a Plaister made of Galbanum, Ammoniacum, and Turpentine dissolved in Vinegar: or this commended by *Rulandus*. R. *Ol. Sulphuris per camp.* $\frac{3}{4}$ β . corrosive Salt of Crystal-stone $\frac{3}{4}$ ii. seed of Henbane, *Opium*, a. $\frac{3}{4}$ i. grinde and mix them. This plucks them up by the roots.

CHAP. LXXVIII.

OF WOUNDS.

TAKE away those things which may hinder consolidation, (as hairs, bones, splinters, thorns, bullets, &c.) then compose the disjoyned parts, putting the veins and nerves in their right order and places, which keep so, by ligature, suture, or such other convenient means; then stay the Flux of blood (if any be) with the following Powder, making a pledget of tow, dipt in the white of an Egg well beaten, and strewed over with the Powder, which lay on the wound, and then roul it up. The powder is thus made.

Pulvis astringens. R. *Aloes*, fine *Bals*, *Sanguis*

sub Draconis, Frankincense, Myrrh, a. 5 i.
under them small, and put thereto the ashes of an
old Hat burnt $\frac{1}{2}$ lb.

II. If the Wound be slight, or without loss of substance, close it as soon as may be, and dress it not till the next day; but if the flux of blood be great, open it not till two or three dayes be past; and if there be the hurt of any vessels, as of an artery, the best way will be to cut it in two, and cauterize both ends with a cauterizing lotion, or else take it up and tye it, and then cauterize it: if the bone be bare or shattered, apply not any unctions or greasie thing near it, but wash it with Spirit of Wine, and Syrup of the Juycs very hot, either by injection, or lets untill digestion; in the Spirit you may dissolve a little Myrrh and Storax.

III. Afterwards use *Balsamum Cacaheorum, & Arcei*, keeping upon it the *Emplaster de Melilot.*

IV. If the Wound be in the head; with fracture of the skull, next the skull lay a pledget of dry lint, then another dip't in the liniment of *Arceum* hot, over that another dry pledget, (that the skull may close before the wound) and over all these, the Plaster of Melilot, or that of *Paracelsus*.

V. If it be Gun-shot, and in a fleshy place, the second dressing dip tents in *Oleo Castoreum, & Hyperici, a.* and apply them. But if

it be a nervous part, or the bone be splintred, mingle Spirit of Wine, and *Syrupus Succorum*, and use it warm till perfect digestion, (the which also you may do in wounds of the head) then use the Balsam of *Arcau & Balsilicæ*, mixed to cleanse, applying them very warm.

VI. Make not your tents either too long, or too thick, lest the part be pained, and you stop the sanies from coming forth; when you pull the tent forth, if there be bloody matter at the end, shorten the tents, till the wound is filled up, applying over the Emplaster *Discalcis*.

VII. In stitching a Wound, set not the stitches too thick, but setting the stitching quil to one side, with the needle filled with oyled Silk, pierce the skin on both sides the wound, not taking too much hold, (because of pain) nor too little, (lest it breaks out before consolidation) then tye the Silk (drawing the lips pretty close) with a slipping knot, and cut off the ends; then an inch from that make such another stitch, continuing till all is joynd.

VIII. In dressing the Wound, have all things in a readines, let your Instruments, Plaister, Tents, Pledgets, Bonisters, Roulers, and Probe armed in the eye with fine lint, (to cleanse the wound from its sanies) be orderly laid in

in a fair platter; warm the unguents in the Dials Spoon, and dip the tents all save the head.

IX. If the Wound be dressed with pledgers, fill it up one pledget upon another, till it is even with the member, then lay on the Plaister, then a Boulster of fine cloath thrice doubled, and then roul it up; which you need not open nor dress but once in twenty four hours, except new matter requires it.

X. In Wounds of the head, shave away the hair, and take away what may offend; if the skull is depressed, raise it gently with the *Leweny*; but if it cannot be done gently, let it doe two or three dayes, then try again, (if more hath not raised it of it self, as sometimes it doth) next stop the flux of blood, and roul it up for two dayes, giving (if the body be bound) this Clyster in the afternoon. *R. milk boyled with Anniseeds lb i. Honey ℥ ii. Butter ℥ i. Species Cathartica ℥ ii. Salt ℥ i.* letting him eat thin Broath, and drink ordinary beer.

XI. But if there be a Contusion without a Wound, causing a tumour, then dilate it (that the contused blood may come forth) without delay; and in fractures of the skull, be sure to take out all splinters of bones, that may lye upon the membranes which cover the brain, and at every dressing, with a little Sponge take

out the blood on matter which may at any time fall upon them, keeping coals near the wound all the time of the dressing; giving the sick if they be weak or Feaverish (now and then) gr. x. or xv. of the *Elixir proprietatis*, in *Spiritus Cardiacus*.

XII. In burnings and scaldings, you must first take out the fire, by applying *Mel Sapium*, *Balsamum Sassaivi*, *Oleum Anodynum*, *Unguentum Rubrum vel Populeum*, or things of like nature, and then healing, as in an ordinary Ulcer.

XIII. Wounds made by the biting of venomous beasts, ought first to be washed and cleansed with *Oxymel*, *Vinegar*, *Salt*, or *Brine*, with a little *Honey*, applying over a strong drawing Plaster mixed with our *Theriaca minor*; and then heal them as other Ulcers: giving mean season Bezoar Mineral gr. xvi. in *Tinctura Diaphoretica Paracelsi*, making the sick sweat well upon it; and often afterwards administering 3 β . of our *Theriaca minor* alone, or instead thereof our *Trochisci Alexiterii*.

CHAP. LXXIX.

Of ULCERS.

Purge the Patient either with *Pilula Panchymagoga*, *Species Cathartica*, or with our *Panchymagogen Vegetabile*, mingled with gr. iii. or iv. of well made Turbith Mineral, after the taking of which three or four times, exhibit for a sweat Tincture or Diaphoretick of Antimony, or Tincture of Tartar and fixt Mineral in fragrant Wine, or in the Duretick Tincture of *Paracelsus*; giving continually through the whole cure for a constant *Decoctum Tranmaticum*.

II. After purging, apply *Basilicon* mingled with *Precipitate*, or *Turbith*, and laid upon it, and over it *Empl. Diacalcitæ*, which will bring it to digestion, and thicken the humour: the Ulcer being cleansed, you may use *Diapomphaliges*, *Nutritum*, or *Desiccativum rubrum*, which will stop the humour, incarnate and cicatrize, laying over and about this defensive.
R. fine Bole, Vinegar, juyce of Plantain, a. lb β. Oyl of Roses ʒ iv. and the white of an Egg;
 mingle all in a Mortar to an Unguent, which lay thick on Cap-paper, and apply it.

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III. When

III. When the Ulcer begins to incarnate, dress it three or four dayes only with dry lint, and then three or four dayes with Oynement, then with lint again, keeping over it *Empl. Diacalciteos*.

IV. If the Ulcer hath any cavities, lay them open by incision, and fasten a Cupping-glass upon it, to draw out the filthy matter which is gathered to the place; or instead of Cupping-glasses, cleanse it with *Oxymel*, or *Ung. Egyptiacum*.

V. Suffer not the Ulcer to be round, for so long it will never heal; and if the lips of it grow thick, scarrifie them with a Lancet, to let out the gross blood which hinders the healing.

VI. Proud and superfluous flesh is taken away, either by cauterizing, cutting, or which is better with *Egyptiacum*, *Apostolorum*, *Presepitate*, burnt *Vitriol* or *Allum*; the hardness is cured by Emollients, as Goose-grease, *Oleum Castellorum*, &c. if the Ulcer become black, scarrifie it, and let it bleed well, then with *Saccharum Saturni* dry it; if there be worms in it, kill them with our *Balsamum Amarum*, by applying it scalding hot. Hitherto of Ulcers *sanious*.

VII. In Ulcers *virulent*, if they be moist, dry them with the dissolution of *Allum*, or *Saccharum Saturni*, and decoction of *Cypri*,
and

and apply a plate of Lead anointed with Quicksilver, dressing it with *Ung. Nicotiana*, or *Diapompholigos*, and washing it with the ablu-
tion of *Turbith Minerale*.

VIII. In Ulcers *cavernous*, cause the matter to evacuate by the lower part of the Ulcer; if there be no way, then by incision or otherwise make one; then apply *Ung. Apostolorum*, or *Egyptiacum*, mixed with *Ung. Nicotiana*, observing the orders and rules at the 1. è washing it often with *Oxymel* or Honeyed Wine, and water in which *Saccharum Saturni* is dissolved.

IX. In Ulcers *putrid*, the observations at the 8. è. may serve; but herein chiefly those things which have power to mundifie and cleanse, of which sort is *Balsamum Amarum*, *Oxymel*, and a Lixivium of Quicklime, with *Orbus* meal, round Birthwort root, and Tobacco; but Butter of Antimony in this case, with the ablu-
tion or decoction of *♀ dulcis* or *Turpethum*, exceeds all.

X. In Ulcers *Cacoethick*, observing the rules at the 1. è. let the sick constantly drink the *Decoction Sanctum*, till the cure is perfected, which may be done by 8, 9. è.

XI. In Ulcers *Cancerous*, the cure is the same with the Cancer at the 15. è 77. but famous is the *sublimate* of white *Arsenick*, for it mortifies in one day Cancers, *Fistula's*, and
other

other strange and malign Ulcers, applying round about defensatives. When the Cancer is mortified, and the stink and virulency gone, heal it as other Ulcers.

XII. In Ulcers *Fistulous*, observing the diet at the 1. & 10. c. then dilate the orifice, if it be straight, by tents of *Gentian*, *Briary*, or *Hellebore*; then take away the callosity by incision, cautery, or corrosion, with *Precipitate*, powder of *White Arsenick*, *Hartman's blessed powder* at the 15. c. 77. and where there are many cavities, inject distilled Vinegar, water in which Turbith Mineral hath been boyled, or *Ung. Egyptiacum* scalding hot; or often wash it with water in which *S. dulcis* hath been dissolved by boyling; applying to ease the pain, Oyl of Roses mingled with whites of Eggs, thus continue till the callous is removed, then by the former rules perfect the Cure.

CHAP. LXXX.

OF FRACTURES and DISLOCATIONS.

I. **H**Ave in a readiness every Necessary, as a Plaister of *Diacalcitras*, (something broader than will cover the Fracture, and long enough to encompass the member;) two Cloaths

Cloaths thrice double of the same length; three or four Splints cloathed with Towe; a large Cloath to put over them; four or five pieces of broad Tape to bind with; a junck of Straw to lay the member in; and lastly, bolsters of Cloath and Towe to put in the hollow places, that the part may lye smooth and level.

II. Then put the sick into a fit posture to extend the member, causing one to take the end thereof in both his hands, extending it not hastily, but by degrees, whilst another hold the sick that he moves not; then let the Artist grasp the Fracture with both his hands, that as the others extends the member, he with his fingers may reduce all the broken bones to their just places.

III. This done, lay on the Plaster, (two men holding the part steady) then the two folded Cloaths, the one a little above the Fracture, the other a little below, so that their edges may meet; then lay on the splints, the breadth of a splint distant one from another, which with the Tapes tye on, not too hard, for fear of a *Gangrene*, nor too slack, lest the bones fall asunder again; then cover all with a large Cloath; and lastly put it into the junck, binding it fast on, putting the bolsters into the hollow places, and then on a pillow lay the member as straight and level as may be, letting the sick rest in his bed so for seven or eight dayes, unless

unless pain or other causes force you to open it; then open it, to refresh it, and binde it up again for seven dayes more, at the end of which you may renew your *Plaster*; or apply *Stillicium Paracelsi*.

IV. With lenitive Electuary keep the Belly soluble; and now and then help him to raise up his Back, to refresh it, lest it excoriate.

V. If the *Fracture* be with a wound, so order the Cloaths and Splints, that you may dress the wound and not unbind the part; but be sure you use no unctions near the bone, but dress it, as at the 2. c. 78.

VI. For the first six dayes give the sick three or four times a day Syrup of Corals or Pearls, or tincture of the same; or instead thereof *Balsam of Sal Gem*; or two spoonfulls of the juyce of the root of Salomons Seal, in white-Wine, every morning fasting.

VII. In *Dislocations* or Luxations, having considered the place, and put the sick into a fit posture, by carefully extending it, and with your fingers, or fit instrument, forcing the dislocated bone the contrary way, carefully reduce it.

VIII. Then anoint the Joynts with our *Oleum Castellorum*, *Hypericon*, or the like, and lay over it *Diacalcitrea*, or *Stillicium Paracelsi*; then rowl it up well.

IX. But it will be better, if after anointing,
for

In the first day or two, you apply a Cataplasme of Bole, and the white of an Egg.

X. If there be a tumour with all, anoint it well either with the aforesaid Oyle, or Oyl of Elder, and apply a Cataplasme of Oatmeal, Linseed, Oyl of Roses, and Milk, and it will abate; but if the tumour be not above two or three dayes standing, by reducing the Bone it will presently vanish.

XI. If with the *Dislocation* there be a *Fracture* also, first reduce the Dislocation, then the Fracture, which soment with red Wine warm, and apply a Cloath wet in Oyl of Roses, whites of Eggs, and Oxicrate mixed together, and with Splints (as at the 3.è.) bind it up, not stirring it till the seventh day, except pain or inflammation force it; at what time soment it with hot water, in which *Saccharum Saturni* is dissolved, and then proceed by the former Rules till health is recovered.

XII. If with the *Luxation* there be a wound; first with lenitive Medicines take care of it; then look to the Dislocation: but if they possess both one place, at one time, first respect the *Dislocation*, then the wound, applying over all, our *Stillicium* of Paracelsus.

CHAP. LXXXI.

Of Diseases of the Upper Ventricle.

I. *Κεφαλαλγία*, *Soda*, *Capitis dolor*, the Head-ach.

The pain is either eased by application of *Anodyns*, as Oyl of Roses and Vinegar, Oyl of Nutmegs by expression, or Oyl of Carawayes or Juniper-berryes outwardly used: or of *Narcoticks*, as anointing the Temples with our *Oleum Anodynum*, or *Unguentum Populeum*, or by applying Cloathes, moistned in water in which *Opium* hath been long infused, or bathing it with water mixed with Oyl of Victrol ʒi. to a quart, taking now and then gr. iii. iv. or v. of *Laudanum* dissolved in a glass of Sack. Or lastly, the pain is taken away by taking away the cause, which is done by taking *Vino Benedictum* two or three times upon an empty Stomach, and then purging with the *Panchymagogen vegetabile*, mixed with ʒ. dulcis, or extract of Hellebore. Famous in this case are the flowers of Antimony, as also the tincture of Pepper to bath with, drawing blisters in the nape of the Neck.

II. *Ki-*

II. *Κεφαλαία, Cephalæa*, an old inveterate Head-ach.

Having followed the former Directions, if they fail, let the sick for six moneths take every morning Essence of Rosemary, in *tinctura Corticum*; and at night our *Laudanum* dissolved in Sack, or instead thereof our *Confectio Anodyna*, anointing the Temples with *Ung. Rosuleon*, taking every third day a Dose of *Pil. ex duobus*.

III. *Ἡμισυγία, Hemigrania*, the Megrim.

Purge with *Extractum Rndii*, or *ex duobus*; or which is better, with *Pil. Panchymagoga*; that done, mix powder of *Euphorbium* ʒi. with Oyl Olive ʒi. and drop one drop into the ear warm: *Euphorbium* also dissolved in Vinegar, and applyed to the contrary side, wonderfully helps the Megrim, more especially if the *Confectio Anodyna* be taken at night going to bed for some time, applying a Cataplasm of Goats-dung and Vinegar warm, or one made of Cucumer roots and Vervine beat together with Oyl.

IV. *Σκορδίνος, Vertigo*, giddiness of the Head.

Anoint the Nostrils with Oyl of Marjoram, Rosemary, or Nutmegs; and let the sick constantly take either essence of Rosemary, or *Elixir proprietatis*, in our *tinctura Corticum*, purging every fourth or fifth day with *Pil. ex duobus*,

anobis, mixed with Salt of Tartar and extract of Hellebore: Oyl of Carawaies given with native Cinnabar is a notable Specifick in the case; and *Quercetan* saith, Peacocks dung dried, and beaten to powder, and from 3 ℥. to 3 i. be given at a time mixt with Sugar, for several dayes together, will cure the most inveterate *Vertigo*.

V. *Epistaxis*, *Phrenitis*, the Frensie.

Blood letting is the principal part of this Cure, taking it away in good measure; also provoke bleeding at Nose, by a Feather put up like a star, giving Salt of Pearl gr. x. at a time in *Aqua papaveris*: if the fit is extream, give of our *Laudanum* gr. iii. dissolved in Sack, repeating it three times every twelve hours: but in this disease nothing is equal to *Luna Potabilis* gut. vi. at a time; in defect of which give *Flores Antimonii*, or Antimony mixed with other purgations; as also extract of black Hellebore.

VI. *Mania*, *Insania*, *Furor*, Madness.

First vomit with *Vinum Benedictum* several times; and then take the simple decoction of Pimpernell for several dayes together, giving every night going to bed extract of black Hellebore, with Salt of Tartar gr. xv. at a time, purging every other or third morning with *Coloquintida*, mingled with extract of *Lapis Lazuli*. Excellent also are Crystals of Lead, and the

the blood of an Ass, taken out of the veins behind the ears, given to 3 ℥. every morning for three dayes, and sweating upon it: bath also the Head with a Lye made of Lawrel-berries, and black Hellebore roots, very hot for nine dayes together. Oyl of Rosemary is also very good, but if all fails, open the Skull (near the crown) with a Trasin.

VII. *Apoplexia, Veterani, Obliuio iuues*, the Lethargy.

Liquor or potable Silver is an absolute and perfect Cure for this disease. Excellent also is the true Chymical Oyl of Rosemary, inwardly and outwardly used; purging the body with Phlegmagogues, as *Pil. Euphorbii, Aggregatiua, Succi, Diacallapa, Diagamba*, or *Diacorbish*: Oyl of Castor to anoint which is good, applying to the Head being shaved *Sticticum Parasitici*, often taking *Elixir proprietatis*.

VIII. *Kæcis, Carni, Subeth*, deep Sleep.

What we have said at the 7: c. may here be said again: let the sick constantly take *Elixir proprietatis*, and Oyl of Rosemary; but above all, *Potable Silver* is the perfect Cure, sweating the sick now and then with Bezoar mineral, and Spirit of Harts-horn.

IX. *Ataxia, Apoplexia*, loss of sense and motion.

Excellent in this case is the spirit of the brains and blood of a Sheep, Goat, or Bullock; & *visæ*

in strong and rustick persons is good, bathing the Head with tincture of Pepper, and giving now and then a Clyster. Sneezing with powder of *Nigella seeds*, and roots of black Helibore, or fume of Amber, or Partridge feathers, is very good. Let the sick constantly take Spirit of Lilly of the Valley, Essence or Oyl of Rosemary or Lavender, *Essentia magna*, *Spiritus Cardiacus*, *Carminativus*, *Hystericus* vel *Absynthii*; *Essentia Peonia*, or *Oleum Carvi*; *Elixir proprietatis*, *Vita*, or *Oleum succini*, anointing the Head with *Balsamum Polycrestum*.

X. *Letargia* & *Congelatio*, a stupefaction of body and mind.

Let the body be gently purged with *Diacassia*, afterwards with strong Phlegmagogues, and then perfect the cure, as at the 9. 2. *Aurum potabile*, and *Luna potabilis* in this case are excellent.

XI. *Humilis Morbus Comitialis*, the Falling-Sickness.

I. *In Children*. If Oyl of sweet Almonds ʒi. ii. or iii. mixed with fine Sugar, be given to a new born Child, before it hath suck or eaten any thing, or Magistery of Coral gr. x. in Breast-milk; it will preserve the Child, so that it shall never be troubled with this disease. Ashes of the dung of a black Cow ʒi. or ʒβ. given to a new born Infant, doth not only preserve

serve from the *Epilepsia*, but also cure it: but the most perfect cure is the Volatile or Antepileptick Spirit of Vitriol *gss. vi. viii. or x.* in *Spir. Cardiacus*, or *Essentia magna*.

2. In those of ripe age. Purge with *Pil. Panchymagoga*, or *ex duobus*, mixed with *q. dulcis*, or *vita*, or flowers of Antimony; then adhibithe the aforesaid Spirit of Vitriol, *Magisterium succini*, *Pulvis Antepilepticus*, *Præcipitatum aureum*, or powder of native Cinabar, with *Oleum Carvi*: the Livers of 40 water-Frogs brought into a powder, and given at five times, (in Spirit of Rosemary or Lavender) morning and evening, will cure, the sick not eating nor drinking two hours before nor after it. The Narcotick of Vitriol ii parts, mixed with Camphir i. part, and given in a just dose, is excellent: as also Spirit, Essence and Salt of Peony roots, Amber, Rosemary, Lavender, Tills, Lilly of the Valley, *Cranium humanum*, Hartshorn, Coral, Pearl, Mistletoe of the Oak, Castor, Oyl of Amber, *tinctura Corticis*, *Elixir præparatum*, and *Elixir Vita*. Sneezing with powder of white Hellebore and *Euphorbium*, is good, and often administering this following Clyster: R. Roots of Sow-bread, *Coloquintida*, black Hellebore, *Carthamus* seeds, a. 3 i. β . Rosemary 3 i. boyl them in Water lb i. β . to lb i. (close covered) strain it, and adde Honey 3 ii. *Ol. succini*, and *Sal Gem* a. 3 β .

XII. *Σπασμὸς*, *Convulsio*, Convulsion or Cramp.

Because it is a disease of the Brain, what we have prescribed at the 11. è. may be done here, anointing the parts shrunk with *Oleum Castoreum*, *Balsamum Polychrestum*, or Oyl of Amber, mixed with Oyl of Roses, and applying over it *Emplastrum Hystericum*.

XIII. *Παράλυσις*, *Paralysis*, the Palsie.

Vomit with *Vinum Benedictum*, or *visca*, giving often the Clyster at the 11. è. and purging the Brain with *Pilula Panchymagoga*, or *ex duobus*, mixed with flowers of the Glass of Antimony; then give the Epileptick Medicines at the 11. è. with tincture or Spirit of Tartar, but chiefly *Pulvis Antiepilepticus*; then sweat with *Luna potabilis*, and Bezoar mineral, or Spirit of *Gnajakum*, in a stove or hot-house; then anoint with *Balsamum Hystericum*, applying a Cataplasm of the greater Walwort root, boyled to a pulp: Essence of green Tobacco leaves with Malmsey wine, wonderfully resolves and restores, if it be long chafed in, or anointing with *Ung. Adartiatum*, or fomenting with a decoction of Rosemary and Juniper-berries, and anointing twice a day with this mixture following: (*viz.* Spirit of Salt, *Vitriol* and *Turpentine*, a. putting in the Spirit of *Turpentine* drop by drop) the Paralytick member will be perfectly restored; and often bath
either

either the whole body, or the part, with a bath only made of Milk and Oyl Olive.

XIV. Τεῖμος, *Tremor*, trembling or shaking.

It is cured as the Palsie at the 13. è. giving constantly of *Elixir proprietatis*: in old age there is no remedy or help.

XV. Ἐπιάλτης, *Incubus*, the night-Mare.

Prepare the body with Syrup of Vinegar; then purge the Head with our *Panchymagogon vegetabile*, or *Pil. ex duobus*, and if blood abound open the Cephalick vein, performing the rest of the cure as if it were the *Epilepsia*.

XVI. Μαλαγχολία, *Melancholia*, Melancholly.

First prepare the humour with *Syrupus succinum* and Tartar vitriolate; after purge with *Panchy. vegetabile*, and extract of black Hellebore, for 14 or 20 dayes, giving mean while *Syrupus Alkermes*, *Elixir proprietatis*, tincture and extract of *Lazulus*, Bezoar stone and *Cochinele*: if it be extream, administer sometimes our *Confectio Anodyna*, dissolved in Sack, strengthening the body with tincture of Corals and Pearls: Essence of Saffron is approved, and so is our *Spir. Cardiacus* and *Analepticus*, as also extract of the Azure stone in *Essentia magna*: but *Paracelsus* saith, the flowers of Antimony exceed, you may give them in *The-*

riaca minor; yet *Argentum potabile* exceeds all.

XVII. *Ἀμύωσις*. *Gutta serena*, (by some) blindness without manifest cause.

Purge the Head with *Extractum Radicum* & *dulce*, for many dayes; then apply the *Setton* to the neck, or draw blisters with *Cantharides*; and let the sick take as a diet our *decoctum sanctum* with *Ol. Rosmarini*, *Elixir proprietatis*, or *Elixir vite*, sharpening the same with *Oleum Vitrioli vel Sulphuris*, till the cure is perfected.

XVIII. *Ὀφθαλμία*, *Inflamatio oculorum*, blood-shot Eyes.

White Vitriol, or Sugar of Saturn dissolved in fair water is excellent, (the Head being first purged with *Pilula Aggregativa*) or thus: R. Rain or spring-water lb iv. white Vitriol ℥ i. β. boyl and scum them, filter, and keep it for use, to wash the Eyes with; whites of Eggs also beaten to a water is excellent: but if they are hot and run much, either wash with white-Wine, in which *Lapis calaminaris* hath been often quenched; or which is much better, wash often with the dissolution of *Saccharum Saturni* in Rose-water; or Breast-milk mingled with Rose-water and a little Saffron, is very good. If the defluxion is very great, draw blister in the nape of the neck, and apply a Pulvis of white Bread, Milk, whites of Eggs, and Oyl of Rose.

XIX. *Ἀμύωσις*.

XIX. *Λάκρυα, Albugo*, Pearl, or Pin and Web.

Having first purged the Head, then put into the Eye the seeds of *Oculus Christi* whole, and wash the Eye with this water: R. Honey $\frac{3}{4}$ ii. juce of *Celandine* $\frac{3}{4}$ iii. white *Vitriol-water* (as at 18. c.) $\frac{3}{4}$ ii. clarify them, and drop thereof into the Eye; or mix with it a little Gall of an Oxe, and use it: if all fail, cure it as a Cataract, as at the 20. c.

XX. *Τρωχυμα, Cataracta*, a Suffusion.

After universal purgations, especially with *phlegmagogues*, draw blisters, or apply the *Issin* to the nape of the neck; then clear the Eye with this water: R. Gall of a Cock $\frac{3}{4}$ iv. blood of a Mouse $\frac{3}{4}$ iii. β . With Breast-milk make a Colliry; or the distilled water of mandragora, mixed with the gall of a Hare, Sugar-candy, and Salt of Pearls; or often wash it with white-Wine mixed with juce of *Celandine*: or which is better, wash with the infusion of *Crocus metallorum* in white-Wine, three or four times a day, giving continually such things as strengthen the head: if all this fails, it must be done by Chyrurgery.

XXI. *Κόπωνις, Sorditas, gravis auditus*; deafness, and slow hearing.

The juce of Radishes, fat of a Mole, Ecle, or Serpent, juce of an Onion soaked in Spirit of Wine and roasted, essence of a Mans or Bul-

locks Gall, Gall of a Partridge mixed with Oyl of Amber, are all very excellent against deafness; three or four drops dropt in at a time, and repeated often, (the head being purged with *Species Cathartica*;) In difficulty of hearing, distilled Boyes Urine is good; but better is the Oyl of Carawayes. Pain is helped by dropping in juyce of Tobacco or Plantain, or a drop or two of *Spiritus Anodynus*.

XXII. *Odyntia*, *dolor Dentium*, the Tooth-ach.

Narcoticks in this case are good, as R. *Opium*, *Saffron*, *a. gr. ii.* tye it up in a bit of Silk, and hold it between the Teeth; or hold Vinegar in the mouth in which *Opium* hath been dissolved: excellent for this purpose is our *Spiritus Anodynus*, as also the Oyl of Cloves, or Tincture of black Pepper; evacuating the humour abounding with proper Purges, and applying a Plaister of *Mastich*, *Elemi*, and *Taccamabaca*, &c. to the temples; Spirit or distilled water of Sal Armoniack is wonderfull in all cases; and something inferiour to that is Camphir dissolved in Spirit of Wine, or a Sorrel-root.

XXIII. *Amoipaxia*, *Hæmorrhagia*, bleeding at Nose.

If the flux be violent, open a vein on the same side, and cause the sick to smell to a Sponge dipt in Vinegar; apply great Cupping-glasses

to the Shoulders and Hypochondres, and let the sick smell to a dried Toad, or Spiders tyed up in a ragg; apply to the Temples and Forehead, a pulvis made of Bole and the white of an Egg, casting cold water on the face; rub and bind the extreme parts, as Legs or Thighs, and Armes, opening a vein in the Foot if the Blood stay not; the fume of Horns and Hair is very good, and the powder of Toads to be blowed up the nose; bread dipt in Vinegar and put to the Forehead is eminently good, so the white of an Egg and Tow, which may also be put to the nape of the neck; Vinegar drunk and held in the mouth is good; putting up a tent into the bleeding nostril, dipt in the white of an Egg, and covered over with Bole armoniack; and give the sick gr. ii. or iii. of our *Laudanum*, with *Crocus Martis*, or Sugar of Saturn, and Tincture of Corals, and after gently purge salt and chollerick humours; in extremity put tents made of Swines-dung up the nostrils, often giving the sick Syrup of Vinegar, and applying *Sticticum Paracelsi* to the crown.

XXIV. *Kalmpp* ♂, *Catarrhus*, distillation of Rheum upon the Lungs.

In all Catarrhs, Spirit of Water-betony is very good, being taken every morning; taking every night going to bed (after due purging with *Pilule Radii*, or *ex duobus*) *Syrupus Hemoptoicus* in *Aqua papaveris*, or our *Confectio*

fellis Asodina dissolved in Sack; taking between whites *Tinctura Corticis*, or of Cloves, shaving the crown of the head, anointing it with *Ung. Narcoticum*, and applying over it *Sticticum Paracelsi*, now and then taking a little *Syrupus Acetosus*; and after all comfort the brain with *Elect. ad Tabidos*, *Trochisci Alaxiterii*, *Elixir proprietatis vel visæ*, or Oyl of Cinnamon, Rosemary, or Carawayes, Tinctures of Corals and Pearls.

XXV. *Κυρίως*. *Angina*, the Quinsey.

First bleed, and purge with *Diacassia*, after vomit with *Vinum Antimonii*; rub the tongue with the juyce of Crab-fish and Housleek, taking a little inwardly; gargle with water distilled from juyce of Housleek, and *Sal Armoniack*; let them drink Vitriol or Salt Prunella dissolved in water for ordinary drink; ashes of burnt Crabs, of Swallows, and Tincture of Corals, are excellent in the bastard Quinsey; the ashes of an Owl (feathers and all) blown into the throat, opens and breaks the Imposthume wonderfully; Spirit of Sal Nitre ʒ ii. β. Spirit of Wine, and Spirit of Salt, a ʒ β. put into a draught of water, allayes the inflammation and resolves the Imposthume, if drunk. Lastly, a gargle made of *Lapis prunella* ʒ β. or ʒ i. dissolved in water, is wonderfull, especially if afterwards a little of it be mixed with Sugar and swallowed.

CHAP. LXXXII.

of Diseases of the Middle Ventricle.

Bſe. *Tuffis*, the Cough.

Cut the Flegm with *Syrupus Acetofum*, then purge and cleanse the Breast and Lungs, by giving first *Vinum Antimonii vel Benedictum*, and taking after it several times *Diacassia*; then comfort the Lungs with *Syrupus Succorum*, and give *Trochisci Bechici* to hold constantly in the mouth, taking at night Tincture of Sugar, or Extract of Elecampane, or also *Elixir proprietatis*: If all fails, give *Diacodium* in *Aqua papaveris*, or our *Confectio Anodyna*, or *Laudanum*, dissolved in Spirit of Wine, at night going to bed.

II. *Adyspnea*, *Asthma*, difficulty of breathing.

Vomit with *Vinum Benedictum*, or juyce of blew Flower-de-luce ʒ i. ii. or iii. at a time; or Flowers of Sulphur ʒ i. *Benzoin* ʒ i. mixed and given ʒ i. in a rare Egg for certain dayes, is excellent, as also *Lac Sulphuris*, giving often in the morning. *Pilula Bontii*, *Schroderii*, or *Pulvis Cornachinii*, or *Diasenna*, sharpening all his drink with Oyl of Vitriol or Sulphur, and anointing

anointing the stomach with *Unguentum Nicotiana*; juyce of Radish-roots, with Tincture of Sugar, is excellent, as also *Decoctum Sanctum*.

III. Πλευρίτις, *Pleuritis*, the Pleurisie.

First vomit with *Vinum Benedictum*, given in *Aqua papaveris*, and if extremity urge, cut a vein on the opposite side, and anoint with *Ung. Nicotiana cum Oleo Carvi*, laying over a Colewort-leaf very hot, and after applying a Plaister of *Galbanum*; then give Spirit of Sal Nitre, and Spirit of Wine, a. ʒ β. in Poppy-water blood warm, and forcing the sick to sweat; exhibiting soon after *Spiritus ex tribus* in Poppy-water, or Tincture of Corals or Tartar: after give Tincture of Sugar, *Syrupus Alkermes*, or *Syrupus Succorum*, in Poppy-water, with *Ol. Carvi*, gut. iii. iv. or v. if blood or pus be spit, give *Decoctum Sanctum cum florib. Antimonii* ʒ i. for several weeks or moneths, till the Imposthume is ripened and broke, and then cleanse with *Syrupus Succorum*; but better is Spirit of Ground-Ivy, mixed with its own Sale, (and chalybeated Milk, if a Fever prevent not.)

IV. Περικνημωνίτις, *Peripneumonia*, Inflammation of the Lungs.

It is cured as the Pleurisie; but *Vinum Benedictum* is chiefly usefull, after *Lapis prunellæ*.

V. *Emulsiua, Empyema, Imposthume* and Ulcers of the Breast.

Anoint the breast and stomach with *Ung. Nicotiana*, then apply a Cataplasm of Figs and Raisins stoned, mixed with Oyl of Amber and Juniper-berries; and give inwardly Oyl of Vitriol or Sulphur, allayed with *Valerian* water, morning and evening, it insensibly resolves; so also *flores Antimonii*, or *Antimonium Diaphoreticum*, gr. x. given five times a day for several dayes together, as also Oyl of Almonds, and Pills of Turpentine, purging the breast with Agarick; or Spirit of Turpentine.

VL *Aquæmaris, Sputum Sanguinis*, Spitting of blood.

First gently cleanse with *Diacassia* and *Dialys*, then give Henbane-seeds in *Elect. ad Tabulas*, or our *Confectio Anodyna* dissolved in White-wine, constantly taking *Syrupus Succorum* in the morning, and *Decoctum Sanctum* as Diet; but famous are the Oyls of Rosemary, Cinnamon, and Carawayes; Oyl of Vitriol gr. x. mixed with water ζ iii. presently stops the Flux: if there be a Fever, vomit with *Vinum Benedictum*, and then sweat with *Spiritus ex tribus*; and let the sick take *Trachisci Bechici*, and Syrup of Corals; as also *Elixir proprietatis* in Mint-water. Every two or three dayes purge with *Pulvis Cornachinis*, and

and after give Extract of Elecampane, Balsam of Sulphur, or Oyl of Anniseeds or Carawayes. Crystals of Iron, and *Trochisci Alexiterii* are excellent, as also *Essentia Perlarum*, *Sal Prunella*, *Diacodium*, our Specifick Anodyne, and the Narcotick of Vitriol. If there be an Imposthume, apply a Cataplasm of the herb Kali, White-lilly roots, and Hogs-grease, which will presently break the Imposthume, whether inward or outward.

VII. *Obstisic. Tabes, Consumptio, Atrophia*, a Consumption.

All that is said at the 6. e. may be said here. Or, first vomit with *Vinum Benedictum*, then cleanse the Lungs with *Syrupus Acetosus* and *Succorum*, then consolidate with Balsam of Sulphur, or Extract of *Enula*; then warm the stomach and inwards with Tincture of black Pepper, (taken for a moneth together) lastly strengthen and restore with *Elect. ad Tabidos*, Oyl of Cinnamon, or Rosemary, Syrup and Tinctures of Corals and Pearls, Syrup of Turneps, &c. prevent future distillations with *Diacodium*, and *Confectio Anodyna*.

VIII. *Kardialgia, dolor Ventriculi*, pain of the Romach.

In the beginning of it vomit with *Vin. Brnd.* or *Gilla Paracelsi*; then give Spirit or Extract of Camomil in Mint-water, till the disease decline, anointing outwardly with *Ung. Martia-*
tum,

mus, *Nicotiana*, or *Balsamum Sulphuris*: Essence of Elder, Camomil, Angelica, and Rosemary, and Oyl of Cinamon, is excellent; is also *Landanum* in Essence of Camomil, and the Magistery of Pearls and Corals.

IX. *Καρδιακὴ παλῆσις*, *Palpitatio Cordis*, a beating of the heart.

It is often cured by taking *Pulvis ex chelis Cancrorum*, *Species Alexipharmaca*, *tinctura Corticum*, *Rhodia*, & *aurea*, *Essentia Castorei magna*, *Spiritus Cardiacus*, *Carminativus*, *arabicus*, *Elixir proprietatis* & *vite*, *Oleum Succini* & *Cinnamomi*; or with this powder: R. Bezoar stone gr. iii. Magistery of Corals and Pearls, *a. gr. vi. misce.* Oyl of Citrons, and joyce of Alkermes, with Spirit of Wine, prevails much.

X. *Συνοπή*, *Syncope*, sounding or fainting away.

The cure is the same at the 9. c. but Essence or Spirit of Bawm, Borage, and Bugloss, is wonderfull.

XI. *Πίση, ὥσπερ Πίση*, *Pica*, a depraved appetite.

Purge well with Catharticks of the nature of the humour abounding, (which is generally *Plegm*) after you have given a vomit once or twice of *Vinum Benaidium*, or *Vinum Antimonii*; and in women provoke the Terms if they be stop't; then strengthen the Stomach with

with Oyl of Cinamon, Cloves, or Syrup of Corals, and Oyl of Vitriol and Sulphur.

XII. *Egestio, Inanitia, Nausea, Vomiting.*

If it come from foulness of the stomach, cleanse it by giving *Vinum Benedictum* twice or thrice, applying a Plaister of our *Theriaca mirra* to the stomach; then give Spirit of Mint, and Syrup of Corals and Pearls, or *Syrupus Atriosus* in *aqua Hedysmi*: crude juyce of Quinces is wonderfull, and so is a Cataplasme of Bread and Vinegar, applyed to the temples and stomach, giving a gentle Clyster, and after it a purge of *Diacassa*. *Essentia magna*, *Elixir vite*, & *proprietas*, is good, as also *Diacidium*; but above all is *Landanum*, *Saccharum Saturni*, our *Confectio Anodyna*, and Oyl of Sulphur.

XIII. *Avogēia, Inappetentia*, want of Appetite.

The cure of this may be fetch'd out of the 11. & 12. c. by cleansing the stomach, and then strengthening of it: after cleansing, decoction of Balauſtins are excellent, then warming the stomach with Wormwood-wine; in which some Oyl of Vitriol or Sulphur is put, and taking after *Tinctura Conticum*, *Tartari*, & *Cinnamon*, anointing the stomach with *Oleum baccarum Juniperi vel Compositum*.

CHAP. LXXXIII.

Of Diseases of the Lower Ventricle.

I. **X** ^{ΩΛΙΚΗ}, *Colicus dolor*, the Chollick.

In the beginning *Tinctura Corticum*, with a few drops of *Oleum Cinamomi*, is excellent, or with Spirit of Turpentine: R. Spirit of Salt and Spirit of Wine, a. ℥ ii. and provoke sweat. If Flegm abounds or Choller, purge gently with *Diacassia*, *Extractum Rudil*, or Tincture of *Coloquintida*; if it comes from Flegm, our *Panchymagogen vegetabile* is very good, giving Malmsey-wine with Oyl of Almonds. Oyl of Zedoary, *Spiritus Carminativus*, Tincture of Pepper, the Essence of Orange-peel, but above all *Spiritus ex tribus*, and as the last remedy *Confectio Anodyna*, or our *Laudanum*, are wonderfull, often mean season exhibiting Clysters made of Milk, Honey, Oyl, & *dulcis*, and a little Salt. *Ens Veneris*, *Saccharum Saturni*, and the Narcotick of Vitriol, will be found none of the worst remedies, anointing outwardly with Oyl of Camomil, mixed with *Oleum baccarum Juniperi*, and giving inwardly Oyl of Anniseeds, Fennel, or

Carawayes, and sometimes cooling and cleansing with *Syrupus Succorum*.

II. *Ἑλσος*, *Iliaca passio*, vomiting of Excrements.

It is cured as the former, giving especially Malmsey-wine and Oyl of Almonds; and in broath Cream of Tartar, \mathfrak{z} i. β . at a time, with a Clyster of Milk, Honey, Oyl, and *Coloquintida*.

III. *Δυσεντερία*, *Dysenteria*, the bloody Flux.

First gently purge with *Syrupus Succorum*, *Diacassia*, or the Decoction of Myrobolans or Tamarinds, with the Infusion of Rheubarb, or Mechoacan; then give a Clyster often, made of Milk, *Syrupus Succorum vel de Spina Cervina*, and Oyl-Olive. Let the sick drink plentifully Cows-Milk, and if there be a Fever mingle it with water; or give it boyled with Eggs, often giving a Decoction of Tormentil-roots, red Saunders, Avens, Balaustins, Pomegranate-peels, or unripe juyce of Sloes, as also our *Theriaca minor*, raw Sarvices, or a Nutmeg roasted in the Embers and taken in Red-wine; but above all is *Essence or Tincture of Emeralds*, our *Confectio Anodyna*, and *Laudanum*, given in Red-wine, Poppy-water, or challybeate Milk. Crude Allum \mathfrak{z} i. dissolved in water and drunk, cures a *Dysenteria*: Tincture of *Crocus Martis*, of Corals, and *Aurum Potabile*, are

derfull here: joyce of Quinces; or their pulp, *Glans Martis*, and *Tinctura Auri*, also prevail.

Essentia Smaragdi: R. fine powder of *Emeralds*, and extract the *Tincture* with *Boyes Urine*, till the Urine will be no more tinged; abstract the *Menstruum* to dryness; powder it, and extract again with *Spirit of Wine* to a perfect green colour, which evaporate to an equal consistency. Dose a gr. iiii. ad x.

IV. *Λιεντην*. *Lienteria*, a Flux of matter.

The cure is the same at the 3. è. often using especial cleansers, as *Diacassia* with Whey.

V. *Διαρροια*. *Diarrhea*, a Looseness.

It is cured as a *Dysenteria*, but the ultimate remedy is *Confectio Anodyna* dissolved in Sack.

VI. *Τενασμὸς*. *Tenasmus*, often going to stool without avoiding Excrements.

If it comes by means of a *Dysenteria* or *Diarrhea*, cure it by the 3. è. often administering a Clyster of Mutton-broath, with a few drops of Oyl of Wax; or the muscilage of Fleawort, joyce of Henbane, and *Bols Armanick*: if it comes of cold, give a Clyster made of the Decoction of Camomil, with a few drops of Oyl of Bay-berries.

VII. *Ἀιμορροΐδαι*. *Hemorrhoida*; the Hemorrhoids or Piles.

To stop the flux of them, the Essence of

Mars is good given inwardly, as also the Conserve of Roses, with fine Bole. *Craeus Metallorum* applyed to the Piles, abates the pain, and consumes the swelling. Excellent is the ashes of Cork with Capons-grease, Oynment of Toad-flax, or of Pilewort; as also a girdle of the green leaves of black Hellebore bruised, and tyed about the naked body, applying to them Opium dissolved and mixed with the yolk of an Egg, or *Saccharum Saturni* with Butter. If they swell much, bleed with Leeches, then anoint with an Oynment made of the pulp of *Coloquintida*, keeping the belly soluble with *Diacassia*, or *Syrupus Succorum*, giving once a week *Panchymagogon vegetabile*.

VIII. *Equus, Lumbrici seu Vermes*, Worms.

Worms are killed by things bitter, acrid, and salt; sweet things mixed with Oyl choak them; but especially the Oyl of Cheese. A decoction of Quicksilver in fair water given two or three times, kills them; *Pilula ex duobus*, & *Panchymagoga*. are very good, as also Extract of Turbith, Rheubarb, Essence of Peach-flowers, Oyl of Vitriol and Sulphur, ashes of Harts-horn, Tincture or Spirit of Harts-horn extracted without fire, flowers of Sulphur in Milk, & *dulcor*, Spirit of Harts-horn impregnated with its Salt, Essence of Myrrh and Aloes, juyce of Radishes, and sweet Turbith Mineral,

purging

purgings with *Pilula Ruffi*, or *Syrupus de Spina Cervina*. Essence of Tansie, and *Spiritus ex tribus*, here prevail. But (saith *Harsmen*) most excellent is Quicksilver, either crude or mortified with juyce of Lemons, $\alpha \text{ } \text{Di}$, and Si . you may mix it with *Diacrocuma*.

IX. *Ἐμπεριξὺς τῷ ἥπατι*, *obstructio Hepatica*, obstruction of the Liver.

Crude dust of Iron, $\alpha \text{ } \text{D}$ β . ad Z β . (taken thrice a day) *Vinum Chalybiatum*, *Pulvis Catharticus*, *Essentia Martis*, *Spiritus ex tribus*, tartarized Spirit of Wine, Extract of Rheubarb, Extract of *Ammoniacum*, with *Pilula Rudii* and Salt of Tartar, *Crocus Martis apperativus*, Tincture and Salt of Corals; but above all the Tincture and Spirit of Tartar not only prevail, but also certainly cure the obstruction: so also the Pills of *Schroder*.

X. *Ἰκτερίξ*, *Ictericia*, the yellow Jaundies.

What is said at the p. e. may be said here; besides which, Tartar vitriolate, Gambogia, Geese-dung dried, Z *dulcis*, with Extract of Rheubarb and Turmeric, prevail; excellent is a decoction of Strawberies, and small sweet Currans; but above all *Pilula Panchymagae* is wonderfull: the black Jaundies is cured exactly as the obstruction of the Spleen.

XI. *Ἐμπεριξὺς τῷ σπλινι*, *obstructio Lienis*, obstruction of the Spleen.

Extract of Hellebore given over-night, and *Syrupus Suecorum*, vel de *Spina Cervini*, the next morning for several dayes together; Extract of Gentian, Infusion of black Hellebore, *Vinum Antimonii*, Juyce or Infusion of Squill, Spirit of Harts-tongue, Ceterach, and seeds of Coriander, Essence of Borrage and Bugloss, Extract of *Crocus Martii*, *Sal Corallorum*, ashes and Spirit of Harts-horn, Extract of Polypody, Fumetory, rinds of Caper-roots, Tamarisk, and of an Ox spleen, much prevail; but above all is *g. dulcis*, given with *Ammoniacum* mixed with *Pil. Ruffi* and Salt of Tartar, outwardly anointing with Oyl of Rue, and applying a Plaister of *Ammoniacum* over the Spleen: eminent also is Tartar vitriolate, Cream, Tincture and Spirit of Tartar, *Vinum Chalybiatum*, *Pulvis Cachecticus*, and a Plaister of juyce of Hemlock. See the 9. e.

XII. *Xοληρα*, *Cholerica passio*, the abounding of Choller.

First purge with Cholagogues; the Powder, Infusion or Extract of Rheubarb and Mechoacan, are powerfull; so also the Compound Spirit of Salt and Sal Nitre, being often drunk in convenient Vehicles; *Essentia Crystalli*, decoction of Cloves, &c. administering a Carnative Clyster.

XIII. *Μελαγχολία υποχολιδεσενς*, *Melancholia Hypochondriaca*, Hypochondriack Melancholly.

If blood abounds, bleed the Hemorrhoidal veins; then prepare the humour by giving the Essence of Borrage, Bugloss, roots of male Fern, *Scorzonera*, Fumitory, Spleenwort, *Syrupus Succorum*, decoction of Polypody, Fennel and Parsley roots: then purge with Extract of black Hellebore, *Panchymagogen vegetabile*, & *dulcis*; daily taking tartarized Spirit of Wine, or Tincture of Tartar, and Extract of *Ammoniacum*, with *Pil. Rudii* and Salt of Tartar. Lastly, sweat with Spirit of Tartar, and then strengthen with the Magistery and Tincture of Corals and Pearl, Bezoar-stone, *Elixir proprietatis*, & *Elixir Vita*.

XIV *Αἰθίδια νεφρῶν*, *Calculus Renum*, Stone in the Reins.

First give a gentle Carminative Clyster, then moist the Reins with *Oleum Catellorum*, and apply to the Reins our *Empl. Arthriticum*; giving inwardly Oyl of Almonds $\frac{3}{4}$ ii. with *Essentia Croci* gr. x. and if pain and blood abound, bleed: if the pain be extreme, give a Dose of our *Laudanum*, or *Confectio Anodyna*: if the pain remits not, let the sick sit in a bath made of Camomil and Fennel-seeds; during his sitting there, give him a Dose of our *Species Nephritica*, or instead thereof *Essence* or *Extract of Alchechengy*, with prepared Crabs-eyes, and Crystals of Tartar: the pains asswaged, purge with *Syrupus Succorum*, or a decoction

coction of Senna, Rhenbarb, and Alebethengi; letting the sick constantly take every night the *Species Nephritica*, and every morning *Tinctura Nephritica*, in the Essence of Parietary, Saxifrage, Restharrow, Alkakengy, Purslain, Gromwell-seed, and Juniper-berries; In this case Spirit of Turpentine, Salt of Tartar, Infusion or Decoction of the Nephritick wood, (in seven dayes) *elixir Nephriticum*, juyce of Radishes, *Diacassia* with Turpentine, *Lapis Prunella*, *Essentia Crystalli*, *Tartar viriolate*, Oyl of Vitriol and Sulphur, with Spirit and Tincture of Tartar, are all of wonderfull efficacy.

XV, Ασθιδειον τῆς κύστεως, *Calculus Vesicae*, Stone in the Bladder.

First purge often with *Diacassia* with Turpentine; then cut a vein, then administer *Lithontripticon* of mille pedes, (after the taking of a mollifying Clyster) observing good diet, and moist meats, (to avoid obstruction) abstaining from Wine and all hot things, giving now and then *Lapis prunella in aqua papaveris*; with this *Hartman* saith he hath resolved Stones bigger than an Egg: liquor of Crystal is wonderfull in this case, giving from x. to xvi. drops. If all these fail, the sick must be cut.

Lithontribon Mellepedum. R. *Sows or Hog-Lice*, wash them with wine, dry them in an Oven

Quen in a Glass sealed up Hermetically, then reduce them to subtil powder, which imbibe with Wine, dry it, and imbibe again, do this four times; then reduce it to powder again, and imbibe of this powder $\frac{3}{4}$ i. in Oyl of Salt $\frac{3}{4}$ i. and a little Strawberry-water, dry it, reduce it to powder again, and keep it for use in a glased vessel close stopped. Dose \mathfrak{z} ii. ad \mathfrak{z} i. in vi. or $\frac{3}{4}$ viii. of the decoction of red Vetches, and Spirit of Wine $\frac{3}{4}$ β . upon an empty stomach, every day, or every other day, for 20 or 30 dayes together.

XVI. *Diacutus, Diabetes*, unmeasurable Pissing.

The Essence of *Crocus Martis*, tincture and Salt of Corals is powerfull; but better is the tincture or essence of Emeralds, (at the 3. c.) and *Saccharum Saturni* dissolved in water, to bath the back withall, is profitable: let drying diet be ordered, and drink of Chalybeat-water, or decoction of burnt Harts-horn.

XVII. *Dysuria, Urinae difficultas*, difficulty of Pissing.

First bath the whole body with Pellitory of the Wall, and Mellilot boyled in water; then foment with decoction of Onions in Wine the *Ferritoneum* very hot; after which *Species Nephritica*, *Tinctura Nephritica*, or *Elixir Nephriticum*; or the juyce of one River-Crab, (being beaten; prest, and strained) drunk with

with white Wine, provoke Urine; perfecting the cure by the 14, 15. & often giving *Diacidium*, & *Syrupus Succorum in aqua pappaveris*.

XVIII. *Σταγγυαία*, *Urina Stillicidium*, pissing by drops.

Gently purge with *Cassia* mixed with Turpentine, then give Salt of Acorns, or Bean-stalks gr. x. at a time; or Oyl of Wax gut. iv. in decoction of red Vetches, anointing the Navel with the grease of a Goat, or Oyl of Juniper-berries, and drinking largely Mallagowine.

XIX. *Ἰσχυαία*, *Urina Suppressio*, stoppage of the Urine.

If the Urine is wholly stopt, put up a Catheter or a Wax-Candle dipt in Oyl of Almonds, unless Inflammation hinder, which abate by injecting the dissolution of *Saccharum Saturni*; then give a Clyster of Milk, Honey, Oyl, and *Coloquintida*, then give the juyce of a Crab in Wine, and other Nephriticks, purging with *Diacassia* with Turpentine, or *Syrupus de spina cervina*.

XX. *Γονόρροια*, *Gonorrhœa*, the running of the Reins.

First sufficiently cleanse with *Diacassia* with Turpentine, then give *Saccharum Saturni*, Essence of Turpentine, Gelly of Ising-glass, powder of the bone of the Fish *Sepia*, Tincture of

of Corals, *Diacodium*; but most excellent is *Confectio Anodyna*, or our *Laudanum*, dissolved and given in Sack, as also fixt *Antimony* in *Theriaca nostra*: if it be virulent, purge with *Pilula Panchymagoga*, then adhibit the red Oyl of Mercury, giving extract of *Gum Guaiacum*, made with tartarised Spirit of Wine gut iv. in *Decoctum sanctum*, or clarified Whey, for 20 or 30 dayes together.

XXI. Εμμήνιον ἐμπόημα, *Mensium suppressio*, stoppage of the Terms.

First purge with *Panchymagogon vegetabile*, and *q̄ dulcis*, or *Pilula Panchymagoga*, but if the obstruction be great, first give Cream of Tartar, or Tartar vitriolate, then purge, then give *Essentia Croci Martis appetitivi*, *Vinum Chalybiatum*, Tincture of Pepper, *Pulvis cachecticus*, Oxe-Liver extracted with Essence of Myrrh, Essence of Garlick, and Savin, or Oyl of Savin, at the time precisely of the flowing of the Menfes, (*Luna vetus veteres; juvenis nova Luna repurgat*) opening also the *Saphena* vein of the Ankle. *Antimonium Diapboreticum* fixed, given with Essence of Myrrh, is excellent: if all prevail not, give a dose or two of *Syr. de spina Cervina*, then another with the Essence of black Hellebore, then a dose of *Pil. Panchymagoga*, and after for three dayes *Tartar vitriolate* ʒ ʒ. with juyce of Mugwort and *Infusio Catholica*, then make the sick

sick a carminative bath; then give *Borax*, with *gut. vi.* of Essence of *Crocus Martis*, and juyce of Savin 3 β . in white-Wine; *Elixir* of Pennyroyal is wonderfull in this case, as also *Elixir proprietatis*; but above all, and when all fails, give Tincture or Spirit of Tartar, which certainly brings them down at four or fivetimes taking, if any thing in the world will do.

XXII. *Aquoppyln. et Corpulentum, Menstruum profluvium*, overflowing of the Terms.

Excellent is the Essence of *Crocus Martis abstersivum*, Magistery, Tincture, and Salt of Corals and Pearls, Bones strongly calcined, *Diacodium in aqua papaveris*, decoction of Balsustins and Pomegranate-peels, crude yolks of Eggs taken in red Wine twice a day for several dayes together, Ashes and Salt of a Turtle, but above all, after due cleansing, first with *Syrupus Succorum*, then with *de spina Cervina*, and lastly with our *Panchymagogen vegetabile*, our great specifick Anodyne, or *Confectio Anodyna*, dissolved in red Wine, perfects the cure.

XXIII. *Πρήξ Τρεχά, Suffocatio Uteri*, fits of the Mother.

If it comes of Hypochondriack Melancholly, begin the cure accordingly: Cleanse the womb of its impurity with extract of Briony, Merchoacan, or *Panchymagogen vegetabile*, giving constantly *Spiritus Hystericus* three times a day for thirty

thirty dayes together. *Assa fatida* is eminent
 to smell to. *Oyl of Amber, Guajacum, and Salt*
of Tartar, are excellent both to take inwardly,
 and outwardly to anoint the Navel with.
Civet gr. x. mixed with *Oyl of Nutmegs* by
 expression, and put up, draws the womb
 down. *Tinctura & Essentia Castorei*, *Essen-*
cia granorum Chamaejas, (or dwarf-Elder-
 berries) given to a spoonfull; powder of
 Castor, and Bezoar-stone, putting into the
 Navel *Oleum Jovis*; but above all, *Sal Jovis*,
 and *Oleum Jovis*, given inwardly in a proper
 Vehicle, (after due purgation) certainly and
 perfectly cure this disease.

Oleum Jovis. R. *Salt of Tin*, abstract of-
 ten from it *Spirit of wine*, lastly separate the Spi-
 rit to a moderate consistency, and set it to crystal-
 lize; these Crystals will resolve per deliquium in-
 to *Oyl*. Dose à gut. i. ad iii. or iv.

CHAP. LXXXIV.

*Of Diseases which universally afflict
 the whole Body.*

- I. **X** *Aurea*, *Chlorosis*, the green Sickness.
 First bleed in the Ankle, if the affect
 be new, then purge the humour abounding,
 open

open the obstructions, (by the 9, 11, 13. c. 83.) and lastly provoke the Terms, (by the 21. c. 83.) here *Pulvis cachecticus*, extract of Gentian, Bezoar-stone, Liquor of Crystals, Tincture and Spirit of Tartar, prevail.

II. *Καχξία*, Cachexia, evil habit of the body.

This is often cured by the 1. c. exhibiting *Pulvis cachecticus*, &c. then purging with *Pilule Bontii seu Schroderi*, and stoutly sweating with Antimony Diaphoretick, &c.

III. *Σκαλπίρβη καὶ Στοιμαδία*, Scorbutus, the Scurvey.

Vitriolate Tartar taken in Broath, *Spiritus ex tribus*, extract of Hellebore, Essence and Spirit of Scurvey-grass, Brooklime, Horseradish, Cellandine and Mustard-seed, Tincture of Mars appetitive, are here good; purging first with *Pulvis Cornachinii*, or purging Spirit of Vitriol: all *Mercuriales* here are hurtfull, but *Antimonials* are of excellent use: *Elixir proprietatis*, *Oleum Vitrioli & Sulphuris*, Tincture of Corals, and Tincture of *Luna*, wonderfully cure, using as a diet all along *Decoctum sarsaparillae*; but above all, as the alone and ultimate remedy, is Tincture and Spirit of Tartar, which utterly exterminates and roots out this disease, both root and branch.

IV. *Ὑδρωψ*, Hydrops, the Dropsie.

Mercurius viva gr. iv. in extract of Hellebore

or *Coloquintida*, encreasing the dose to gr. x. in a confirmed Dropsie; extract of *Elaterium* ʒ gr. i. ad iii. at most, are excellent to purge with in the beginning; opening, by often use of *Pulvis cachecticus*, mixed with Salt of Tartar. If the humour be between the skin and the belly, first open, then give extract of *Esula*, Tincture of *Coloquintida*, and *Pil. Sggregativa*, with *Gum de Peru*, which without delay will evacuate all the superfluous humidity contained in the belly: so powder of the roots of Hog-Fennel ʒi. at a time, wonderfully evacuates water. Liquor, Oyl, or *Arcanum* of *Longwort* ʒi. taken in Essence of Fennel, is a specifick in the *Tympany*; so *Lapis Prunella* ʒ iii. boyled in Boys Urine lb iv. to soment with, *Essentia Croci Martis*, *Species Nephritica*, in juyce of dwarf-Elder, as also the Spirit of *Guajacum*, and *Arcanum* of Cummin and Carawayes in the same juyce to sweat upon, is powerfull. In the *Ascitis*, a *Lixivium* of ashes of Broom, Vine or Juniper-branches, or wood of Ash, is powerfull; *Pil. Euphorbiæ*, *Species sanctæ*, *Diajallapa*, *Diagamba*, *Diaturbish*, Tincture of *Coloquintida*, Essence of Danewort, Elder and Broom, hedge-Hysop, are powerfull, exhibiting afterwards Crystals of Tartar in *Tinctura Cinamomi*: but chiefly eminent is Syrup of Pellitory of the Wall, and *Syrupus Succorum*; Goose-dung drank in decoction

coction of winter-Cherries, sharped with Oyl of Vitriol, is very good; and to quench thirst, give Spirit of Salt in Pomegranate-Wine; if the tumour abate not yet, apply a potential Cautey to the Legs, four fingers below the knees, for this cures. In the *Anasarca*, prepare the body with an opening decoction with *Diacassia*; then vomit with *Vin. Bened.* often; then sweat with *Spiritus ex tribus*, giving the Salt, Extract, or Essence of hedge-Hysope, made up into Pills with *Colequintida* and *Sal Tartari*: Oyl of Cloves, Anise and Carawayes, are good to open expel Wind; Tincture of Tartar and spirit of Vitriol are here eminent; To also *Gum de Peru* a gr. v. ad x. with Cream of Tartar and *Colequintida*; purge often with our *Diallapa*, *Diasturbich*, and *Pil. Panchymaga*: Crystals of *Luna* are a specifick in this case; and now and then sweating with *Antimonium Diaphoreticum*; and let all their drink be sharped with Oyl of Sulphur, or Spirit of Salt, keeping them to a diet of *Decoct. sanctum*.

V. *Eructuata*, *Exanthemata*, the Small-Pox.

First provoke sweat with proper Sudorificks, such are *Bazar mineral*, *Antimonium Diaphoreticum*, *Aurum vite*, given in *Essentia magna*, often giving during the sweat, Tincture of Saffron in good Sack, or a Confect of Salt of Pearl made up with pulp of a roasted Quince: but if

the

the sick be taken violently, first vomit with *Infusum Benedictum*, then swear as aforesaid; or with Tincture of Tartar or Corals: and when the Pox are fully come out, comfort the sick with *Syrupus Alkermes*, and *Elect. ad Tabidem*, and the dissolution of *Sal Prunella* in *Aqua Cardiacæ*.

VI. *Chancres*, *Laes Veneræ*, *Morbus Gallicus*, the French Pox.

Purge first very often with *Pilula Panchymagoga*, and sometimes with *Pil. Radii* mixed with *℞ dulcis*; after purging let the Patients lies he perpetually *Decoctum Sassafras*, sharpened with Oyl of Vitriol or Sulphur, now and then giving *Infusio Catholica*; then sweat with spirit of *Guajacum* and *Sassa*, or with *Benzoæ animal*, *Benzoæ Mineral*, *Spiritus ex tribus*, or the white or red Oyl of Mercury, which at six or seven times exhibiting commonly cures the disease, often drinking of Milk, and washing the throat with the same. *Arcanum Corallinum* in this case, mixed with *Colaginnida* and *Scamony*, hath often cured this disease by purging, observing the diet aforesaid. Ulcers are cured by washing with the ablution of *℞ dulcis*, *Tarpetum minerale*, and anointing with the red or white Oyl of Mercury, applying to cleanse *Basilicon* mixed with Precipitate, and after cleansing to wash with the ablution of *℞ dulcis* in Lime-water, applying over *Em-*

plastrum de Ravis till it is whole. In pain of the head shave it, and apply *Emp. de Sals* over it, often renewing of it, and sweating with the red Oyl of γ . Ulcers of the mouth and throat are to be cured with ordinary *Gargisims*, and then washed with *Aurum Præparat.* Tumours, Nodes, and vehement pains are helped by anointing with *Ong. Populeæ*, or *Ong. Gallicum*, applying over *Empl. de Ravis* or anointing with this *Ong.* (*R. Unguentum Martianum* § iiii. \mathcal{E} *sublimatis* § i mix them) and then applying the Emplaster. *Whitely, Blisters, Warts, Sores, Scabs, Tumors, &c.* are thus cured; wash them with the distillation of *Turpetum animale*, then anoint with *Pomatum* till they fall off, and then wash with old Sugar of Saturn dissolved in Rose-water, so the blemishes and spots will vanish, and all external Ulcers are cured with Oyl Olive, mixed with red Oyl of γ . *Buboes* are ripened with *Glenns Castellorum*, applying *Emp. Hyssicæ* till they are soft, then opening it with an Issue-knife, cleanse and heal it as other Ulcers. Lastly, often repeat the internal means aforesaid, as also sweating, (in which *Aurum Præparat.* is most excellent) and continue the diet of *pectus Salsap* for at least 40 or 60 days, and sometimes exhibiting *Piastras Diaphoreticæ Pavoralis*, if there be a *Gonorrhæa* with all, after taking the *Aurum Corallinum*, (observing

(observing the diet of *Decretum Sanctorum*) you may cure it by giving Turpentine to drink, being beaten with the yolk of an Egg, and made potable with the *Decretum Sanctorum*.

VII. *Arthritidis, Morbus Articularis*, the Gout.

Antimony is the chief Medicine by which the Gout is cured; and therefore first vomit with *Vinum Stramonium*, then purge with *Pulvis Antirrhizalis*, *Pulvis Aggregatus*, or the like, then sweat with *Antimonium Diaphoreticum*, Tincture of Antimony, *Spiritus ex tribus*, or Spirit of Tartar, and then strengthen by giving *Electuarium ad Tabulas*, Magnesia and Tincture of Corals and Pearls: often repeat the sweat with Tincture of Antimony, Bezoar Minerale, *Spiritus ex tribus*, or *Spiritus Tartari*, after all if the pains be very extreme, you may now very safely give our *Confessio Anodyna*, or our *Laudanum*, as also *Bulb. Torris*, the Narcotick of Vitriol, or *Saccharum Saturni*, applying to the place pained a somnolentation of Spirit of Salt or Urine, or Sal Armoniac allayed with water, or mixt with Oyl, then anointing with *Ung. Populeum*, *Oleum Anodynum*, (if the sick be of a Chollerick constitution) or with *Oleum Hyperici*, or *Unguentum Maris* mixed with Oyl of Turpentine, (if the sick be of a cold, flegmatick or melan-

cholly constitution) and applying *Balsamum Arthriticum*, or a Cataplasm of Henbane-leaves or Comfrey-roots, or which is better our *Emplastrum Arthriticum*, if the Gout be but new, and the pain extreme; but if inveterate and old, (after the abating of the pain by the means aforesaid, or by applying a Cataplasm of un-slacked Lime) by applying a Cerate made of *Emplastrum de Minio* for half a year, the sick shall be perfectly freed from his disease.

VIII. *Pneumatismus*, *Rheumatismus*, the running Gout.

By observing the rules at the 7. c. and steam-bathing in a Carminative and Emollient bath, or a bath of Quick-lime, the sick is generally freed, taking all along *Elixir proprietas*, *Panacea Antimonii*, *Tinctura Lunæ*, or *Aqua Potabilis*.

CHAP. LXXXV.

Of the Cure of Feavers.

I. *Ephemeræ* *typica*, *Febris diaria*, or one day Feaver.

Is cured by taking *Vinum Benedictum*, and then purging with *Pulvis Cornachinii*, by cooling with *Syraps Succorum & Acetosus*; and lastly

lastly by strengthening with Magistery of Pearls or Corals, *Pulvis ex chelis Cancrorum*, *Species Alexipharmaca*, & *Syrupus Alkermes*, taking now and then a few drops of *Elixir proprium*.

II. *Eurox* & *i calid*, *Synochus non putrida*, Ephemera of many dayes.

If the sick be Plethorick, bleed, then cleanse the stomach with *Vinum Benedictum*, after purge with *Syrupus Succorum*, with Crystals of Tartar, and let the sick drink constantly *Aqua Cardiaca* mixed with *Syrupus Alkermes*, and a few drops of Oyl of Sulphur.

III. *Eurox* & *calid*, *Synochus putrida*, the putrid or rotten Fever.

If the stomach be offended, vomit with *Vinum Antimonii*, or Sulphur of Antimony, then cleanse and cool with *Diacassia*, *Syrupus Succorum*; then with strengthening things, as *Electuarium ad Tabidas*, *Trochisci Alexiterii*, *Species Alexipharmaca*, and *Elixir Visa*, restore and fortifie; taking all along *Tinctura Diaphoretica Paracelsi*: but if all fail, sweat with *Spiritus ex tribus*, mixed with Bezoar Mineral and *Tinctura Auri*.

IV. *Eurox* & *calid*, *Febris continua*, the continual Fever.

1. The continual *Quotidian* is cured, by opening a vein, if the sick be Plethorick, and then purging the body with *Pilula Schroderi*,

or taking *Pulvis Cornachini*, the decoction of *Ayurick* or *Diasenna*, afterwards sweat with *Spiritus ex tribus*, mixed with Salt of *Wormwood* and *Carduus*, cooling the aburst with a *Juleb* made of *Aqua Mentha* $\frac{3}{4}$ iv. *Syrupus Alkermes* $\frac{3}{4}$ i, and a few drops of *Oyl of Sulphur*; but if the cold be extreme, at first vomit with *Vinum Benedictum*, and then strengthen the stomach with Sack sharpened with *Oyl of Vitriol*. 2. The continual *Quartan* is cured by preparation of the humours, and stoppage with *Melanagregus*, often repeated, with frequent use of *Dilutives*; by sleeping with *Essentia magna*, and *Syrupus Saccharum*, or also juyce of *Borridge* and *Bugloss*, and lastly by keeping a thin, cutting, cooling, and melting diet.

V. *Kallos*, *Febris ardens*, the burning fever, or continual *Tertian*.

If the sick be *Plethorick*, bleed, and then exhibit a Clyster of *Milk*, *Honey*, *Oyl*, and *Salt of Tartar*; then alter by giving *Syrup of Vinegar*, or a *Juleb* thereof and *Aqua Carduus*, which to quench thirst may be sharpened with *Oyl of Sulphur*; then cleanse with *Syrupus Saccharum*, and if strength permit give one Dose of *Pil Radis*, as also the Infusion of *Rhenbarb* and *Myrobolans*; then with the *Powder Antimonij*, or *Spiritus ex tribus*, with *Bezoar Mineral*, sweat often, or as strength

will permit: Lastly to perfect the cure, strengthen with *Tinctura Martis*, *Elixir viæ præparatæ*, or *Elixirium ad Tabidem*, keeping a cooling and moistning diet. In this case *Lanthano Mercuriale* is good, as also *Tinctura of Corals and Pearls*.

VI. *Intermittens, Febriæ Quotidianæ intermittens*, the intermitting Quotidian.

First vomit with *Vinum Antimoniæ vel Semidivini*, or Extract of *Opium*, with water of *Rosaceæ* or green *Walnuts*, giving the Clyster in the y. e. then purge *Flegma* with *Purging mixt with S. dulcis*, and after sweat with *Aroma viæ of Antimonium Diaphoreticum*, mixed with *Spiritus ex tribus*, or Spirit of *Tartar*; then strengthen with the *Elixir præparatæ*, and *Elixirium ad Tabidem*.

VII. *Tercia, Febriæ Tertianæ intermittens*, the intermitting Tertian.

First administer a lenitive Clyster, then vomit with *Vinum Bened. Salt of Vitriol*, *Aloë*, or *Infusio Nicotianæ*; then open by giving *Tartar vitriolæ*, *Syrupus Succorum*, *Cream of Tartar*, purging Spirit of *Vitriol*, *Syrupus Acetosæ* mixt with the Essence of *Gentory* or *Scordians*; then purge with *Dioscorus*, and *Syrupus de Spina Corvæ*; sweat with *Spiritus ex tribus*, or *Spiritus de Corvo Cervi*, mixed with *Salt of Wormwood* or

Aurum vite; strengthen the Liver with Salt of Wormwood dissolved in Spirit of Wine, of which give ℥ i. Root of Colts-foot ℥ ii. at a time in Malmsey-wine; crude Allum ℥ i. or Oyl of Pepper gr. v. or Spirit of Sal Armoniack gr. vii. in Century-water, wonderfully provoke sweat, and oftentimes cure the disease alone.

VIII. *Tompus*, *Febri quartana intermit-*
tens, the intermitting Quartan.

Begin the cure as of Melancholly, and so prepare the body (by 13. c. 83.) giving often the *Laudanum Mercuriale* of *Sennæ*, and often purging with our *Rachymagoga* *in-
gitable*. I have often cured the Quartan with *Pilula Rachymagoga*, at three or four times taking: Oyl of Myrrh gr. viii. joyce of Watercreffes with Vinegar, powder of Vipers with Salt or Spirit of Wormwood, any of them given in Vinegar, are eminent to cure the Quartan, if the stomach was but well cleansed before hand with *Vinum Benedictum*; and then the body purged with *Pilula Schraderi*, mixed with Extract of black Hellebore. Crude Allum ℥ i. is eminent here, as also most things named at the 7. c. sweating especially often with *Spiritus ex tribus*, exhibited in *Decoctum Veneris*, and after taking *Elixir proprietatis* constantly every day, three or four times a day in *Decoctum Saccharum*.

IX. *Exanthematica, Febris Hæctica*, the Hæctick Fever.

This is cured almost as a Consumption; moisten and restore with Essence of Borrage and Bugloss, mixed with *Spiritus Analepticus*, and a few drops of *Oilum Cinnamon*, and the Magistery of Corals and Pearls: let the sick bath himself in Milk mixed with Oyl Olive, and a decoction of Anniseeds and Raisins; enoint the Back-bone with Oyl of Bay-berries, or *Compositum* mixed with Oyl of Almonds, often feeding upon Raisins of the Sun and Almonds, and drinking his fill of Milk, with drops of Oyl of Cinamon. Asses Milk, with Salt of Pearls, is wonderfull here, especially if mixed with *Spiritus Analepticus*, taking four times a day *Electuarium ad Tabides*.

X. *Poppus, Febris purpurea*, the red or spotted Fever.

It is cured as the Plague at the v. r. e. but more especially good is Essence of purple-grass, with *Tinctura vite*.

XI. *Asquæ, Pessis*, the Plague.

As preservatives, the *Elixir proprietatis* & *vite*, *Panacea Antimonii*, *Bezoar animale* & *minérale*, *Spiritus vini camphoratus*, *Elixir Alexiterium* & *subtilitatis*, *Oilum Caryophyllorum*, *Carui*, *Trachisci*, *Alexiterii*, *Sal Absinthii*, &c. being taken morning, noon, and night. After infection, expel the venome, by sweating

The second Remedy with the following
 Ingredients. *Alum. Sulphur. Sassafras. Symplic.*
Sassafras. Symplic. Sassafras. Symplic.
 or other good Ingredients. If the
 Sore be opened as first infection, wash
 with *Flower Water*, then dressing give the
 cure. *Flower Water* with drops of Oyl of
 Rosemary or Rue, in Spirit of Wine, washing
 ing them with a little of *Syr. Almonds*, mixed
 with *Syr. Cordia*, *Sassafras*, and
Syr. Aloes. Salts of Copper and Potash
 are excellent in this case, and Spirit of Mars
 howa commonly cures this distase. To the So-
 re apply dryed Tende pricked through, and
 steeped in Vinegar, repeating the same, or
 anoint with Balsam of Sulphur or *Falchettow*,
 but especially Balm of Aniagon, which is the
 best: or this, *R. Olei Lini, Camomile, a*
℥ii. Ether 3i. with the yolke of two Eggs
make an Unguent, and apply it hot; repeat it
often, and it will soon break: when the sore is
open, heal it not too soon, till the verom is all
extracted by a drawing Emplaster. Or this;
R. Cera 3viii. Resin 3ii. Terabintina 3β.
Olei Rosae, Sassafras, a 3i. Symplic. liquida
3iii. Succi Chelidonia 3ii. Aristolochia, Gum
Amiaci, a 3β. fiat Emplastrum.

THE CONCLUSION.

Now have we at length by the blessing of the divine power, finished this our so long intended, so much desired piece of practical Medicine. Yet nevertheless we have a few things to signify: 1. That in all the cases wherein *Pachymagon vegetabile*, *Extractum Radii*, *Pilule Pachymagone*, *Aggregativæ*, & *ex duobus*, are used, *Pilule Salmorianæ* are much more perfected, effectual and pleasant, performing completely alone, more than all of them, & our own experience can justify. 2. That it hath been our care and diligence, through this whole work, to perfect it from our own experience, and herein we cannot but candidly deliver to the world, that (as we have had the help of no man in composing of it, so) the method we have here proposed is our own daily practise, confirmed by manifold eminent examples, for several years last past. 3. That herein we impose nothing upon the world; every one may follow that which pleases him, be that dislikes, may pursue his own way: In this we have only manifested a succinct Compendium of Medicinal practise, from a Triangular basis or foundation, whose sides (if squared and continued) may at length perfect a Tetra-

Tetrabodon: yet this we boldly say, we have been so clear and free from deceit, in discovering the true essential virtues of Medicines, that what we have spoken of them, may certainly be trusted to. 4. That we confess that our method is something irregular, (an unpleasant path we have trod) but in consideration that we were bound to brevity, we could do no otherwise than we have done. It was in vain, (almost impossible) to be Analytical, where we were confined to treat of but some part of an Art or Science; that method is only fit to be used, where the whole of anything is handled in specie. 5. That if it be objected, that our handling of Nativities was an impertinent digression, and besides our purpose; we Answer, that as we treated of the signs and judgements of Diseases from the radix or nativity, so it was necessary to compleat our design, to shew how that radix might be attained or discovered; without the knowledge of which, all those Rules from Directions, Transits and Revolutions, would be void and useless. 6. That this is a compleat method of practical Physick, comprehending all the Astrological Rules (which are worth knowing or receiving) extant in what Author soever, whether Ancients or Modern; together with the whole praxis of curing, and the preparations of the best Medicines yet this day known in the world, whether Galenical or Chymical. 7. That we have wholly declined the knowledge,

knowledge; judgements, and use of the Planetary
in every respect, as being a vain, foolish,
superstitious, and most apparently false and
unprofitable thing, no wayes grounded either on
reason, demonstration, or truth, as the Learned
Boetius (who hath many followers) hath suffi-
ciently proved, and now is most notoriously lauded
by all the sons of Art. 8. That whereas some
may stumble at the third of the 29th. Chapter of
the first Book, we here signifie (in a word)
that we intend therein nothing more nor less, but
only the denying of fatality in Celestial Influences.
9. That in the particular method of curing Di-
sases, (as the end of the third Book) we have
not proposed or named any Medicine, (unless of
Simples) but what we have before shewed the
preparation of, whose doses are to be sought out in
their respective places, where they are particular-
ly treated of. 10. That it is not to be supposed
that we should propose all the particulars, which
are eminent against each Disease; No, that was
a work too great for our intended brevity: it re-
quires the farther diligence of the industrious Stu-
dent, whose care in this kind may prove a double
recompence for all his labour. 11. That not-
withstanding all our watchfulness and toyl in at-
tending the Press, many gross errors have been
committed, the which we hope the sons of Art will
easily correct and pass by; the most material we
have noted: if any error be essential, we here
profess

profess it was never intended; and therefore
 as a bribe to the state to be useful, so we cannot
 afford to let it of Ever being taken in future to pay
 by, we also constantly to discover the fault to our
 self, who shall be more glad to own, condemn, and
 amend it; than any can possibly be in finding it
 out. Therefore who shall deal otherwise with us,
 we find that of Martial the Poet,

*Cur non videri cupis mea Carmina Lesi,
 Cupere vel noni nostra, vel esse tua.*

*Let him who faults find find, himself desire,
 Faultless to be, or else to care for bear.*

And lastly, And so these that any (though
 they) then care against what we have done, or
 say afterwards, we here signify, that although
 we are an ambitious spirit, but have made peace
 the way, yet we are, and ever shall be, strictly
 to hold firm to truth, but a professed enemy to
 every false thing and way: there is nothing else
 in the world but the *VERITY* is just, which
 is worth our contending for; nothing beside
 which, shall ever be any engagement to us: for
 the sake of which, we hope we shall always be both
 able and willing, not only to run all hazards in
 her behalf, encounter every difficulty; but also to
 stand in the face of all its opposers, accounting no-
 thing else dear to us in this world.

And

And now desiring of the unspeakable Good-
ness, that he would henceforth preserve me
from the snare of the evil one; that he would
kindly keep me in the trooping path of
truth and uprightness; that he would destroy
the power of the Adversary, and conform all my
ways to his divine will; that he would be with
me, and bless me in my going out, and return-
ing in; that I may be kept by the Word of his
power, and surrounded by the Almighty Arm
of his strength; that his good Will may be my
portion, and that the Angel of his presence may
go along with me; to him I henceforth conse-
crate all the remainder of my dayes. Now unto
the Eternal Fulness, the Almighty Being,
and Preserver of men, who in all dangers and
times of tryal hath been with me, and through
many troubled waters, and cloudy dayes, hath
brought my soul: To the sacred Verity,
(which comprehends all things) whose Great-
ness is beyond thought, whose Wisdom is in-
conceivable, whose Glory is immeasurable,
who is the Beginning from Eternity, and in
whom all things shall be swallowed up: To the
Great and the Holy One, and to the Lamb who
sits upon the Throne, who was dead and is
live, and lives for evermore, the ineffable
Word, the Prince of Life, the undoubted Victor
of Death, be given all Honour, Glory, Praise,
and Thanksgiving, now and for ever.

**TABULÆ Declinationum,
Ascensionum Rectarum, &
Logarithmorum Logi-
sticorum.**

Fitted for the Exact Rectification, Cal-
culation and Direction of

NATIVITIES,

Without the help of any other Tables,
except only a Canon of Artificial
Sines and Tangents.



Y North Latitude.				S South Latitude.			
Y	0	1	2	3	4	5	6
00	00	551	502	453	404	356	0830
10	241	192	143	094	044	596	1219
20	481	432	383	334	285	236	1818
31	122	073	023	574	525	476	4217
41	362	313	264	215	166	117	0620
52	002	553	504	455	506	357	3025
62	243	194	145	096	046	597	5324
72	473	424	375	326	277	228	1723
83	114	075	025	576	527	478	4232
93	354	305	256	207	158	109	0531
103	584	545	486	447	398	349	2920
114	225	186	127	088	038	589	5319
124	465	426	367	318	279	2210	1618
135	096	057	007	558	509	4610	4017
145	336	297	248	199	1410	1011	0416
155	566	527	478	429	3710	3311	2715
166	197	148	099	0510	0010	5611	5114
176	427	378	329	2810	2311	1912	1413
187	058	008	569	5110	4611	4212	3712
197	288	239	1810	1411	0912	0513	0011
207	518	469	4210	3811	3312	2813	2310
218	139	0510	0911	0111	5612	5113	469
228	369	3210	2811	2312	1913	1414	098
238	589	5510	5111	4612	4213	3714	327
249	2110	1711	1312	0813	0414	0014	546
259	4310	3911	3512	3013	2614	2215	175
2610	0511	0111	5712	5213	4814	4415	394
2710	2611	2312	1913	1414	1015	0616	013
2810	4811	4512	4113	3614	3215	2816	232
2911	0912	0513	0113	5714	5315	4916	051
3011	3112	2713	2314	1915	1516	1117	060
S South Latitude.				N North Latitude.			

Tabula Declinationum.

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	0	1	2	3	4	5	6	7	8	9			
0	0	55	1	50	2	45	3	40	4	35	5	30	30
1	0	31	1	27	2	31	3	16	4	11	5	06	29
2	0	07	1	03	1	57	2	52	3	47	4	42	28
3	0	17	0	39	1	34	2	29	3	24	4	19	27
4	0	41	0	15	1	10	2	05	3	00	3	55	26
5	1	05	0	09	0	46	1	41	2	36	3	31	25
6	1	28	0	33	0	22	1	17	2	02	3	07	24
7	1	52	0	57	0	01	0	53	1	48	2	43	23
8	2	16	1	21	0	26	0	29	1	25	2	20	22
9	2	39	1	44	0	49	0	06	1	02	1	57	21
10	3	03	2	08	1	13	0	18	0	38	1	33	20
11	3	27	2	32	1	37	0	41	0	14	1	09	19
12	3	51	2	56	2	01	1	04	0	10	0	46	18
13	4	14	3	19	2	24	1	28	0	35	0	23	17
14	4	37	3	41	2	57	1	52	0	50	0	00	16
15	5	00	4	05	3	10	2	15	1	19	0	23	15
16	5	23	4	28	3	32	2	38	1	41	0	40	14
17	5	46	4	51	3	55	3	00	2	04	1	09	13
18	6	09	5	14	4	18	3	23	2	27	1	32	12
19	6	32	5	37	4	41	3	46	2	50	1	55	11
20	6	55	5	59	5	04	4	08	3	12	2	17	10
21	7	17	6	21	5	27	4	30	3	34	2	39	9
22	7	40	6	44	5	50	4	53	3	57	3	01	8
23	8	03	7	07	6	13	5	15	4	19	3	23	7
24	8	25	7	30	6	34	5	38	4	42	3	45	6
25	8	47	7	52	6	56	6	00	5	04	4	07	5
26	9	09	8	14	7	18	6	22	5	26	4	29	4
27	9	31	8	35	7	50	6	43	5	47	4	50	3
28	9	53	8	57	8	01	7	04	6	08	5	11	2
29	10	14	9	18	8	22	7	25	6	29	5	32	1
30	10	35	9	39	8	43	7	46	6	50	5	53	0

North Latitude.

Ccc 2

South Latitude.

North Latitude										South Latitude.									
0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	6	7	8	9
0	11	31	12	27	13	23	14	19	15	15	16	11	17	06	30				
1	11	52	12	48	13	44	14	40	15	36	16	33	17	28	19				
2	12	33	13	09	14	05	15	01	15	57	16	54	17	49	18				
3	12	33	13	29	14	25	15	21	16	18	17	14	18	10	27				
4	12	54	13	50	14	47	15	42	16	39	17	35	18	31	26				
5	13	34	14	11	15	07	16	03	17	00	17	56	18	52	25				
6	13	34	14	31	15	27	16	24	17	20	18	17	19	12	24				
7	13	54	14	51	15	47	16	44	17	40	18	35	19	32	23				
8	14	14	15	11	16	07	17	04	18	00	18	57	19	52	22				
9	14	33	15	30	16	26	17	23	18	20	19	17	20	12	21				
10	14	52	15	49	16	45	17	42	18	39	19	36	20	32	20				
11	15	11	16	08	17	04	18	01	18	58	19	55	20	51	19				
12	15	29	16	26	17	23	18	20	19	17	20	14	21	10	18				
13	15	48	16	45	17	42	18	39	19	36	20	33	21	29	17				
14	16	06	17	03	18	00	18	57	19	54	20	52	21	48	16				
15	16	24	17	21	18	18	19	15	20	12	21	10	22	06	15				
16	16	41	17	38	18	36	19	33	20	30	21	38	22	34	14				
17	16	58	17	55	18	53	19	51	20	48	21	46	22	42	13				
18	17	15	18	12	19	10	20	08	21	05	22	03	22	59	12				
19	17	32	18	29	19	27	20	25	21	22	22	20	23	16	11				
20	17	48	18	46	19	44	20	41	21	39	22	37	23	33	10				
21	18	04	19	02	20	00	20	57	21	55	22	53	23	50	9				
22	18	20	19	18	20	16	21	13	22	11	23	09	24	06	8				
23	18	35	19	34	20	32	21	29	22	27	23	25	24	22	7				
24	18	50	19	49	20	47	21	45	22	43	23	41	24	38	6				
25	19	05	20	03	21	02	22	00	23	58	23	56	24	53	5				
26	19	19	20	17	21	16	22	14	23	12	24	11	25	08	4				
27	19	33	20	31	21	30	22	28	23	26	24	25	25	22	3				
28	19	47	20	45	21	44	22	42	23	40	24	39	25	36	2				
29	20	09	20	59	21	57	22	56	23	54	24	53	25	50	1				
30	20	11	21	12	22	11	23	09	24	07	25	06	26	05	0				

N North Latitude.

S South Latitude.

Tabula Declinationum.

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South Latitude

North Latitude.

	0	1	2	3	4	5	6	7
10	359	398	437	476	515	554	593	632
11	361	400	439	478	517	556	595	634
12	363	402	441	480	519	558	597	636
13	365	404	443	482	521	560	599	638
14	367	406	445	484	523	562	601	640
15	369	408	447	486	525	564	603	642
16	371	410	449	488	527	566	605	644
17	373	412	451	490	529	568	607	646
18	375	414	453	492	531	570	609	648
19	377	416	455	494	533	572	611	650
20	379	418	457	496	535	574	613	652
21	381	420	459	498	537	576	615	654
22	383	422	461	500	539	578	617	656
23	385	424	463	502	541	580	619	658
24	387	426	465	504	543	582	621	660
25	389	428	467	506	545	584	623	662
26	391	430	469	508	547	586	625	664
27	393	432	471	510	549	588	627	666
28	395	434	473	512	551	590	629	668
29	397	436	475	514	553	592	631	670
30	399	438	477	516	555	594	633	672

SL South Latitude.

Ccc 3

North Latitude.

II North Latitude.										I South Latitude.									
II	0	1	2	3	4	5	6	7	8	I	0	1	2	3	4	5	6	7	8
0 20	13 21	11 22	10 23	09 24	07 25	06 26	05 27	04 28	03 29	02 30	01 31	00 32	00 33	01 34	02 35	03 36	04 37	05 38	06 39
1 20	16 21	25 22	23 23	21 24	20 25	19 26	18 27	17 28	16 29	15 30	14 31	13 32	12 33	11 34	10 35	09 36	08 37	07 38	06 39
2 20	38 21	37 22	36 23	35 24	33 25	32 26	31 27	30 28	29 29	28 30	27 31	26 32	25 33	24 34	23 35	22 36	21 37	20 38	19 39
3 20	50 21	49 22	48 23	47 24	45 25	44 26	43 27	42 28	41 29	40 30	39 31	38 32	37 33	36 34	35 35	34 36	33 37	32 38	31 39
4 21	01 22	00 23	59 24	58 25	57 26	55 27	54 28	53 29	52 30	51 31	50 32	49 33	48 34	47 35	46 36	45 37	44 38	43 39	42 40
5 21	13 22	11 23	10 24	09 25	08 26	07 27	06 28	05 29	04 30	03 31	02 32	01 33	00 34	00 35	01 36	02 37	03 38	04 39	05 40
6 21	23 22	22 23	21 24	20 25	19 26	18 27	17 28	16 29	15 30	14 31	13 32	12 33	11 34	10 35	09 36	08 37	07 38	06 39	05 40
7 21	33 22	32 23	31 24	30 25	29 26	28 27	27 28	26 29	25 30	24 31	23 32	22 33	21 34	20 35	19 36	18 37	17 38	16 39	15 40
8 21	43 22	42 23	41 24	40 25	39 26	38 27	37 28	36 29	35 30	34 31	33 32	32 33	31 34	30 35	29 36	28 37	27 38	26 39	25 40
9 21	53 22	52 23	51 24	50 25	49 26	48 27	47 28	46 29	45 30	44 31	43 32	42 33	41 34	40 35	39 36	38 37	37 38	36 39	35 40
10 22	02 23	01 24	00 25	00 26	59 27	58 28	57 29	56 30	55 31	54 32	53 33	52 34	51 35	50 36	49 37	48 38	47 39	46 40	45 41
11 22	10 23	10 24	09 25	09 26	08 27	08 28	07 29	07 30	06 31	06 32	05 33	05 34	04 35	04 36	03 37	03 38	02 39	02 40	01 41
12 22	19 23	19 24	18 25	18 26	17 27	17 28	16 29	16 30	15 31	15 32	14 33	14 34	13 35	13 36	12 37	12 38	11 39	11 40	10 41
13 22	27 23	27 24	26 25	26 26	25 27	25 28	24 29	24 30	23 31	23 32	22 33	22 34	21 35	21 36	20 37	20 38	19 39	19 40	18 41
14 22	34 23	34 24	33 25	33 26	32 27	32 28	31 29	31 30	30 31	30 32	29 33	29 34	28 35	28 36	27 37	27 38	26 39	26 40	25 41
15 22	41 23	41 24	40 25	39 26	39 27	38 28	38 29	37 30	37 31	36 32	36 33	35 34	35 35	34 36	34 37	33 38	33 39	32 40	32 41
16 22	47 23	47 24	46 25	45 26	45 27	44 28	44 29	43 30	43 31	42 32	42 33	41 34	41 35	40 36	40 37	39 38	39 39	38 40	38 41
17 22	53 23	53 24	52 25	52 26	51 27	51 28	50 29	50 30	49 31	49 32	48 33	48 34	47 35	47 36	46 37	46 38	45 39	45 40	44 41
18 22	59 23	59 24	58 25	58 26	57 27	57 28	56 29	56 30	55 31	55 32	54 33	54 34	53 35	53 36	52 37	52 38	51 39	51 40	50 41
19 23	04 24	04 25	04 26	03 27	03 28	03 29	02 30	02 31	02 32	01 33	01 34	01 35	00 36	00 37	00 38	00 39	00 40	00 41	00 42
20 23	09 24	09 25	09 26	08 27	08 28	08 29	07 30	07 31	07 32	06 33	06 34	06 35	05 36	05 37	05 38	04 39	04 40	04 41	03 42
21 23	13 24	13 25	13 26	12 27	12 28	12 29	11 30	11 31	11 32	10 33	10 34	10 35	09 36	09 37	09 38	08 39	08 40	08 41	07 42
22 23	17 24	17 25	17 26	17 27	16 28	16 29	15 30	15 31	15 32	14 33	14 34	14 35	13 36	13 37	13 38	12 39	12 40	12 41	11 42
23 23	20 24	20 25	20 26	20 27	19 28	19 29	18 30	18 31	18 32	17 33	17 34	17 35	16 36	16 37	16 38	15 39	15 40	15 41	14 42
24 23	23 24	23 25	23 26	23 27	22 28	22 29	21 30	21 31	21 32	20 33	20 34	20 35	19 36	19 37	19 38	18 39	18 40	18 41	17 42
25 23	26 24	26 25	26 26	26 27	25 28	25 29	24 30	24 31	24 32	23 33	23 34	23 35	22 36	22 37	22 38	21 39	21 40	21 41	20 42
26 23	28 24	28 25	28 26	28 27	28 28	28 29	27 30	27 31	27 32	26 33	26 34	26 35	25 36	25 37	25 38	24 39	24 40	24 41	23 42
27 23	30 24	30 25	30 26	30 27	30 28	30 29	29 30	29 31	29 32	28 33	28 34	28 35	27 36	27 37	27 38	26 39	26 40	26 41	25 42
28 23	30 24	31 25	31 26	31 27	31 28	31 29	30 30	30 31	30 32	29 33	29 34	29 35	28 36	28 37	28 38	27 39	27 40	27 41	26 42
29 23	31 24	31 25	31 26	31 27	31 28	31 29	30 30	30 31	30 32	29 33	29 34	29 35	28 36	28 37	28 38	27 39	27 40	27 41	26 42
30 23	31 24	31 25	31 26	31 27	31 28	31 29	30 30	30 31	30 32	29 33	29 34	29 35	28 36	28 37	28 38	27 39	27 40	27 41	26 42

v North Latitude.

S South Latitude.

Tabula Declinationum.

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II South Latitude.

I North Latitude.

	0	1	2	3	4	5	6	7
19	14	18	16	17	17	16	18	15
19	27	18	28	17	29	16	30	15
19	31	18	40	17	41	16	42	15
19	51	18	52	17	53	16	54	15
20	02	19	03	18	08	17	06	16
20	13	19	15	18	16	17	17	16
20	24	19	25	18	26	17	27	16
20	34	19	35	18	36	17	39	16
20	44	19	45	18	46	17	47	16
20	54	19	55	18	56	17	56	16
21	03	20	04	19	05	18	05	17
21	11	20	12	19	13	18	13	17
21	19	20	20	19	21	18	21	17
21	27	20	28	19	28	18	29	17
21	35	20	35	19	35	18	36	17
21	41	20	41	19	41	18	42	17
21	47	20	47	19	47	18	48	17
21	53	20	53	19	53	18	54	17
21	59	20	59	19	59	19	00	18
22	04	21	04	20	04	19	05	18
22	09	21	09	20	09	19	10	18
22	13	21	13	20	13	19	14	18
22	17	21	17	20	17	19	17	18
22	20	21	20	20	20	19	20	18
22	23	21	23	20	23	19	23	18
22	26	21	26	20	26	19	26	18
22	28	21	28	20	28	19	28	18
22	30	21	30	20	30	19	30	18
22	31	21	31	20	31	19	31	18
22	31	21	31	20	31	19	31	18
22	31	21	31	20	31	19	31	18

VI North Latitude.

Ccc4

S South Latitude.

☿ North Latitude.

☿ South Latitude.

0	1	2	3	4	5	6
0 17 54 17 33 17 11 26 40 26 27 16 05 25 42	1 18 51 18 30 18 08 27 47 27 25 27 03 26 40	2 19 49 19 27 19 06 28 45 28 23 28 01 27 38	3 20 46 20 25 20 04 29 43 29 21 28 59 28 37	4 21 43 21 23 21 02 30 41 30 19 29 58 29 36	5 22 42 22 22 22 00 31 39 31 18 30 57 30 35	6 23 40 23 20 22 58 32 38 32 17 31 56 31 34
7 24 38 24 18 23 58 33 37 33 16 32 55 32 33	8 25 36 25 17 24 57 34 36 34 15 33 54 33 33	9 26 34 26 16 25 56 35 36 35 15 34 54 34 33	10 27 33 27 15 26 55 36 35 36 15 35 54 35 33	11 28 33 28 14 27 54 37 35 37 15 36 54 36 33	12 29 32 29 14 28 54 38 35 38 15 37 55 37 34	13 30 31 30 13 29 54 39 35 39 15 38 56 38 35
14 31 31 31 13 30 54 40 35 40 16 39 57 39 36	15 32 31 32 13 31 54 41 36 41 17 40 58 40 38	16 33 31 33 13 32 54 42 36 42 18 41 59 41 39	17 34 31 34 13 33 55 43 37 43 19 43 00 42 40	18 35 31 35 14 34 56 44 38 44 20 44 01 43 43	19 36 31 36 14 35 57 45 39 45 21 45 03 44 44	20 37 32 37 15 36 58 46 40 46 23 46 05 45 46
21 38 33 38 16 37 59 47 42 47 25 47 07 46 49	22 39 34 39 17 38 00 48 43 48 27 48 09 47 52	23 40 35 40 18 39 01 49 46 49 29 49 12 48 55	24 41 36 41 20 40 04 50 48 50 32 50 15 49 58	25 42 38 42 22 41 06 51 51 51 35 51 18 51 01	26 43 40 43 24 42 09 52 54 52 38 52 21 52 06	27 44 42 44 27 43 12 53 57 53 42 53 26 53 10
28 45 44 45 29 44 15 54 00 54 45 54 30 54 14	29 46 46 46 31 45 18 56 03 55 49 55 34 55 18	30 47 48 47 31 46 21 57 07 56 53 56 38 56 22	31 48 48 48 31 47 21 57 07 56 53 56 38	32 49 48 49 31 48 21 57 07 56 53 56 38	33 50 48 50 31 49 21 57 07 56 53 56 38	34 51 49 51 31 50 21 57 07 56 53 56 38
35 52 50 52 31 51 21 58 07 57 54 57 40 57 24	36 53 52 53 32 52 22 59 08 58 55 58 41 58 25	37 54 53 54 32 53 23 60 09 59 56 59 42 59 26	38 55 54 55 33 54 24 61 10 60 57 60 43 60 27	39 56 55 56 34 55 25 62 11 61 58 61 44 61 28	40 57 56 57 35 56 26 63 12 62 59 62 45 62 29	41 58 57 58 36 57 27 64 13 63 60 63 46 63 30
42 59 58 59 37 58 28 65 14 64 61 64 47 64 31	43 60 59 60 38 59 29 66 15 65 62 65 48 65 32	44 61 60 61 39 60 30 67 16 66 63 66 49 66 33	45 62 61 62 40 61 31 68 17 67 64 67 50 67 34	46 63 62 63 41 62 32 69 18 68 65 68 51 68 35	47 64 63 64 42 63 33 70 19 69 66 69 52 69 36	48 65 64 65 43 64 34 71 20 70 67 70 53 70 37
49 66 65 66 44 65 35 72 21 71 68 71 54 71 38	50 67 66 67 45 66 36 73 22 72 69 72 55 72 39	51 68 67 68 46 67 37 74 23 73 70 73 56 73 40	52 69 68 69 47 68 38 75 24 74 71 74 57 74 41	53 70 69 70 48 69 39 76 25 75 72 75 58 75 42	54 71 70 71 49 70 40 77 26 76 73 76 59 76 43	55 72 71 72 50 71 41 78 27 77 74 77 60 77 44
56 73 72 73 51 72 42 79 28 78 75 78 61 78 45	57 74 73 74 52 73 43 80 29 79 76 79 62 79 46	58 75 74 75 53 74 44 81 30 80 77 80 63 80 47	59 76 75 76 54 75 45 82 31 81 78 81 64 81 48	60 77 76 77 55 76 46 83 32 82 79 82 65 82 49	61 78 77 78 56 77 47 84 33 83 80 83 66 83 50	62 79 78 79 57 78 48 85 34 84 81 84 67 84 51
63 80 79 80 58 79 49 86 35 85 82 85 68 85 52	64 81 80 81 59 80 50 87 36 86 83 86 69 86 53	65 82 81 82 60 81 51 88 37 87 84 87 70 87 54	66 83 82 83 61 82 52 89 38 88 85 88 71 88 55	67 84 83 84 62 83 53 90 39 89 86 89 72 89 56	68 85 84 85 63 84 54 91 40 90 87 90 73 90 57	69 86 85 86 64 85 55 92 41 91 88 91 74 91 58
70 87 86 87 65 86 56 93 42 92 89 92 75 92 59	71 88 87 88 66 87 57 94 43 93 90 93 76 93 60	72 89 88 89 67 88 58 95 44 94 91 94 77 94 61	73 90 89 90 68 89 59 96 45 95 92 95 78 95 62	74 91 90 91 69 90 60 97 46 96 93 96 79 96 63	75 92 91 92 70 91 61 98 47 97 94 97 80 97 64	76 93 92 93 71 92 62 99 48 98 95 98 81 98 65
77 94 93 94 72 93 63 100 49 99 96 99 82 99 66	78 95 94 95 73 94 64 101 50 100 97 100 83 100 67	79 96 95 96 74 95 65 102 51 101 98 101 84 101 68	80 97 96 97 75 96 66 103 52 102 99 102 85 102 69	81 98 97 98 76 97 67 104 53 103 100 103 86 103 70	82 99 98 99 77 98 68 105 54 104 101 104 87 104 71	83 100 99 100 78 99 69 106 55 105 102 105 88 105 72
84 101 100 101 79 100 70 107 56 106 103 106 89 106 73	85 102 101 102 80 101 71 108 57 107 104 107 90 107 74	86 103 102 103 81 102 72 109 58 108 105 108 91 108 75	87 104 103 104 82 103 73 110 59 109 106 109 92 109 76	88 105 104 105 83 104 74 111 60 110 107 110 93 110 77	89 106 105 106 84 105 75 112 61 111 108 111 94 111 78	90 107 106 107 85 106 76 113 62 112 109 112 95 112 79
91 108 107 108 86 107 77 114 63 113 110 113 96 113 80	92 109 108 109 87 108 78 115 64 114 111 114 97 114 81	93 110 109 110 88 109 79 116 65 115 112 115 98 115 82	94 111 110 111 89 110 80 117 66 116 113 116 99 116 83	95 112 111 112 90 111 81 118 67 117 114 117 100 117 84	96 113 112 113 91 112 82 119 68 118 115 118 101 118 85	97 114 113 114 92 113 83 120 69 119 116 119 102 119 86
98 115 114 115 93 114 84 121 70 120 117 120 103 120 87	99 116 115 116 94 115 85 122 71 121 118 121 104 121 88	100 117 116 117 95 116 86 123 72 122 119 122 105 122 89	101 118 117 118 96 117 87 124 73 123 120 123 106 123 90	102 119 118 119 97 118 88 125 74 124 121 124 107 124 91	103 120 119 120 98 119 89 126 75 125 122 125 108 125 92	104 121 120 121 99 120 90 127 76 126 123 126 109 126 93
105 122 121 122 100 121 91 128 77 127 124 127 110 127 94	106 123 122 123 101 122 92 129 78 128 125 128 111 128 95	107 124 123 124 102 123 93 130 79 129 126 129 112 129 96	108 125 124 125 103 124 94 131 80 130 127 130 113 130 97	109 126 125 126 104 125 95 132 81 131 128 131 114 131 98	110 127 126 127 105 126 96 133 82 132 129 132 115 132 99	111 128 127 128 106 127 97 134 83 133 130 133 116 133 100
112 129 128 129 107 128 98 135 84 134 131 134 117 134 101	113 130 129 130 108 129 99 136 85 135 132 135 118 135 102	114 131 130 131 109 130 100 137 86 136 133 136 119 136 103	115 132 131 132 110 131 101 138 87 137 134 137 120 137 104	116 133 132 133 111 132 102 139 88 138 135 138 121 138 105	117 134 133 134 112 133 103 140 89 139 136 139 122 139 106	118 135 134 135 113 134 104 141 90 140 137 140 123 140 107
119 136 135 136 114 135 105 142 91 141 138 141 124 141 108	120 137 136 137 115 136 106 143 92 142 139 142 125 142 109	121 138 137 138 116 137 107 144 93 143 140 143 126 143 110	122 139 138 139 117 138 108 145 94 144 141 144 127 144 111	123 140 139 140 118 139 109 146 95 145 142 145 128 145 112	124 141 140 141 119 140 110 147 96 146 143 146 129 146 113	125 142 141 142 120 141 111 148 97 147 144 147 130 147 114
126 143 142 143 121 142 112 149 98 148 145 148 131 148 115	127 144 143 144 122 143 113 150 99 149 146 149 132 149 116	128 145 144 145 123 144 114 151 100 150 147 150 133 150 117	129 146 145 146 124 145 115 152 101 151 148 151 134 151 118	130 147 146 147 125 146 116 153 102 152 149 152 135 152 119	131 148 147 148 126 147 117 154 103 153 150 153 136 153 120	132 149 148 149 127 148 118 155 104 154 151 154 137 154 121
133 150 149 150 128 149 119 156 105 155 152 155 138 155 122	134 151 150 151 129 150 120 157 106 156 153 156 139 156 123	135 152 151 152 130 151 121 158 107 157 154 157 140 157 124	136 153 152 153 131 152 122 159 108 158 155 158 141 158 125	137 154 153 154 132 153 123 160 109 159 156 159 142 159 126	138 155 154 155 133 154 124 161 110 160 157 160 143 160 127	139 156 155 156 134 155 125 162 111 161 158 161 144 161 128
140 157 156 157 135 156 126 163 112 162 159 162 145 162 129	141 158 157 158 136 157 127 164 113 163 160 163 146 163 130	142 159 158 159 137 158 128 165 114 164 161 164 147 164 131	143 160 159 160 138 159 129 166 115 165 162 165 148 165 132	144 161 160 161 139 160 130 167 116 166 163 166 149 166 133	145 162 161 162 140 161 131 168 117 167 164 167 150 167 134	146 163 162 163 141 162 132 169 118 168 165 168 151 168 135
147 164 163 164 142 163 133 170 119 169 166 169 152 169 136	148 165 164 165 143 164 134 171 120 170 167 170 153 170 137	149 166 165 166 144 165 135 172 121 171 168 171 154 171 138	150 167 166 167 145 166 136 173 122 172 169 172 155 172 139	151 168 167 168 146 167 137 174 123 173 170 173 156 173 140	152 169 168 169 147 168 138 175 124 174 171 174 157 174 141	153 170 169 170 148 169 139 176 125 175 172 175 158 175 142
154 171 170 171 149 170 140 177 126 176 173 176 159 176 143	155 172 171 172 150 171 141 178 127 177 174 177 160 177 144	156 173 172 173 151 172 142 179 128 178 175 178 161 178 145	157 174 173 174 152 173 143 180 129 179 176 179 162 179 146	158 175 174 175 153 174 144 181 130 180 177 180 163 180 147	159 176 175 176 154 175 145 182 131 181 178 181 164 181 148	160 177 176 177 155 176 146 183 132 182 179 182 165 182 149
161 178 177 178 156 177 147 184 133 183 180 183 166 183 150	162 179 178 179 157 178 148 185 134 184 181 184 167 184 151	163 180 179 180 158 179 149 186 135 185 182 185 168 185 152	164 181 180 181 159 180 150 187 136 186 183 186 169 186 153	165 182 181 182 160 181 151 188 137 187 184 187 170 187 154	166 183 182 183 161 182 152 189 138 188 185 188 171 188 155	167 184 183 184 162 183 153 190 139 189 186 189 172 189 156
168 185 184 185 163 184 154 191 140 190 187 190 173 190 157	169 186 185 186 164 185 155 192 141 191 188 191 174 191 158	170 187 186 187 165 186 156 193 142 192 189 192 175 192 159	171 188 187 188 166 187 157 194 143 193 190 193 176 193 160	172 189 188 189 167 188 158 195 144 194 191 194 177 194 161	173 190 189 190 168 189 159 196 145 195 192 195 178 195 162	174 191 190 191 169 190 160 197 146 196 193 196 179 196 163
175 192 191 192 170 191 161 198 147 197 194 197 180 197 164	176 193 192 193 171 192 162 199 148 198 195 198 181 198 165	177 194 193 194 172 193 163 200 149 199 196 199 182 199 166	178 195 194 195 173 194 164 201 150 200 197 200 183 200 167	179 196 195 196 174 195 165 202 151 201 198 201 184 201 168	180 197 196 197 175 196 166 203 152 202 199 202 185 202 169	181 198 197 198 176 197 167 204 153 203 200 203 186 203 170
182 199 198 199 177 198 168 205 154 204 201 204 187 204 171	183 199 199 199 178 199 169 206 155 205 202 205 188 205 172	184 200 200 200 179 200 170 207 156 206 203 206 189 206 173	185 201 201 201 180 201 171 208 157 207 204 207 190 207 174	186 202 202 202 181 202 172 209 158 208 205 208 191 208 175	187 203 203 203 182 203 173 210 159 209 206 209 192 209 176	188 204 204 204 183 204 174 211 160 210 207 210 193 210 177
189 205 205 205 184 205 175 212 161 211 208 211 194 211 178	190 206 206 206 185 206 176 213 162 212 209 212 195 212 179	191 207 207 207 186 207 177 214 163 213 210 213 196 213 180	192 208 208 208 187 208 178 215 164 214 211 214 197 214 181	193 209 209 209 188 209 179 216 165 215 212 215 198 215 182	194 210 210 210 189 210 180 217 166 216 213 216 199 216 183	195 211 211 211 190 211 181 218 167 217 214 217 200 217 184
196 212 212 212 191 212 182 219 168 218 215 218 201 218 185	197 213 213 213 192 213 183 220 169 219 216 219 202 219 186	198 214 214 214 193 214 184 221 170 220 217 220 203 220 187	199 215 215 215 194 215 185 222 171 221 218 221 204 221 188	200 216 216 216 195 216 186 223 172 222 219 222 205 222 189	201 217 217 217 196 217 187 224 173 223 220 223 206 223 190	202 218 218 218 197 218 188 225 174 224 221 224 207 224 191
203 219 219 219 198 219 189 226 175 225 222 225 208 225 192	204 220 220 220 199 220 189 227 176 226 223 226 209 226 193	205 221 221 221 200 221 190 228 177 227 224 227 210 227 194	206 222 222 222 201 222 191 229 178 228 225 228 211 228 195	207 223 223 223 202 223 192 230 179 229 226 229 212 229 196	208 224 224 224 203 224 193 231 180 230 227 230 213 230 197	209 225 225 225 204 225 194 232 181 231 228 231 214 231 198
210 226 226 226 205 226 195 233 182 232 229 232 215 232 199	211 227 227 227 206 227 196 234 183 233 230 233 216 233 200	212 228 228 228 207 228 197 235 184 234 231 234 217 234 2				

South Latitude.

North Latitude.

	0	1	2	3	4	5	6					
0	28	16	18	37	18	58	19	19	29	40	30	01
1	29	13	19	34	19	55	30	16	30	37	30	57
2	30	10	10	31	30	52	31	13	31	34	31	54
3	31	07	31	28	31	49	32	10	32	31	32	51
4	32	05	32	25	32	46	33	07	33	27	33	47
5	33	03	33	23	33	43	34	04	34	24	34	44
6	34	01	34	21	34	41	35	01	35	21	35	41
7	34	59	35	19	35	39	35	58	36	18	36	38
8	35	57	36	17	36	37	36	56	37	15	37	35
9	36	56	37	15	37	35	37	54	38	13	38	32
10	37	54	38	13	38	33	38	52	39	11	39	29
11	38	53	39	12	39	31	39	50	40	09	40	27
12	39	52	40	11	40	30	40	48	41	07	41	25
13	40	51	41	10	41	28	41	46	42	05	42	23
14	41	50	42	09	42	27	42	45	43	03	43	21
15	42	49	43	08	43	26	43	44	44	02	44	19
16	43	49	44	07	44	25	44	43	45	00	45	17
17	44	49	45	06	45	24	45	42	45	59	46	15
18	45	49	46	06	46	23	46	41	46	58	47	14
19	46	49	47	06	47	23	47	40	47	57	48	13
20	47	49	48	06	48	23	48	39	48	56	49	12
21	48	50	49	06	49	23	49	39	49	55	50	11
22	49	50	50	06	50	23	50	38	50	54	51	10
23	50	51	51	06	51	23	51	38	51	53	52	09
24	51	52	52	07	52	23	52	38	52	53	53	08
25	52	53	53	08	53	23	53	38	53	52	54	08
26	53	55	54	09	54	24	54	38	54	53	55	07
27	54	56	55	11	55	25	55	39	55	53	56	07
28	55	58	56	12	56	26	56	40	56	54	57	07
29	57	00	57	13	57	27	57	41	57	54	58	07
30	58	03	58	15	58	29	58	42	58	55	59	07

North Latitude.

South Latitude.

0		1	2	3	4	5	6
00	00 30	37	359 13	358 49	358 25	358 01	357 37
10	55 4	32 0	08	359 44	359 20	358 56	358 31
21	50 1	27 1	03	0 39	0 15	359 51	359 27
32	45 2	22 1	58	1 34	1 10	0 46	0 22
43	40 3	17 2	53	2 29	2 05	1 41	1 17
54	35 4	12 3	48	3 24	3 00	2 36	2 12
65	30 5	07 4	43	4 19	3 55	3 31	3 07
76	25 6	02 5	38	5 14	4 50	4 26	4 02
87	21 7	57 6	33	6 09	5 45	5 21	4 57
98	16 8	52 7	28	7 04	6 40	6 16	5 52
109	11 9	47 8	23	7 59	7 35	7 11	6 47
1210	06 9	42 9	18	8 55	8 31	8 07	7 43
1311	02 10	38 10	14	9 51	9 27	9 03	8 39
1412	57 11	33 11	09	10 46	10 22	9 58	9 34
1513	53 12	29 12	05	11 42	11 18	10 54	10 30
1614	48 13	25 13	01	12 38	12 14	11 50	11 26
1715	44 14	20 13	57	13 34	13 10	12 46	12 22
1816	40 15	16 14	53	14 30	14 06	13 42	13 18
1917	35 16	12 15	49	15 26	15 02	14 39	14 15
2018	31 17	08 16	45	16 22	15 58	15 35	15 11
2119	27 18	04 17	41	17 18	16 54	16 31	16 07
2220	23 19	00 18	37	18 14	17 51	17 28	17 04
2321	20 19	56 19	33	19 11	18 48	18 25	18 01
2422	16 20	53 20	30	20 08	19 45	19 22	18 58
2523	12 21	50 21	27	21 05	20 42	20 19	19 55
2624	09 22	47 22	24	22 02	21 39	21 16	20 52
2725	06 23	44 23	21	22 59	22 36	22 13	21 50
2826	03 24	41 24	19	23 57	23 34	23 11	22 48
2927	59 25	38 25	16	24 54	24 31	24 09	23 46
3028	57 26	35 26	13	25 51	25 29	25 07	24 44
3129	54 27	33 27	11	26 49	26 27	26 05	25 43

Tabula Ascensionum Rectarum.

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γ South Latitude.

☉ North Latitude.

	0	1	2	3	4	5	6
7 37	0 23	0 47 1	1 1	1 35	1 59 2	2 3	
8 31	1 18	1 42 2	0 6	2 30	2 54 3	1 8	
9 27	2 13	2 37 3	0 1	3 25	3 49 4	1 3	
12	3 08	3 32 3	5 6	4 20	4 44 5	0 8	
17	4 03	4 27 4	5 1	5 15	5 39 6	0 3	
12	4 58	5 22 5	4 6	6 10	6 34 6	5 8	
07	5 54	6 18 6	4 1	7 06	7 30 7	5 3	
02	6 49	7 13 7	3 7	8 01	8 25 8	4 8	
57	7 44	8 08 8	3 2	8 56	9 20 9	4 3	
52	8 40	9 04 9	3 8	9 51	10 15 10	3 8	
47	9 35	9 59 10	3 3	10 46	11 10 11	3 3	
43	10 30	10 54 11	1 8	11 41	12 05 12	2 8	
39	11 25	11 49 12	1 3	12 36	13 00 13	2 3	
34	12 20	12 44 13	0 8	13 31	13 55 14	1 8	
30	13 16	13 39 14	0 3	14 26	14 50 15	1 3	
26	14 12	14 35 14	5 8	15 21	15 45 16	0 8	
21	15 07	15 30 15	5 3	16 16	16 40 17	0 3	
18	16 02	16 25 16	4 8	17 11	17 35 17	5 8	
15	16 58	17 21 17	4 4	18 07	18 30 18	5 3	
11	17 54	18 17 18	4 0	19 02	19 25 19	4 8	
07	18 50	19 13 19	3 6	19 58	20 21 20	4 3	
04	19 46	20 09 20	3 1	20 54	21 17 21	3 9	
01	20 42	21 05 21	2 8	21 50	22 12 22	3 4	
58	21 38	22 01 22	2 4	22 46	23 08 23	3 0	
55	22 35	22 57 23	2 0	23 42	24 04 24	2 6	
52	23 31	23 53 24	1 6	24 38	25 00 25	2 1	
50	24 28	24 50 25	1 2	25 34	25 56 26	1 7	
48	25 25	25 47 26	0 9	26 30	26 52 27	1 3	
46	26 22	26 43 27	0 5	27 26	27 48 28	0 9	
44	27 19	27 40 28	0 1	28 22	28 44 29	0 5	
41	28 16	28 38 28	5 8	29 19	29 40 30	0 1	

♂ North Latitude.

♂ South Latitude.

	0	1	2	3	4	5	6
0 27	54	27	33	27	11	26	49
1 28	51	28	30	28	08	27	47
2 29	49	29	27	29	06	28	45
3 30	46	30	25	30	04	29	43
4 31	43	31	23	31	02	30	41
5 32	41	32	22	32	00	31	39
6 33	40	33	20	32	58	32	38
7 34	38	34	18	33	58	33	37
8 35	36	35	17	34	57	34	36
9 36	34	36	16	35	56	35	36
10 37	33	37	15	36	55	36	35
11 38	33	38	14	37	54	37	35
12 39	32	39	14	38	54	38	35
13 40	31	40	13	39	54	39	35
14 41	31	41	13	40	54	40	35
15 42	31	42	13	41	54	41	36
16 43	31	43	13	42	54	42	36
17 44	31	44	13	43	55	43	37
18 45	31	45	14	44	56	44	38
19 46	31	46	14	45	57	45	39
20 47	32	47	15	46	58	46	40
21 48	33	48	16	47	59	47	42
22 49	34	49	17	49	00	48	44
23 50	35	50	18	50	01	49	46
24 51	36	51	20	51	04	50	48
25 52	38	52	22	52	06	51	51
26 53	40	53	24	53	09	52	54
27 54	42	54	27	54	12	53	57
28 55	44	55	30	55	15	55	00
29 56	46	56	33	56	18	56	03
30 57	48	57	36	57	21	57	06

South Latitude.

North Latitude.

	0	1	2	3	4	5	6					
0	28	26	28	37	28	58	29	19	29	40	30	01
1	29	13	29	34	29	55	30	16	30	37	30	57
2	30	10	30	31	30	52	31	13	31	34	31	54
3	31	07	31	28	31	49	32	10	32	31	32	51
4	32	05	32	25	32	46	33	07	33	27	33	47
5	33	03	33	23	33	43	34	04	34	24	34	44
6	34	01	34	21	34	41	35	01	35	21	35	41
7	34	59	35	19	35	39	35	58	36	18	36	38
8	35	57	36	17	36	37	36	56	37	15	37	35
9	36	56	37	15	37	35	37	54	38	13	38	32
10	37	54	38	13	38	33	38	52	39	11	39	29
11	38	53	39	12	39	31	39	50	40	09	40	27
12	39	52	40	11	40	30	40	48	41	07	41	25
13	40	51	41	10	41	28	41	46	42	05	42	23
14	41	50	42	09	42	27	42	45	43	03	43	21
15	42	49	43	08	43	26	43	44	44	02	44	19
16	43	49	44	07	44	25	44	43	45	00	45	17
17	44	49	45	06	45	24	45	42	45	59	46	15
18	45	49	46	06	46	23	46	41	46	58	47	14
19	46	49	47	06	47	23	47	40	47	57	48	13
20	47	49	48	06	48	23	48	39	48	56	49	12
21	48	50	49	06	49	23	49	39	49	55	50	11
22	49	50	50	06	50	23	50	38	50	54	51	10
23	50	51	51	06	51	23	51	38	51	53	52	09
24	51	52	52	07	52	23	52	38	52	53	53	08
25	52	53	53	08	53	23	53	38	53	52	54	08
26	53	55	54	09	54	24	54	38	54	53	55	07
27	54	56	55	11	55	25	55	39	55	53	56	07
28	55	58	56	12	56	26	56	40	56	54	57	07
29	57	00	57	13	57	27	57	41	57	54	58	07
30	58	03	58	15	58	29	58	42	58	55	59	07

II North Latitude.

I South Latitude.

0	1	2	3	4	5	6
057	4857	3557	2157	0757	5356	3856
158	5158	3858	2458	1058	5757	4257
259	5359	4159	2759	1459	0159	4758
360	5660	4460	3160	1860	0559	5259
461	5961	4761	3561	2261	1061	5760
563	0362	5162	3962	2762	1562	0261
664	0663	5563	4363	3263	2063	0862
765	0964	5964	4764	3764	2564	1364
866	1366	0365	5365	4265	3065	1965
967	1767	0766	5766	4766	3666	2566
1068	2168	1168	0267	5267	4267	3167
1169	2569	1669	0768	5768	4868	3868
1270	2970	2170	1270	0370	5469	4569
1371	3471	2671	1771	0971	0071	5170
1472	3872	3172	2272	1572	0672	5871
1573	4273	3673	2873	2173	1373	0572
1674	4774	4174	3374	2774	1974	1274
1775	5275	4675	3975	3375	2675	1975
1876	5776	5176	4576	3976	3376	2776
1978	0277	5677	5177	4577	4077	3477
2079	0779	0278	5778	5278	4778	4178
2180	1280	0880	0379	5979	5479	4979
2281	1781	1381	0981	0581	0181	5680
2382	2282	1882	1582	1182	0882	0482
2483	2883	2483	2183	1883	1583	1283
2584	3384	3084	2784	2584	2284	2084
2685	3885	3685	3385	3285	2985	2885
2786	4286	4286	4086	3986	3786	3686
2887	4987	4887	4687	4687	4487	4487
2988	5588	5488	5388	5388	5188	5288
3000	0000	0000	0000	0000	0000	0000

Tabula Ascensionum Rectarum.

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II South Latitude.

‡ North Latitude.

	0	1	2	3	4	5	6
21		58 03	58 15	58 29	58 42	58 55	59 07
28		59 04	59 17	59 30	59 43	59 55	60 07
33		60 06	60 19	60 31	60 44	60 56	61 08
38		61 09	61 21	61 33	61 46	61 57	62 09
44		62 11	62 23	62 35	62 48	62 58	63 09
50		63 14	63 25	63 37	63 50	63 59	64 10
56		64 17	64 28	64 39	64 51	65 01	65 11
03		65 20	65 31	65 41	65 54	66 03	66 12
08		66 23	66 34	66 44	66 56	67 04	67 13
14		67 27	67 37	67 46	67 58	68 06	68 15
21		68 30	68 40	68 49	68 59	69 07	69 16
28		69 34	69 43	69 52	70 01	70 09	70 17
35		70 38	70 46	70 55	71 03	71 11	71 19
42		71 42	71 49	71 58	72 05	72 13	72 21
49		72 46	72 53	73 01	73 08	73 15	73 23
57		73 50	73 57	74 04	74 11	74 18	74 25
04		74 54	75 01	75 07	75 14	75 20	75 27
12		75 58	76 05	76 11	76 17	76 23	76 29
20		77 03	77 09	77 15	77 20	77 26	77 31
28		78 07	78 13	78 18	78 23	78 28	78 33
36		79 12	79 17	79 21	79 26	79 31	79 35
44		80 17	80 21	80 25	80 29	80 34	80 38
52		81 21	81 25	81 28	81 32	81 36	81 40
00		82 25	82 29	82 32	82 35	82 39	82 43
09		83 30	83 31	83 36	83 39	83 42	83 45
17		84 35	84 37	84 40	84 42	84 45	84 47
25		85 40	85 41	85 44	85 45	85 48	85 49
34		86 45	86 46	86 48	86 49	86 51	86 52
42		87 50	87 50	87 52	87 52	87 54	87 54
51		88 55	88 55	88 56	88 56	88 57	88 57
00		90 00	90 00	90 00	90 00	90 00	90 00

S South Latitude.

N North Latitude.

0		1		2		3		4		5		6	
090	00	90	00	90	00	90	00	90	00	90	00	90	00
191	05	91	06	91	07	91	07	91	07	91	08	91	09
292	11	92	12	92	14	92	14	92	15	92	16	92	18
393	16	93	18	93	20	93	21	93	23	93	24	93	26
494	22	94	24	94	27	94	28	94	30	94	32	94	37
595	27	95	30	95	33	95	35	95	38	95	40	95	43
696	32	96	36	96	39	96	42	96	45	96	48	96	51
797	38	97	42	97	45	97	49	97	52	97	56	98	00
898	43	98	47	98	51	98	55	99	00	99	04	99	08
999	48	99	52	99	57	100	01	100	07	100	12	100	16
10100	53	100	58	101	03	101	08	101	14	101	19	101	24
11101	58	101	04	102	09	102	15	102	21	102	26	102	32
12103	03	104	09	103	15	103	21	103	27	103	33	103	40
13104	08	104	14	104	21	104	27	104	34	104	41	104	48
14105	13	105	19	105	27	105	33	105	40	105	48	105	56
15106	17	106	24	106	33	106	39	106	47	106	55	107	03
16107	22	107	29	107	38	107	45	107	53	108	02	108	11
17108	26	108	34	108	42	108	51	108	59	109	09	109	18
18109	31	109	39	109	48	109	57	110	05	110	15	110	25
19110	35	110	44	110	53	111	03	111	12	111	22	111	32
20111	39	111	49	111	58	112	08	112	18	112	29	112	39
21112	43	112	53	113	03	113	13	113	24	113	35	113	46
22113	47	113	57	114	08	114	18	114	30	114	41	114	53
23114	51	115	01	115	13	115	23	115	35	115	47	115	58
24115	54	116	05	116	17	116	28	116	41	116	52	117	04
25116	57	117	09	117	21	117	33	117	46	117	58	118	10
26118	01	118	13	118	25	118	38	118	51	119	03	119	16
27119	04	119	16	119	29	119	42	119	55	120	08	120	22
28120	07	120	19	120	33	120	46	120	59	121	13	121	27
29121	09	121	22	121	36	121	50	122	03	122	18	122	32
30122	12	122	25	122	39	122	53	123	07	123	22	123	37

☉ South Latitude.

☿ North Latitude.

	0	1	2	3	4	5	6
00	90 00	90 00	90 00	90 00	90 00	90 00	90 00
09	91 05	91 05	91 05	91 04	91 04	91 04	91 04
18	92 10	92 10	92 10	92 08	92 07	92 07	92 07
26	93 15	93 14	93 13	93 11	93 11	93 08	93 08
37	94 20	94 19	94 16	94 15	94 15	94 11	94 11
43	95 25	95 23	95 20	95 18	95 18	95 13	95 13
51	96 30	96 27	96 24	96 21	96 21	96 15	96 15
00	97 35	97 31	97 28	97 25	97 25	97 18	97 18
08	98 39	98 35	98 32	98 28	98 28	98 20	98 20
16	99 44	99 39	99 36	99 31	99 31	99 22	99 22
24	100 48	100 43	100 39	100 34	100 34	100 25	100 25
32	101 53	101 47	101 42	101 37	101 37	101 27	101 27
40	102 57	102 51	102 45	102 40	102 40	102 29	102 29
48	104 02	103 55	103 49	103 43	103 43	103 32	103 32
56	105 06	104 59	104 52	104 46	104 46	104 33	104 33
03	106 10	106 03	105 56	105 49	105 49	105 35	105 35
11	107 14	107 07	106 59	106 52	106 52	106 37	106 37
18	108 17	108 11	108 02	107 55	107 55	107 39	107 39
25	109 21	109 14	109 05	108 57	108 57	108 41	108 41
32	110 26	110 17	110 08	110 00	110 00	109 43	109 43
39	111 30	111 20	111 11	111 02	111 02	110 44	110 44
46	112 33	112 23	112 14	112 04	112 04	111 45	111 45
53	113 37	113 26	113 16	113 06	113 06	112 47	112 47
58	114 40	114 29	114 19	114 08	114 08	113 48	113 48
04	115 43	115 32	115 21	115 10	115 10	114 49	114 49
10	116 46	116 35	116 23	116 12	116 12	115 50	115 50
16	117 49	117 37	117 25	117 14	117 14	116 51	116 51
22	118 52	118 39	118 27	118 15	118 15	117 52	117 52
27	119 54	119 41	119 29	119 16	119 16	118 52	118 52
32	120 56	120 43	120 30	120 17	120 17	119 53	119 53
37	121 58	121 45	121 31	121 18	121 18	120 53	120 53

St. North Latitude.

S. South Latitude.

	0	1	2	3	4	5	6
0	122 12	122 25	122 39	122 53	123 07	123 22	123 37
1	123 14	123 28	123 42	123 57	124 11	124 26	124 42
2	124 16	124 31	124 45	125 00	125 15	125 30	125 46
3	125 18	125 33	125 48	126 03	126 18	126 34	126 50
4	126 20	126 36	126 51	127 06	127 22	127 38	127 54
5	127 22	127 38	127 54	128 09	128 25	128 42	128 58
6	128 24	128 40	128 56	129 12	129 28	129 45	130 02
7	129 25	129 42	129 58	130 14	130 31	130 48	131 05
8	130 26	130 43	131 00	131 16	131 33	131 51	132 08
9	131 27	131 44	132 01	132 18	132 35	132 53	133 11
10	132 28	132 45	133 02	133 20	133 37	133 55	134 14
11	133 28	133 46	134 03	134 21	134 39	134 57	135 16
12	134 29	134 47	135 04	135 22	135 40	135 59	136 18
13	135 29	135 47	136 05	136 23	136 41	137 00	137 20
14	136 29	136 47	137 06	137 24	137 42	138 01	138 21
15	137 29	137 47	138 06	138 24	138 43	139 02	139 22
16	138 29	138 47	139 06	139 25	139 44	140 03	140 24
17	139 28	139 47	140 06	140 25	140 45	141 04	141 25
18	140 28	140 46	141 06	141 25	141 45	142 05	142 26
19	141 27	141 46	142 06	142 25	142 45	143 06	143 27
20	142 26	142 45	143 05	143 25	143 45	144 06	144 27
21	143 25	143 44	144 04	144 24	144 45	145 06	145 27
22	144 23	144 43	145 03	145 24	145 45	146 06	146 27
23	145 22	145 42	146 02	146 23	146 44	147 05	147 27
24	146 20	146 40	147 01	147 22	147 43	148 04	148 26
25	147 18	147 39	148 00	148 21	148 42	149 03	149 25
26	148 16	148 37	148 58	149 19	149 41	150 02	150 24
27	149 14	149 35	149 56	150 17	150 39	151 01	151 23
28	150 11	150 33	150 54	151 15	151 37	151 59	152 22
29	151 09	151 30	151 52	152 13	152 35	152 57	153 20
30	152 06	152 27	152 49	153 11	153 33	153 55	154 18

Tabula Ascensionum Rectarum.

765

☉ South Latitude.

☿ North Latitude.

	0	1	2	3	4	5	6
1	121 58	121 45	121 31	121 18	121 05	120 53	
2	123 00	122 47	122 33	122 19	122 06	121 53	
3	124 02	123 48	123 34	123 20	123 06	122 53	
4	125 03	124 49	124 35	124 21	124 07	123 53	
5							
6	126 05	125 51	125 36	125 22	125 07	124 53	
7	127 07	126 52	126 37	126 23	126 07	125 52	
8	128 08	127 53	127 37	127 23	127 07	126 52	
9	129 09	128 54	128 37	128 23	128 07	127 52	
10							
11	130 10	129 54	129 37	129 23	129 06	128 50	
12	131 10	130 54	130 37	130 21	130 05	129 49	
13	132 11	131 54	131 37	131 22	131 04	130 48	
14	133 11	132 54	132 37	132 20	132 03	131 47	
15							
16	134 11	133 54	133 37	133 19	133 02	132 46	
17	135 11	134 54	134 36	134 18	134 01	133 45	
18	136 11	135 53	135 35	135 17	135 00	134 43	
19	137 10	136 52	136 34	136 16	135 58	135 41	
20							
21	138 10	137 51	137 33	137 15	136 57	136 39	
22	139 00	138 50	138 32	138 14	137 55	137 37	
23	140 08	139 49	139 30	139 13	138 53	138 35	
24	141 07	140 48	140 29	140 10	139 52	139 33	
25							
26	142 06	141 47	141 27	141 08	140 49	140 31	
27	143 04	142 45	142 25	142 06	141 47	141 28	
28	144 03	143 43	143 23	143 04	142 45	142 25	
29	145 01	144 41	144 21	144 02	143 42	143 22	
30							
31	145 59	145 39	145 19	144 52	144 39	144 19	
32	146 57	146 37	146 17	145 56	145 36	145 16	
33	147 55	147 35	147 14	146 53	146 33	146 13	
34	148 53	148 32	148 11	147 50	147 29	147 09	
35							
36	149 50	149 29	149 08	148 47	148 26	148 06	
37	150 47	150 26	150 05	149 44	149 23	149 02	
38	151 44	151 22	151 02	150 41	150 20	150 00	

North Latitude.

South Latitude.

	0	1	2	3	4	5	6
0	152 06	152 27	152 49	153 11	153 33	153 55	154 18
1	153 04	153 25	153 47	154 09	154 31	154 53	155 16
2	154 01	154 22	154 44	155 06	155 29	155 51	156 14
3	154 58	155 19	155 41	156 03	156 26	156 49	157 12
4	155 54	156 16	156 39	157 01	157 24	157 47	158 10
5	156 51	157 13	157 36	157 58	158 21	158 44	159 08
6	157 47	158 10	158 33	158 55	159 18	159 41	160 05
7	158 44	159 07	159 30	159 52	160 15	160 38	161 02
8	159 40	160 04	160 27	160 49	161 12	161 35	161 59
9	160 37	161 00	161 23	161 46	162 09	162 32	162 56
10	161 33	161 56	162 19	162 42	163 06	163 29	163 53
11	162 29	162 52	163 15	163 38	164 01	164 25	164 49
12	163 25	163 48	164 11	164 34	164 58	165 21	165 45
13	164 20	164 44	165 07	165 30	165 54	166 18	166 42
14	165 16	165 40	166 06	166 26	166 50	167 14	167 38
15	166 12	166 35	166 59	167 20	167 40	168 10	168 34
16	167 07	167 31	167 55	168 18	168 42	169 06	169 30
17	168 03	168 27	168 51	169 14	169 38	170 02	170 26
18	168 58	169 23	169 46	170 09	170 33	170 57	171 21
19	169 54	170 18	170 42	171 05	171 29	171 53	172 17
20	170 49	171 13	171 37	172 01	172 25	172 39	173 13
21	171 44	172 08	172 32	172 56	173 20	173 44	174 08
22	172 39	173 03	173 27	173 51	174 15	174 30	175 01
23	173 35	173 58	174 22	174 46	175 10	175 34	175 58
24	174 30	173 53	175 17	175 41	176 05	176 29	176 54
25	175 25	175 48	176 12	176 36	177 00	177 24	177 48
26	176 20	176 43	177 07	177 31	177 55	178 19	178 43
27	177 15	177 38	178 02	178 26	178 50	179 14	179 38
28	178 10	178 33	178 57	179 21	179 45	180 09	180 33
29	179 05	179 28	179 52	180 16	180 40	181 04	181 28
30	180 00	180 23	180 47	181 11	181 35	181 59	182 23

☿ South Latitude.

☿ North Latitude.

0 1 2 3 4 5 6

151 44	151 23	151 01	150 41	150 10	149 59
152 41	152 20	151 59	151 38	151 16	150 15
153 38	153 17	152 57	152 34	152 12	151 50
154 35	154 13	153 51	153 30	153 08	152 47
155 32	155 10	154 48	154 26	154 04	153 43
156 29	156 07	155 44	155 22	155 00	154 39
157 25	157 03	156 40	156 18	155 56	155 34
158 22	157 59	157 36	157 14	156 52	156 30
159 18	158 55	158 32	158 10	157 48	157 26
160 14	159 51	159 18	159 06	158 43	158 21
161 10	160 47	160 24	160 02	159 39	159 17
162 06	161 43	161 20	160 58	160 35	160 12
163 02	162 39	162 16	161 53	161 30	161 07
163 58	163 35	163 12	162 49	162 25	162 02
164 53	164 30	164 07	163 44	163 20	162 52
165 48	165 25	165 02	164 39	164 15	163 52
166 44	166 21	165 57	165 34	165 10	164 47
167 40	167 17	166 52	166 39	166 05	165 42
168 35	168 12	167 47	167 24	167 00	166 37
169 31	169 07	168 42	168 19	167 55	167 32
170 26	170 02	169 38	169 14	168 50	168 27
171 21	170 57	170 33	170 09	169 45	169 22
172 16	171 52	171 28	171 04	170 40	170 17
173 11	172 47	172 23	171 59	171 35	171 12
174 06	173 42	173 18	172 54	172 30	172 07
175 02	174 38	174 14	173 50	173 26	173 03
175 57	175 33	175 09	174 45	174 21	173 57
176 52	176 28	176 04	175 40	175 16	174 52
177 47	177 23	176 59	176 35	176 11	175 47
178 42	178 18	177 54	177 30	177 06	176 42
179 37	179 13	178 49	178 25	178 01	177 37

768 *Tabula Logarithmorum Logisticorum.*

	0	1	2	3	4	5	6
"	0	60	120	180	240	300	360
0	—	17781	14771	13010	11761	10791	10000
1	35563	17710	14735	12986	11743	10777	9981
2	32553	17639	14699	12962	11725	10763	9971
3	30792	17570	14664	12919	11707	10749	9964
4	29542	17501	14629	12915	11689	10734	9952
5	28573	17434	14594	12891	11671	10720	9940
6	27782	17368	14559	12868	11654	10706	9928
7	27112	17302	14525	12845	11636	10692	9916
8	26532	17238	14491	12821	11619	10678	9905
9	26021	17175	14457	12798	11601	10663	9893
10	25563	17112	14424	12775	11584	10649	9881
11	25149	17050	14390	12753	11566	10635	9869
12	24771	16990	14357	12730	11549	10621	9857
13	24424	16930	14325	12707	11532	10608	9846
14	24102	16871	14292	12685	11515	10594	9834
15	23802	16812	14260	12662	11498	10580	9822
16	23523	16755	14228	12640	11481	10566	9811
17	23259	16698	14196	12618	11464	10552	9800
18	23010	16642	14165	12596	11447	10539	9788
19	22775	16587	14133	12574	11430	10525	9777
20	22553	16532	14102	12553	11413	10512	9765
21	22341	16478	14071	12531	11397	10498	9754
22	22139	16425	14040	12510	11380	10484	9742
23	21946	16372	14010	12488	11363	10471	9731
24	21761	16320	13979	12467	11347	10458	9720
25	21584	16269	13949	12445	11331	10444	9708
26	21413	16218	13919	12424	11314	10431	9697
27	21249	16168	13890	12403	11298	10418	9686
28	21091	16118	13860	12382	11282	10404	9675
29	20939	16069	13831	12362	11266	10391	9664
30	20792	16021	13802	12341	11249	10378	9652

Tabula Logarithmorum Logificorum. 769

	0	1	2	3	4	5	6
6	0	60	110	180	240	300	360
360	10792	16021	13802	12341	11249	10378	9652
0000	10649	15973	13773	12320	11233	10365	9641
0918	10512	15925	13745	12300	11217	10352	9630
0918	10378	15878	13716	12279	11201	10339	9619
0970	10248	15832	13688	12259	11186	10326	9608
0970	10122	15786	13660	12239	11170	10313	9597
0952	10000	15740	12622	12218	11154	10300	9586
0940	19881	15695	13604	12198	11138	10287	9575
0918	19765	15651	13576	12178	11123	10274	9564
0916	19652	15607	13549	12159	11107	10261	9553
0905	19542	15563	13522	12139	11091	10248	9542
0893	19435	15520	13495	12119	11076	10235	9532
0881	19331	15477	13468	12099	11061	10223	9521
0869	19228	15435	13441	12080	11045	10210	9510
0858	19128	15393	13415	12061	11030	10197	9499
0846	19031	15351	13388	12041	11015	10185	9488
0834	18935	15310	13362	12022	10999	10172	9478
0821	18842	15269	13336	12003	10984	10160	9467
0811	18751	15229	13310	11984	10969	10147	9456
0800	18661	15189	13284	11965	10954	10135	9446
0788	18573	15149	13259	11946	10939	10122	9435
0777	18487	15110	13233	11927	10924	10110	9425
0765	18403	15071	13208	11908	10909	10098	9414
0754	18320	15032	13183	11889	10894	10085	9404
0742	18229	14994	13158	11871	10880	10073	9393
0731	18159	14956	13133	11852	10865	10061	9383
0710	18081	14918	13108	11834	10850	10049	9372
0700	18004	14881	13083	11816	10835	10036	9362
0697	17929	14844	13059	11797	10821	10024	9351
0686	17855	14808	13034	11779	10806	10012	9341
0675	17782	14771	13010	11761	10791	10000	9331
0664							
0652							

770 *Tabula Logarithmorum Logistorum.*

	7	8	9	10	11	12	13
"	410	480	510	600	660	710	780
0	9331	8751	8239	7781	7368	6990	6641
1	9310	8741	8231	7774	7361	6984	6637
2	9310	8733	8223	7767	7354	6978	6631
3	9300	8724	8215	7760	7348	6972	6625
4	9289	8715	8207	7753	7341	6966	6620
5	9279	8706	8199	7745	7335	6960	6614
6	9269	8697	8191	7738	7328	6954	6609
7	9259	8688	8181	7731	7322	6948	6603
8	9249	8679	8175	7724	7315	6942	6598
9	9238	8670	8167	7717	7309	6936	6592
10	9228	8661	8159	7710	7302	6930	6587
11	9218	8652	8151	7703	7296	6924	6581
12	9208	8643	8144	7696	7289	6918	6576
13	9198	8635	8136	7688	7283	6912	6570
14	9188	8626	8128	7681	7276	6906	6565
15	9178	8617	8120	7674	7270	6900	6559
16	9168	8608	8112	7667	7264	6894	6554
17	9158	8599	8104	7660	7257	6888	6548
18	9148	8591	8097	7653	7251	6882	6543
19	9138	8582	8089	7646	7244	6877	6538
20	9128	8573	8081	7639	7238	6871	6532
21	9119	8565	8073	7632	7232	6865	6527
22	9109	8556	8066	7625	7225	6859	6521
23	9099	8547	8058	7618	7219	6853	6516
24	9089	8539	8050	7611	7212	6847	6510
25	9079	8530	8043	7604	7206	6841	6505
26	9070	8522	8035	7597	7200	6836	6500
27	9060	8513	8027	7590	7193	6830	6494
28	9050	8504	8020	7583	7187	6824	6489
29	9041	8496	8012	7577	7181	6818	6484
30	9031	8487	8004	7570	7175	6812	6478

Tabula Logarithmorum Logisticorum. 77ⁱ

	7	8	9	10	11	12	13
"	420	480	540	600	660	720	780
30	9031	8487	8004	7570	7175	6812	6478
31	9021	8479	7997	7563	7168	6807	6473
32	9012	8470	7989	7556	7162	6801	6467
33	9003	8462	7981	7549	7156	6795	6462
34	8992	8453	7974	7542	7149	6789	6457
35	8983	8445	7966	7535	7143	6784	6451
36	8973	8437	7959	7528	7137	6778	6446
37	8964	8428	7951	7522	7131	6772	6441
38	8954	8420	7944	7515	7124	6766	6435
39	8945	8411	7936	7508	7118	6761	6430
40	8935	8403	7929	7501	7112	6755	6425
41	8926	8395	7921	7494	7106	6749	6420
42	8917	8386	7914	7488	7100	6743	6414
43	8907	8378	7906	7481	7093	6738	6409
44	8898	8370	7899	7474	7087	6732	6404
45	8888	8361	7891	7467	7081	6726	6398
46	8879	8353	7884	7461	7075	6721	6393
47	8870	8345	7877	7454	7069	6715	6388
48	8861	8337	7869	7447	7063	6709	6383
49	8851	8328	7862	7441	7057	6704	6377
50	8842	8320	7855	7434	7050	6698	6372
51	8833	8312	7847	7427	7044	6693	6367
52	8824	8304	7840	7421	7038	6687	6362
53	8814	8296	7832	7414	7032	6681	6357
54	8805	8288	7825	7407	7026	6676	6351
55	8796	8279	7818	7401	7020	6670	6346
56	8787	8271	7811	7394	7014	6664	6341
57	8778	8263	7803	7387	7008	6659	6336
58	8769	8255	7796	7381	7002	6653	6331
59	8760	8247	7789	7374	6996	6648	6325
60	8751	8239	7782	7368	6990	6642	6320

772 Tabula Logarithmorum Logisticorum.

	14	15	16	17	18	19	20
^a	840	900	960	1020	1080	1140	1200
0	6320	6021	5740	5477	5229	4994	4771
1	6315	6016	5736	5473	5225	4990	4768
2	6310	6011	5731	5469	5221	4986	4764
3	6305	6006	5727	5464	5217	4983	4760
4	6300	6001	5722	5460	5213	4979	4757
5	6294	5997	5718	5456	5209	4975	4753
6	6289	5992	5713	5451	5205	4971	4750
7	6284	5987	5709	5447	5201	4967	4746
8	6279	5982	5704	5443	5197	4964	4742
9	6274	5977	5700	5439	5193	4960	4739
10	6269	5973	5695	5435	5189	4956	4735
11	6264	5968	5691	5430	5185	4952	4732
12	6259	5963	5686	5426	5181	4949	4728
13	6254	5958	5682	5422	5177	4945	4724
14	6248	5954	5677	5418	5173	4941	4721
15	6243	5949	5673	5414	5169	4937	4717
16	6238	5944	5669	5409	5165	4933	4714
17	6233	5939	5664	5405	5161	4930	4710
18	6228	5935	5660	5401	5157	4926	4707
19	6223	5930	5655	5397	5153	4922	4703
20	6218	5925	5651	5393	5149	4918	4699
21	6213	5920	5646	5389	5145	4915	4696
22	6208	5916	5642	5384	5141	4911	4692
23	6203	5911	5637	5380	5137	4907	4689
24	6198	5906	5632	5376	5133	4903	4685
25	6193	5902	5629	5372	5129	4900	4682
26	6188	5897	5624	5368	5125	4896	4678
27	6183	5892	5620	5364	5121	4892	4675
28	6178	5888	5615	5359	5118	4889	4671
29	6173	5883	5611	5355	5114	4885	4668
30	6168	5878	5607	5351	5110	4881	4664

Tabula Logarithmorum Logificorum. 773

	14	15	16	17	18	19	20
"	840	900	960	1020	1080	1140	1200
30	6168	5873	5607	5351	5110	4881	4664
31	6161	5874	5602	5347	5106	4877	4660
32	6153	5869	5598	5343	5102	4874	4657
33	6153	5864	5594	5339	5098	4870	4653
34	6148	5860	5589	5335	5094	4866	4650
35	6143	5855	5585	5331	5090	4863	4646
36	6138	5850	5580	5326	5086	4859	4643
37	6133	5846	5576	5322	5082	4855	4639
38	6128	5841	5572	5318	5079	4852	4636
39	6123	5836	5567	5314	5075	4848	4632
40	6118	5832	5563	5310	5071	4844	4629
41	6113	5827	5559	5306	5067	4841	4625
42	6108	5823	5554	5302	5063	4837	4622
43	6103	5818	5550	5298	5059	4833	4618
44	6099	5813	5546	5294	5055	4830	4615
45	6094	5809	5542	5290	5051	4826	4611
46	6089	5804	5537	5285	5048	4822	4608
47	6084	5800	5533	5281	5044	4819	4604
48	6079	5795	5528	5277	5040	4815	4601
49	6074	5790	5524	5273	5036	4811	4597
50	6069	5786	5520	5269	5032	4808	4594
51	6064	5781	5516	5265	5028	4804	4590
52	6059	5777	5511	5261	5025	4800	4587
53	6055	5772	5507	5257	5021	4797	4584
54	6050	5768	5503	5253	5017	4793	4580
55	6045	5762	5498	5249	5013	4789	4577
56	6040	5758	5494	5245	5009	4786	4573
57	6035	5754	5490	5241	5005	4782	4570
58	6030	5749	5486	5237	5002	4778	4566
59	6025	5745	5481	5233	4998	4775	4563
60	6021	5740	5477	5229	4994	4771	4559

774 Tabula Logarithmorum Logificorum.

	21	22	23	24	25	26	27
	1260	1320	1380	1440	1500	1560	1620
0	4559	4357	4164	3979	3803	3632	3468
1	4556	4354	4161	3976	3799	3629	3465
2	4552	4351	4158	3973	3796	3626	3463
3	4549	4347	4155	3970	3793	3623	3460
4	4546	4344	4152	3967	3791	3621	3457
5	4542	4341	4149	3964	3788	3618	3454
6	4539	4338	4146	3961	3785	3615	3452
7	4535	4334	4143	3958	3782	3612	3449
8	4532	4331	4139	3955	3779	3610	3446
9	4528	4328	4136	3952	3776	3607	3444
10	4525	4325	4133	3949	3773	3604	3441
11	4522	4321	4130	3946	3770	3601	3438
12	4518	4318	4127	3943	3768	3598	3436
13	4515	4315	4124	3940	3765	3596	3433
14	4511	4311	4120	3937	3762	3593	3431
15	4508	4308	4117	3934	3759	3590	3428
16	4505	4305	4114	3931	3756	3587	3425
17	4501	4302	4111	3928	3753	3585	3423
18	4498	4298	4108	3925	3750	3582	3420
19	4494	4295	4105	3922	3747	3579	3417
20	4491	4292	4102	3919	3745	3576	3415
21	4488	4289	4099	3917	3742	3574	3412
22	4484	4285	4096	3914	3739	3571	3409
23	4481	4282	4092	3911	3736	3568	3407
24	4477	4279	4089	3908	3733	3565	3404
25	4474	4276	4086	3905	3730	3563	3401
26	4471	4273	4083	3902	3727	3560	3399
27	4467	4269	4080	3899	3725	3557	3396
28	4464	4266	4077	3896	3722	3555	3393
29	4460	4263	4074	3893	3719	3552	3391
30	445	4260	4071	3890	3716	3549	3388

Tabula Logarithmorum Logarithmorum. 775

	21	22	23	24	25	26	27
	1260	1320	1380	1440	1500	1560	1620
30	4457	4260	4071	3890	3716	3549	3388
31	4454	4256	4068	3887	3713	3546	3386
32	4450	4253	4065	3884	3710	3544	3383
33	4447	4250	4062	3881	3708	3542	3380
34	4444	4247	4059	3878	3705	3538	3378
35	4440	4244	4055	3875	3702	3535	3375
36	4437	4240	4052	3872	3699	3533	3372
37	4434	4237	4049	3869	3696	3530	3370
38	4430	4234	4046	3866	3693	3527	3367
39	4427	4231	4043	3863	3691	3525	3365
40	4424	4228	4040	3860	3688	3522	3362
41	4420	4224	4037	3857	3685	3519	3359
42	4417	4221	4034	3854	3682	3516	3357
43	4414	4218	4031	3851	3679	3514	3354
44	4410	4215	4028	3849	3677	3511	3351
45	4407	4212	4025	3846	3674	3508	3349
46	4404	4209	4022	3843	3671	3506	3346
47	4400	4205	4019	3840	3668	3503	3344
48	4397	4202	4016	3837	3665	3500	3341
49	4394	4199	4013	3834	3663	3497	3338
50	4390	4196	4010	3831	3660	3495	3336
51	4387	4193	4007	3828	3657	3492	3333
52	4384	4189	4004	3825	3654	3489	3331
53	4380	4186	4001	3822	3651	3487	3328
54	4377	4183	3998	3820	3649	3484	3325
55	4374	4180	3995	3817	3646	3481	3323
56	4370	4177	3991	3814	3643	3479	3320
57	4367	4174	3988	3811	3640	3476	3318
58	4364	4171	3985	3808	3637	3473	3315
59	4361	4167	3982	3805	3635	3471	3313
60	4357	4164	3979	3802	3632	3468	3310

776 *Tabula Logarithmorum Logisticorum.*

	28	29	30	31	32	33	34
"	1680	1740	1800	1860	1920	1980	2040
0	3310	3158	3010	2868	2730	2596	2467
1	3307	3155	3008	2866	2728	2594	2465
2	3305	3153	3005	2863	2725	2592	2462
3	3302	3150	3003	2861	2723	2590	2460
4	3300	3148	3001	2859	2721	2588	2458
5	3297	3145	2998	2856	2719	2585	2456
6	3294	3143	2996	2854	2716	2583	2454
7	3292	3140	2993	2852	2714	2581	2452
8	3289	3138	2991	2849	2712	2579	2450
9	3287	3135	2989	2847	2710	2577	2448
10	3284	3133	2986	2845	2707	2574	2445
11	3282	3130	2984	2842	2705	2572	2443
12	3279	3128	2981	2840	2703	2570	2441
13	3276	3125	2979	2838	2701	2568	2439
14	3274	3123	2977	2835	2698	2566	2437
15	3271	3120	2974	2833	2696	2564	2435
16	3269	3118	2972	2831	2694	2561	2433
17	3266	3115	2969	2828	2692	2559	2431
18	3264	3113	2967	2826	2689	2557	2429
19	3261	3110	2965	2824	2687	2555	2426
20	3259	3108	2962	2821	2685	2553	2424
21	3256	3105	2960	2819	2683	2551	2422
22	3253	3103	2958	2817	2681	2548	2420
23	3251	3101	2955	2815	2678	2546	2418
24	3248	3098	2953	2812	2676	2544	2416
25	3245	3096	2950	2810	2674	2542	2414
26	3243	3093	2948	2808	2672	2540	2412
27	3241	3091	2946	2805	2669	2538	2410
28	3238	3088	2943	2803	2667	2535	2408
29	3236	3086	2941	2801	2665	2533	2405
30	3233	3083	2939	2798	2663	2531	2403

Tabula Logarithmorum Logisticorum. 777

	28	29	30	31	32	33	34
"	1680	1740	1800	1860	1910	1980	2040
30	3233	3083	2939	2798	2663	2531	2403
31	3231	3081	2936	2796	2660	2529	2401
32	3228	3078	2934	2794	2658	2527	2399
33	3225	3076	2931	2792	2656	2525	2397
34	3223	3073	2929	2789	2654	2522	2395
35	3220	3071	2927	2787	2652	2520	2393
36	3218	3069	2924	2785	2649	2518	2391
37	3215	3066	2922	2782	2647	2516	2389
38	3213	3064	2920	2780	2645	2514	2387
39	3210	3061	2917	2778	2643	2512	2384
40	3208	3059	2915	2775	2640	2510	2382
41	3205	3056	2912	2773	2638	2507	2380
42	3203	3054	2910	2771	2636	2505	2378
43	3200	3052	2908	2769	2634	2503	2376
44	3198	3049	2905	2766	2632	2501	2374
45	3195	3047	2903	2764	2629	2499	2372
46	3193	3044	2901	2762	2627	2497	2370
47	3190	3042	2898	2760	2625	2494	2368
48	3188	3039	2896	2757	2623	2492	2366
49	3185	3037	2894	2755	2621	2490	2364
50	3183	3034	2891	2753	2618	2488	2362
51	3180	3032	2889	2750	2616	2486	2359
52	3178	3030	2887	2748	2614	2484	2357
53	3175	3027	2884	2746	2612	2482	2355
54	3173	3025	2882	2744	2610	2480	2353
55	3170	3022	2880	2741	2607	2477	2351
56	3168	3020	2877	2739	2605	2475	2349
57	3165	3018	2875	2737	2603	2473	2347
58	3163	3015	2873	2735	2601	2471	2345
59	3160	3013	2870	2732	2599	2469	2343
60	3158	3010	2868	2720	2596	2467	2341

778 *Tabula Logarithmorum Logificorum.*

	35	36	37	38	39	40	41
"	2100	2160	2220	2280	2340	2400	2460
0	2141	2118	2099	1984	1871	1761	1654
1	2339	2116	2098	1982	1869	1759	1652
2	2337	2214	2096	1980	1867	1757	1650
3	2315	2212	2094	1978	1865	1755	1648
4	2333	2210	2092	1976	1863	1754	1647
5	2331	2208	2090	1974	1862	1752	1645
6	2328	2206	2088	1972	1860	1750	1643
7	2326	2204	2086	1970	1858	1748	1641
8	2324	2202	2084	1968	1856	1746	1640
9	2322	2200	2082	1967	1854	1745	1638
10	2320	2198	2080	1965	1852	1743	1636
11	2318	2196	2078	1963	1850	1741	1634
12	2316	2194	2076	1961	1849	1739	1633
13	2314	2192	2074	1959	1847	1737	1631
14	2312	2190	2072	1957	1845	1736	1629
15	2310	2188	2070	1955	1843	1734	1627
16	2308	2186	2068	1953	1841	1732	1626
17	2306	2184	2066	1951	1839	1730	1624
18	2304	2182	2064	1950	1838	1728	1622
19	2302	2180	2062	1948	1836	1727	1620
20	2300	2178	2061	1946	1834	1725	1619
21	2298	2176	2059	1944	1832	1723	1617
22	2296	2174	2057	1942	1830	1721	1615
23	2294	2172	2055	1940	1828	1719	1613
24	2292	2170	2053	1938	1827	1718	1612
25	2289	2169	2051	1936	1825	1716	1610
26	2287	2167	2049	1934	1823	1714	1608
27	2285	2165	2047	1932	1821	1712	1606
28	2283	2163	2045	1931	1819	1711	1605
29	2281	2161	2043	1929	1817	1709	1603
30	2279	2159	2041	1927	1816	1707	1601

Tabula Logarithmorum Logificorum. 779

	35	36	37	38	39	40	41
"	2100	2160	2220	2280	2340	2400	2460
30	2175	2159	2041	1927	1816	1707	1601
31	2277	2157	2039	1915	1814	1705	1599
32	2275	2155	2037	1913	1812	1703	1598
33	2273	2153	2035	1911	1810	1701	1596
34	2271	2151	2033	1919	1808	1700	1594
35	2269	2149	2032	1918	1806	1698	1592
36	2267	2147	2030	1916	1805	1696	1592
37	2265	2145	2018	1914	1803	1694	1589
38	2263	2143	2016	1912	1801	1693	1587
39	2261	2141	2014	1910	1799	1691	1585
40	2259	2139	2012	1908	1797	1689	1584
41	2257	2137	2010	1906	1795	1687	1582
42	2255	2135	2018	1904	1794	1686	1580
43	2253	2133	2016	1903	1792	1684	1578
44	2251	2131	2014	1901	1790	1682	1577
45	2249	2129	2012	1899	1788	1680	1575
46	2247	2127	2010	1897	1786	1678	1573
47	2245	2125	2009	1895	1785	1677	1571
48	2243	2123	2007	1893	1783	1675	1570
49	2241	2121	2005	1891	1781	1673	1568
50	2239	2119	2003	1889	1779	1671	1566
51	2237	2117	2001	1888	1777	1670	1565
52	2235	2115	1999	1886	1775	1668	1563
53	2233	2113	1997	1884	1774	1666	1561
54	2231	2111	1995	1882	1772	1664	1559
55	2229	2109	1993	1880	1770	1663	1558
56	2227	2107	1991	1878	1768	1661	1556
57	2225	2105	1989	1876	1766	1659	1554
58	2223	2103	1987	1875	1765	1657	1552
59	2220	2101	1986	1873	1763	1655	1551
60	2218	2199	1984	1871	1761	1654	1549

780 Tabula Logarithmarum Logisticorum.

	42	43	44	45	46	47	48	49
	2520	2580	2640	2700	2760	2820	2880	2940
0	1549	1447	1347	1249	1154	1061	959	880
1	1547	1445	1345	1248	1152	1059	968	878
2	1546	1443	1344	1246	1151	1057	966	877
3	1544	1442	1342	1245	1149	1056	965	875
4	1542	1440	1340	1243	1148	1054	963	874
5	1540	1438	1339	1241	1146	1053	962	872
6	1539	1437	1337	1240	1145	1051	960	871
7	1537	1435	1335	1238	1143	1050	959	869
8	1535	1433	1334	1237	1141	1048	957	868
9	1534	1432	1332	1235	1140	1047	956	866
10	1532	1430	1331	1233	1138	1045	954	865
11	1530	1428	1329	1232	1137	1044	953	863
12	1528	1427	1327	1230	1135	1042	951	862
13	1527	1425	1326	1229	1134	1041	950	860
14	1525	1423	1324	1227	1132	1039	948	859
15	1523	1421	1322	1225	1130	1037	947	857
16	1522	1420	1321	1224	1129	1036	945	856
17	1520	1418	1319	1222	1127	1034	944	855
18	1518	1417	1317	1221	1126	1033	942	853
19	1516	1415	1316	1219	1124	1031	941	852
20	1515	1413	1314	1217	1123	1030	939	850
21	1512	1412	1313	1216	1121	1028	938	849
22	1511	1410	1311	1214	1119	1027	936	847
23	1510	1408	1309	1213	1118	1025	935	846
24	1508	1407	1308	1211	1116	1024	933	844
25	1506	1405	1306	1209	1115	1022	932	843
26	1504	1403	1304	1208	1113	1021	930	841
27	1503	1402	1303	1206	1112	1019	929	840
28	1501	1400	1301	1205	1110	1018	927	838
29	1499	1398	1300	1203	1109	1016	926	837
30	1498	1397	1298	1201	1107	1015	924	835

Tabula Logarithmorum Logificorum. 781

	42	43	44	45	46	47	48	49
	1520	1580	1640	1700	1760	1820	1880	1940
30	1498	1397	1298	1201	1107	1015	924	835
31	1496	1395	1296	1200	1105	1013	923	834
32	1494	1393	1295	1298	1104	1012	921	833
33	1493	1392	1293	1197	1103	1010	920	832
34	1491	1390	1291	1195	1101	1008	918	830
35	1489	1388	1290	1193	1099	1007	917	828
36	1487	1387	1288	1192	1098	1005	915	827
37	1486	1385	1287	1190	1096	1004	914	825
38	1484	1383	1285	1189	1095	1002	913	824
39	1482	1382	1283	1187	1093	1001	911	822
40	1481	1380	1182	1186	1091	999	909	821
41	1479	1378	1180	1184	1090	998	908	819
42	1477	1377	1178	1182	1088	996	906	818
43	1476	1375	1177	1181	1087	995	905	816
44	1474	1373	1175	1179	1085	993	903	815
45	1472	1372	1174	1178	1084	992	902	814
46	1470	1370	1172	1176	1082	990	900	812
47	1469	1368	1170	1174	1081	989	899	811
48	1467	1367	1169	1173	1079	987	897	809
49	1465	1365	1167	1171	1078	986	896	808
50	1464	1363	1166	1170	1076	984	894	806
51	1462	1362	1164	1168	1074	983	893	805
52	1460	1360	1162	1167	1073	981	891	803
53	1459	1359	1161	1165	1071	980	890	802
54	1457	1357	1159	1163	1070	978	888	801
55	1455	1355	1157	1162	1068	977	887	799
56	1454	1354	1156	1160	1067	975	885	798
57	1452	1352	1154	1159	1065	974	884	796
58	1450	1350	1153	1157	1064	972	883	795
59	1449	1349	1151	1156	1062	971	881	793
60	1447	1347	1149	1154	1061	969	880	792

Tabula Logarithmorum Logistica

	50	51	52	53	54	55	56	57	58	59
	3000	3060	3120	3180	3240	3300	3360	3420	3480	3540
0	792	706	621	539	458	378	300	223	147	72
1	790	704	619	537	456	377	298	221	146	72
2	789	703	619	536	455	375	297	220	145	71
3	787	702	617	535	454	374	296	219	143	69
4	786	700	616	533	452	373	294	218	142	68
5	785	699	615	532	451	371	293	216	141	67
6	783	697	613	531	450	370	292	215	140	66
7	782	696	612	529	448	369	291	214	139	64
8	780	694	610	528	447	367	289	213	137	63
9	779	693	609	526	446	366	288	211	136	62
10	777	692	608	525	444	365	287	210	135	61
11	776	690	606	524	443	363	285	209	134	60
12	774	689	605	523	442	362	284	208	133	58
13	773	687	603	521	440	361	283	206	132	57
14	772	686	602	520	439	359	282	205	130	56
15	770	685	601	518	438	358	280	204	129	55
16	769	683	599	517	436	357	279	203	127	53
17	767	682	598	516	435	356	278	201	126	52
18	766	680	596	514	434	354	276	200	125	51
19	764	679	595	513	432	353	275	199	124	50
20	763	678	594	512	431	352	274	197	122	49
21	762	676	592	510	430	350	273	196	121	47
22	760	675	591	509	428	349	271	195	120	46
23	759	673	590	507	427	348	270	194	119	45
24	757	672	588	506	426	346	269	192	117	44
25	756	670	587	505	424	345	267	191	116	42
26	754	669	585	503	423	344	266	190	115	41
27	753	668	584	502	422	342	265	189	114	40
28	751	666	583	501	420	341	264	187	112	39
29	750	665	581	499	419	340	262	186	111	38
30	749	663	580	498	418	339	261	185	110	36

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	50	51	52	43	54	55	56	57	58	59
	3000	3060	3120	3180	3240	3300	3360	3420	3480	3540
30	749	663	580	498	418	339	261	185	110	36
31	747	662	579	497	416	337	260	184	109	35
32	746	661	578	495	415	336	259	183	107	34
33	744	659	576	494	414	335	257	181	106	33
34	743	658	574	493	412	333	256	180	105	31
35	741	656	573	491	411	332	255	179	104	30
36	740	655	572	490	410	331	253	177	103	29
37	739	654	570	489	408	329	252	176	101	28
38	737	652	569	487	407	328	251	175	100	27
39	736	651	568	486	406	327	250	174	99	26
40	734	649	566	484	404	326	248	173	98	24
41	733	648	565	483	403	324	247	171	96	23
42	731	647	563	482	402	323	246	170	95	22
43	730	645	562	480	400	322	244	169	94	21
44	729	644	561	479	399	320	243	167	93	19
45	727	642	559	478	398	319	242	166	91	18
46	726	641	558	476	396	318	241	165	90	17
47	724	640	557	475	395	316	239	163	89	16
48	723	638	555	474	394	315	238	162	88	15
49	721	637	554	472	392	314	237	161	87	13
50	720	635	552	471	391	313	235	160	85	12
51	719	634	551	470	390	311	234	158	84	11
52	717	633	550	468	388	310	233	157	83	10
53	716	631	548	467	387	309	232	156	82	8
54	714	630	547	466	386	307	230	155	80	7
55	713	628	546	464	384	306	229	153	79	6
56	711	627	544	463	383	305	228	152	78	5
57	710	626	543	462	382	304	227	151	77	4
58	709	624	541	460	381	302	225	150	75	3
59	707	623	540	459	379	301	224	148	74	1
60	706	621	539	458	378	300	223	147	73	0

Horat. Ode 30. lib. 3.

Exegi Monumentum ære perennius,
 Regaliq; situ Pyramidum altius :
 Quod non imber edax, aut Aquilo impotens
 Possit diruere, aut innumerabilis
 Annorum series, & fuga temporum.
 Non omnis moriar : multa que pars mei
 Vitabit Libitina.

*A Monument by me is brought to pass,
 One living Royal Pyramids or Brass,
 Which neither shall consuming Rain abate,
 Nor force of Northern Tempests ruinate :
 Nor years (though numberless :) nor times swift
 I will not wholly dye ; my better part (part:
 Shall scape the fullen Herse.*

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Page 763. 7th. col.
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 false in the minutes,
 and is thus to be cor-
 rected ; which may be
 done by cutting this
 out, and pasting it
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121	05